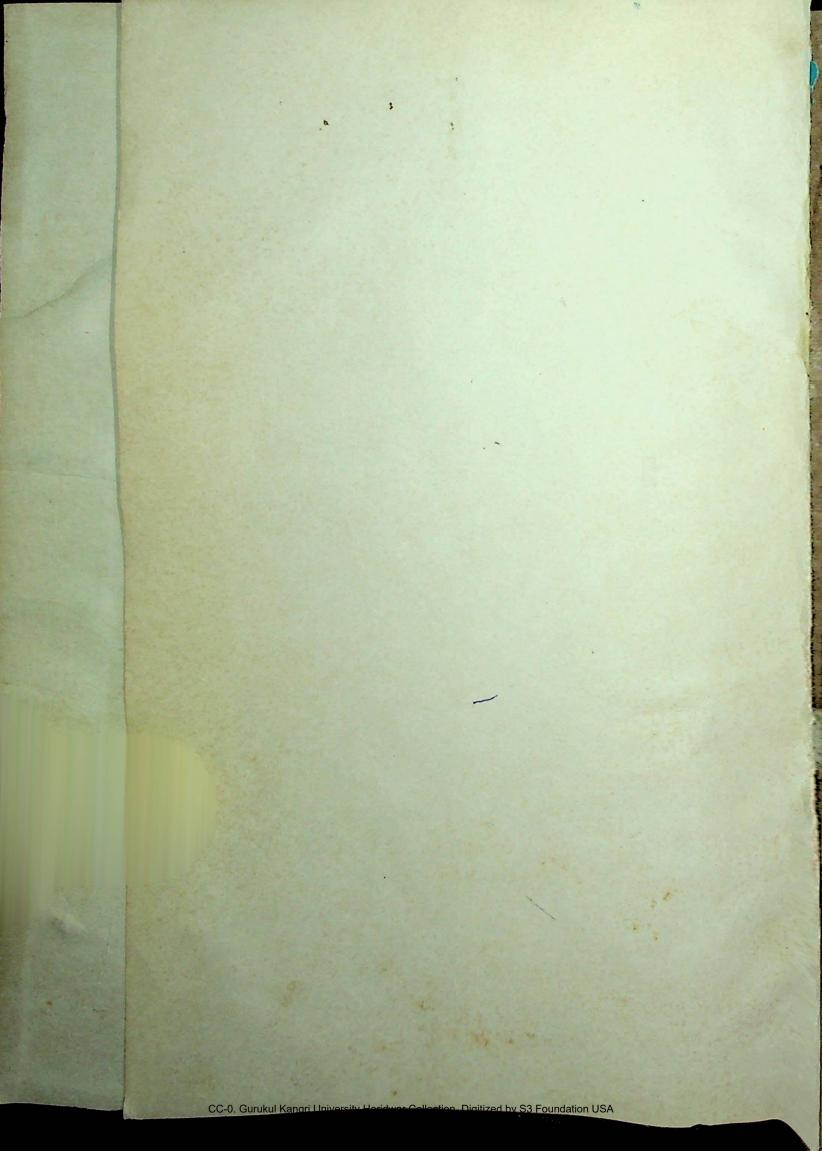


# WEDIC MAGAZINE

1967 VOL. 4 NO. 1-12

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VOL. IV.

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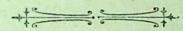
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### Vedic Magazine

AND

GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

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THE

## Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मतु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

ASHARH 1967.

No. 1

### An Exposition of Shivasankalpamastu Series.

अथ शिवसंकल्पसूक्ते शिवसंकल्पः ऋषिः, मनोदेवता, विराद् त्रिष्टुप्, त्रिष्टुप्, स्वराद् त्रिष्टुप छन्दाः, स्वरोधैवतः, प्रोक्ता, आत्माधिकारेमनसो वशीकारमाह जीवात्मा इंकाररूपेण ॥ यजु० ३४।१-६

( मं ० ) यज्जाग्रतो दूरमुदैति दैवं तदु स्नप्तस्य तथैवैति । दूरङ्गमं ज्योतिषां ज्योतिरेकन्तन्मे मनः शिवसङ्कल्पमस्तु + ॥ १ ॥

आत्मा नवद्रव्येषु व्याख्यातः, क्रियागुणवत् समवायिकारणिमिति द्रव्यलक्षणम् (वै० सू० १-१-१५ ) आत्मत्वाभिसम्बन्धादात्मा, सातिभ्यां मनिन् मनिणौ (उ० सू० ४-१५३ ) अति व्यामोती वात्मा (स० प०) आत्माततेर्वाप्तेर्वापि वाप्तइव स्याद् यावद् व्याप्तिभूत इति (नि० ३-५) + अत सातत्यगमने (भु० प०)। आपः प्राणाः (नि०१०-४४)

प्रशस्तपाद भाष्य जात्मादि करणम्

"यहूरं गमं" दुरीणो छोपश्च (३-२-२०) दूरम्, दुष्प्राप्यं विप्रकृष्टं वातीन्द्रियं। गमं गम्यते च १ ज्ञानात् २ गमनात् ३ प्राप्तेः। गतेस्त्रयो थोः १ ज्ञानं २ गमनं ३ प्राप्तिः (सः प्र) + तस्य सीक्ष्म्यात् अपत्यक्षत्वे

सति क्रकै: प्राप्तिज्ञानगमनादिभिः समधिगमः क्रियते+चेतनाऽयमा-त्मा । न शरीरेन्द्रियमनसां चैतन्यसंज्ञत्वात् । न शरीरस्य चैतन्यं घटादिवद् भूतकार्यत्वाच मृते चासम्भवात् । नेन्द्रियाणां कर्ण-त्वादुपहतेषु विषयासानिध्येषि चानुस्मृतिद्र्भनात् नापि मनसः करणान्तरानपेक्षित्वे युगपदालोचनानुस्मृतिप्रसंगात् स्वयंकरणाभावा-च । पारिशेष्यादात्मकाारित्वाचेतनायमात्मा समधिगम्यते + आत्मे-न्द्रियसन्निकर्षे भावोऽभावो ज्ञानस्य मनसो छिगम् + अयमात्मा चतुष्पात् । मनसा व्याख्यायते प्रथममन्त्रे +

(1) 'जाग्रतो दूरमुदैति = उद् + एति√ (इण गतौ)

(A) जागरितस्थानः प्रथमः पादः, जगत्यां सम्पद्यते, यथा मरीचयोऽके-स्योदयतो दूरं पचरन्ति, विविधं जगद्राजयंति, एवं हवे मे मनः विराट् (नि॰ ७-१३) प्राप्नोति सर्वेषु चांगेषु । अग्निः (नि॰ ७-१४), वि-थान् नरान्नयति च । वैश्वानरः (नि० ७-२१) इत्थं रथकपणा सार-थिवत् प्रयववान् विग्रहस्याधिष्टाता सुसारथिरित्यनुमीयते +

(II) दैवं तदु दूरं कस्माद्दुतं भवति (नि०३-१९) तदुव्य-त्यय । देवस्य स्वयगतस्यदं दैवम् । 🗸 (दिन्न=स्वये) (दि० पर्) । स्वय-स्थानं सन्ध्यं तस्मिन् तिष्ठन्नुभय स्थाने पश्यति जागृतं च सुषुप्तं च, अत्रैष देवो महिमानमनुभवति, दृष्टं चादृष्टं च सञ्चासच सर्वे पश्यति सर्वे प्रयति । न तत्र रथो रथवेगं सजाति, न तत्रानन्दः प्रमुदंस्जति, न तत्र भासा, भासां सजित +

स्वमस्थानो द्वितीयः पादः दिन्यगुणस्वस्पं देवमत्रोक्षते, द्वियते आयभ्यमानमन्त्रेव । हिरणयग्रभः (नि० २-१० १०-२३) । वेते दींप्रिमालभते (वायुः नि० १०-१) तत्र तैजस आत्मगीतमाचष्टे इत्थं जवनकर्मणा मनो जविष्टामित्यनुमीयते + (यजु० २-१३)

(111) "सुप्तस्य तथैवैति" (तथ+एव+एति) (इण् गतौ) यथा उदैति तथैवास्तमेति + स यदा तेजसाभिभृतो भवति तदेप देवः स्वमान्त्रपद्मित्त तं कं च न कामं कामयति,। अथ तदेतस्मिन छरीरे सुखं भवति, कस्मात् सुद्दितं खेभ्य अंगेभ्यः स्विपितीत्याचक्षते + तद् यत्रैतत् सुप्तः स्वम्य स्वास्तः स्वस्य स्वास्तः स्वास्तः स्वस्य स्वास्तः स्वास्तः स्वस्य स्वास्तः तदा नाड़ीपु स्वभो भवति। (छां० उप० प्र०८, खं० ६, श्लो० ३)+सुपुप्तस्थानस्तृतीयः पादः, तथैव रक्ष्मयः सूर्य-स्यास्तं गच्छतः सर्वा एतस्मिन् तेजो मंडल एकीभवंति । एवं दृ वे मे मनः । तत् सर्वे परे देवे मनस्येकी भवति, । स्विपिति, स्वमपीतो भवति आनन्दम्या आनन्दम्यागिति+स्वं पुरुषं सम्पद्यते +समस्तं ज्ञानं, स्वपन्ति सर्वेधीराः । १ मेधा २ भूतिः ३ स्यृतिः ४ संज्ञानं ५ अज्ञानं ६ विज्ञानं ७ प्रज्ञानिमिति सप्त धीराः + सर्वज्ञवीजं जायते मे मनः (ईश्वरः) (यो० सू०१-२५)

'प्रसन्नं कर्म,' स्वपन्ति सर्वे मनीपिणः। १ अष्ठः २ क्रतः ३ कामः ४ मितः ५ संकल्पः ६ वशी ७ धृतिरिति सप्त मनीपिणः । अखंड-स्वरूपं सास्ति मे मनः ( ग्रादित्यः ) कस्माद् आदत्तेरथं आदत्तेमासां (मि॰ २-१३)

प्राणानय एवैतस्मिन पुरे जाग्रति ? प्राणः २ व्यानः ३ समानः ४ उदानः ५ अपानः ६ अन्तर्विकारः ७ जीवनमिति सप्तप्राणाः + प्राणाग्नि-रेव ज्योतिषां ज्योतिः, = ज्योतिषी, ज्योतिषी निपातेन जातवेदसी (नि ७-२०) जातवेदाः कस्मात् जाते जाते विद्यते, जातप्रज्ञानः, प्रज्ञानधनः "भूतीधनः, अ० पा० ३-३-७७" यः प्रज्ञानधनः, स एव प्राज्ञः।

युनः सर्वेषामेव कोषाणां प्रवर्तक ज्योतिषां ज्योतिः वात्सायनोक्तः+ १ अन्नभयः कोषः २ प्राणमयः कोषः ३ मनोमयः कोषः ४ विज्ञानमयः कोषः ९ आनंदमयः कोष इति पंच कोषाः । (मुं० उप० २-२-७-९) "सृप्तं सर्वासु नाङ्गिषु" सर्वाषु पूर्षु पुरुषः पुरिशयम्, अन्तर्हदय शयनाद् हृत्प्रतिष्ठिमित्यनुमीयते + हृदयिमाति कस्मात् (हृ ) अभि-हरन्त्यस्मै स्वाश्चान्ये, (द) द्दत्यस्मै (य) एति स्वर्गे लोकं य एवं वेद।

( IV ) शिवस्थानस्तुरीयः पादः । कैवल्यं सम्पद्यते, त्रिस्थानातीतं, दूरात सुदूरं परमव्यपदेश्यम् । एकं एकात्मप्रत्ययसारं, अद्वितीयं, प्रपंची-पश्मे शान्तम् शिविमिति ।

एकः प्रजायते जन्तुरेक एव प्रलीयते, एकोनुभुंक्ते सुकृतमेक एव च दुष्कृतम् (मनु०४-२४०) इति मनुवचनाद जिरमनुमीयते+अजिरं कस्मादजन्ति यत्र पापपुण्यानि + अजिरं भोक्ता फलं विज्ञानविषयादीनां अज = गतिक्षेपणयोः, गतिः = विज्ञानं, क्षेपणं = विषयः + अजिरं निपात सिद्धं (३-२-२४)

धर्माधर्मा वात्मान्तरगुणानामकारणत्वात् + अत एव मुपास्यते 'तन्मे मनः शिवसङ्कल्पमस्तु दिव्यगुणात्मकं मे मनः स्वमनिद्राज्ञानावलम्बनाद् द्रष्टुः स्वरूपेऽवतिष्ठतु +

- (B) अयमात्मा चतुष्पात् सोयं ब्रह्म उभयोरन्तरमाह यजुः श्रुतिः (अ०४०मं०८)
- ( I ) सपर्यगाच्छुक्रमकायम् प्रथमः पादः+सपर्यगात्=अग्र्यम्+
  ग्रुक्रम्= क्षिप्रम् चक्रे जगत् सर्वम् + अकायम्=स्थूछसूक्ष्मकायारिहतम् ।
  अपाणिपादो जवनो ग्रहीता, पश्यत्यचक्षुः सश्र्णोत्यकर्णः, सर्वेत्ति सर्वम्
  न च तस्यास्ति वेत्ता, तमाहुरम्ग्रम् पुरुषं पुराणम् + पर्यगादकारमादत्ते ( ग्र )
- (II) किविमनीषी अत्रणम् । द्वितीयः पादः । अत्रणम्=संस्कार-रहितम् । मनीषी=अन्तर्यामी+किवः=क्रान्तदर्शनः (नि॰ १२-१३) किवः कृपिवलः (यजुः १२-६७) सीरा युंजन्ति कवयो युगा वितन्वते पृथक् । धीरा देवेषु सुम्नया+कत्रयः देवेषु धीरा सुम्नया सीराणि (सार-

वस्तूनि ) युंजन्ति, युगानि ( संयुक्तानि ) पृथक् वितन्वते च+क्रविः उत्क्रामणा दुत्कर्षणाद् वा उकारमादत्ते ( उ )

( III ) परिभूः स्वयम्भूः अस्नाविरम्+अस्नायुरं=स्नायुवन्धनरहि-तम् स्वयम्भूः=स्वमपीतः। परिभूः=मातिरिश्वा+ मितरपीतेर्वा मकारमादत्ते ( म् ) न तस्य कार्यम् करणं च विद्यते न तत् समो नाभ्यधिकश्च दश्यत परास्य शक्तिर्विविधेव श्रूयते, स्वाभाविकी ज्ञान वल क्रिया च +

(IV) ( गुडमपापविद्यम ) याथातथ्यतोऽर्थान्व्यद्धात् शास्वतीभ्यः समाभ्यः । पापम्=क्रेशः=अविद्या=उपधा क्रेशकमिविपाकाशयरपरामृ- एम् । शुद्धम्=प्रपंचोपशमं, शान्तम्, शिवम् अमात्रम् +

सोऽयमात्माऽध्यक्षरमोङ्कारोऽधिमात्रम्, पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ( मां० उप ८ ) + अत एव मुपास्यते तन्मे मनः शिवसङ्कलपमस्तु + ओंनमः शिवाय +

### (EXPOSITION:)

The Human Spirit is beyond the object of material senses. Material senses cannot perceive it. It is rather subtle, refined, invisible and dynamic substance—a something in which attributes and actions inhere. There exists a prejudice against this view, which it will be well to clear up before proceeding further. This prejudice is to disbelieve all that is invisible, imperceptible or uncognizable by the senses. Take for instance the most familiar case of ( 1 ) Gravitation. चतुःस्रकिर्नाभिर्ऋतस्य सप्रथाः सनो विश्वायुः,स प्रथाः स नः सर्वायुः स प्रथाः । अपद्वेषो अपद्वरोन्यत्रतस्य सक्षिम ( यज् ३८ | २0 | ). Every particle of matter attracts every other particle of matter in the universe with a force in proportion to the product of their masses and in inverse ratio with the square of their distance and this force the scientific men term नाभि: or Gravitation. Observe the infinity of palpable effects which the operation of this single law or the working of this single force produces ( विभाय: ).

Everything from the smallest atom to the most majestic Sun is under its control (सर्वाप्तः) Gravitation, the parent of multifarious phenomena of cosmic movements, is a subtle, invisible, yet, real force, existing in nature and revealing its presence by the visible, palpable phenomenal effects it produces.

- II. Electricity—the all-pervading substance—is itself subtle and invisible and yet a real entity. The effects, the phenomena produced by it alone are visible or perceptible. They lead to the reality of subtle electricity. अग्निमीळेपुरोहितं यज्ञस्यदेवम (ऋ०१।१।).
- III. Would it not be absurd and impossible to disbelieve the existence of subtle life in the germ which brings forth the huge *Ficus Bengaloris*? The tree stands and is visible as an ultimate. (Vide Demonstration of Uddalak Rishi to his disciple in the Chhandogya Upanishad).

Speaking of Gregori Nidae (जलायकाः) Professor Huxley remarks that life is the cause and not the consequence of organization. "This particle of jelly is capable of guiding physical forces in such a marvellous manner, as to give rise to those exquisite and almost mathematically arranged structures—being itself structureless and without permanent distinction or seperation of partsis to my mind a fact of profoundest significance." The irresistable conclusion to which the above leads and which the Vedas also support is that the forms of these organisms and of their organs result entirely from the subtle life. It is clear then by whatsoever name it may be called —life (जीव), vital principal (प्राण) organizing force (अंगिर:) occult force (देव), sensorial energy, प्रज्ञान, anima अण्:, or Archokas (विश्वाय:)-it is no more a mere breath, a mere phantom, a mere offspring of nothing or a mere product of organization.

It is rather a subtle, refined, invisible, dynamic substance, a reality that builds up organization, causes growth, vitality and motion, repairs injuries, makes up closses, feeds, feels, is sentient, originates actions, resists, overcomes and cures diseases.

The Human Spirit is called आत्मा says Yaska in his निरुक्त ३।१५। as it is the cause of organization आप्त: or is endowed with the property of circulating itself freely in the organism. On account of its being a refined and subtle entity it is imperceptible by the senses (इरम्), and hence its existence has to be inferred from the harmonious play displayed by Sensory, Motor and Vital organs (गम:); for it cannot be doubted that the organs are merely instruments, which like all other chinery require an agent to work them up. When sounds, colours, taste &c. are well admitted to be cognizable, the existence of a cognizing being is a natural inference. This cognizing being can not be the gross body,-Indriyas-or the Manas-the spiritual body-for they are not endowed with consciousness. The gross body consists of epithiliam, fat muscles and nerves, bones, medullary tissue rich in phosphorescent elements and finally the essential fluid रेतस् the Human Spermotozoa, extracted through the vital process from all parts, organs, and faculties of the living body. (यज ३९-९)

The body is not endowed with consciousness, because it is the product of the composition of dead, inert, and altogether unconscious elements and atoms of matter, just as such common objects as the pitcher, which are devoid of consciousness. But further, the body is not the conscious being, because if consciousness were really due to the body, the body would not be unconscious after death, which is not so. Nor are the Indryias conscious entities. Indrya is an internal medium of sensation acting upon the nerves of sensation independent of

internal and external exciting causes. Because firstly they are mere instruments and secondly, had it been so, their destruction would be always followed by loss of consciousness, and their existence by the manifestation of consciousness, whereas both alternatives are wrong. Even when the eyes get deranged, coloured objects may not be perceived but they can be remembered, so that consciousness in the state of after memory still remains on the derangement or destruction of an Indriya. Also when all the organs are sound, consciousness may not exist when objects of perception are not presented to the Indriyas. Hence sense-organs are not conscious entities.

Nor is Manas, the spiritual body, the conscious entity, for it is an instrument still and were it not an instrument in the hands of the *spirit*, it would be possible, for the spiritual body to be cognizant at once and at the same time of more conscious impressions than one; which is not so. Hence is clearly established the existence of a fourth entity other than the gross body, the sense organs and the spiritual body—Translation of Prashastapada Bhashya of Gautama by Pundit Gurudutta M.A.

The spiritual body is an organization of motion, sensation and vitality subsisting on the essential elemets of food and drink. It is an external organ that conveys sensation from without to the spirit and originates impulses to communicate with the external world (मनीपा) and displays the power of imagination (चित्रं), decision (चिद्धः) and self conciousness (अहंकार.) It is the seat of all the conscious deliberations (पंग) and the centre of all the vital functions (प्राण:) in the Human Body. It is a fine, imperceptible intermediate connecting link between the gross material body and the internal spirit which is the true Man (आत्मा)—the central reality that does, feels, enjoys and is concious. One of the conclusions flowing from the organization of Manas

is that it is impossible for the spirit to be cognizant of two impressions at the same time. Its contact with an Indriva and therefore with an organ is what we call attention; its seperation from this cuts the cord of connection and the result is what we call absent-mindedness.

The centripetal senses organs are called ज्ञानेन्द्रिय:, while the centrifugal motor system is known by the name of कमेंन्द्रिय: Independent of it, beyond it, above it, and behind it lives the spirit, which is Eternal—above decay and destruction. Suffice it to say at present that so long as the human mind is involved in materialism, the Human Spirit becomes subject to transmigration through the course of metempsychosis, the spiritual body accompanies the spirit and is indestructible (i.e. not destroyed at the time of the elevation of the Human Spirit from the gross body). The moment the link between the mind and matter is cut, the mind gets emancipated through the approximation of the Supreme Spirit. The phases of the existence of the Human Spirit are four in number. Human Spirit is only conscious of them by its contact with the spiritual body:-

I. The first phase is the wakeful phase. In this phase the Human Spirit is manifest as diffused in the material nature (विराट्); and pervading in all parts determines the disposition of sense organs (अग्नि:); and regulates with precision and order the conscious and voluntary movements of the human body. (वैश्वानरः)

The primary inference, therefore, with respect to the Human Spirit is that of a locomotive being, who like the driver by the exertion of his muscular power controls the reins of the horses that pull the carriage on one side, on the other, the carriage obeys the motion and forthwith rolls on that side.

III. The second Phase is the Dreaming Phase In this phase, the Human Spirit is viewed as getting ultra sensual or internal and playing only in the central mansion (हिरण्यगर्भः), being highly energetic (वायः), and busy in brooding over mental designs (तजसः) and fixing the phonetic interrelation of sound and sense.

The second inference with respect to the Human Spirit is that of a Contemplative Being, who draws the necessary items of sensations and ideas from the promiscuous store-house of the sweet muse mother—"The memory,"—dwells upon their pros, and cons, weaves them into a texture and enjoys the scene just as really as though the texture had been made up of the actual as objective materials. This complicated relation into which the passive organs of Sense with the active vital organs enter with the Copula of Memory is one of the greatest mysteries of human life.

During the dreaming hours, while the organs of sense are closed to all external impressions, the mind free from all obtrusive and disturbing influences enjoys both the repose of slumbering condition and the activities of wakeful life. Sometime it makes *imaginative excursions* to different places and contemplates different things in existence. It also appears to be irresistably present in many places, where it had no previous desire or intention to be.

III. When during the moments of intense dreaming, the destruction of brain tissue is complete, the human mind fails to dream and wholly retires from conscious exertion and the exercise of the functions of the cerebrum, for the construction of the brain elements. The human mind in this condition is said to delight in his own conciousness and to be self-archaeus.

The third phase is the slumbering Phase. In this Phase the Human Spirit viewed in his own constitution as

folding all the conscious mentalities within himself in the Germ (इन्बर), without any distinction of perception, memory, imagination, conception, judgement, reason and discrimation; and suspending all voluntary movements as if in the nucleus (आदित्यः) without any differentiation of connation, emotion, sentiment, desires, will, deliberation and moral disposition. Hence he is known as prajjna (प्राजः)

or possessing the highest wisdom expresssed in Vital

Principles by means of pervarric forces.

The third inference with regard to the Human Spirit is that of a recuperat.ve being हत्प्रीतप्रम "The right heart collects the vitiated and deoxidised blood and propells it into lungs for oxidation and purification. In the act of inspiration fresh air of the atmosphere enters the lungs to oxidise the impure blood and convert the carbon into C<sub>2</sub> and burn off other impurities. Hence the chemically vitiated air now laden with Co and other impurities is further expelled by the act of expiration. The lungs force the oxidised blood into the left heart, which in its turn supplies the pure blood during the ventricular contraction to the different parts of the body, by means of aorta and arteries and the capillary network. The cryclic movement of the Puenmo-cardiac apparatus, continually expels the waste and decomposed matter, renovates the blood, derives strength and nourishment from the invisible elements of the air, repairs losses and injuries, heals up wounds, shakes off diseases, builds up by the inner anatomy all parts of the body proportionately. This conservative agency of the Human Spirit maintanis 7 constructive processes for the purpose of renovation:—1. Respiratory 2. Circulatory 3. Thermametory 4 Alimentary 5 Excretory 6 Secretory 7

Animatory; which take place all of them, so to speak involuntarily.

The physiological phenomenon of Recuperation and growth are above all most suggestive of the Human Spirit. The Human Spirit in this condition behaves just in the same way as different elements of matter do. The Human Spirit too with its inherent chemical affinities and dynamic activities attracts and repels blood from the heart, air from the lungs, and nervous currents from the brain.

IV. Beyond these and behind these, removed far far away from the locomotive activities, contemplative designs, and recuperative functions, resides the true, eternal and immortal reality, the substance spirit surant who is unknowable, only conscious of self in self, all calm, all bliss, all peace, one and only.

The 4th inference with regard to the Human spirit is that of a Responsible being. The ego of each individual being conscious of a different set of enjoyments from the other and being unable to present to his consciousness the experience of another individual, it is clear that each Human Spirit has a distinct entity and is therefore in itself a unit. "Alone the Human Spirit enters the body and alone it leaves it. Alone the Human Spirit enjoyes the fruit of the noble deeds, and alone suffers the consequences of the evil acts." The spirit is therefore a unit,—an eternal and responsible being. Hence the spontaneous declaration of the Human spirit "Let my mind realise the three phases and be absorved in na the 4th and essential one."

(B) Thus the phases of the existance of the Human Spirit are 4 in number. So is the case with God, the Supreme Spirit. The phases of God-existance are

also 4 in number. The difference betweet the Human and the Divine Spirit is well described in the 8th mantra of the 40th Chapter of the Yajurveda.

सपर्यगाच्छुक्रमकायमत्रणमस्नाविरंश्रुद्धमपापविद्धम् किविमनीषीपरिभूः स्वयंभूयीथा तथ्यतोऽर्थान् व्यद्धाच्छाश्वतीभ्यः समाभ्यः । (I) सपर्यगात् शुक्रमकायम्—पर्यगात=अग्रयम् ।

In the first phase God, is viewed as creating the frame of the universe and residing in all its physical parts but without the form either of a minute body or an extended one or, in the words of the Upanishad. "He has no physical hands and feet, but without hand and feet grasps and moulds all matter, by virtue of His omnipresence. He has no physical eyes but He sees all; no physical ears, but He hears all, no internal organs of thought, but He knows all; and is Himself unknown. He is the Supreme Spirit that pervades all (अग्न्यम्). This phase is known of from the diffusion and pervation of God through and through.

According to Charak, the ancient physician of India, a pious devotee in contemplation of the deep signification of अ should realise the anology between his body and the frame of the universe. अकारस्येध्याने लोकपुरुषयो:सर्गादिसामान्य-वेक्षणं (चरके):

"The eternal spirit that resides in the interior of all things, has disposed the Agni instead of the Brain; the sun and the moon in lieu of the two eyes; the open directions of space in place of the ear-cavities; the Vedas as His organs of speech; atmosphere as his lungs; the planet as his feet; the whole universe as the vital Heart. It is thus that He lives." (मंद्र उप०१-४) सपरंगाद अकारमादते

II. क्रिविमेनीपिअत्रणम. In the second phase God is viewed as brooding over the design of creation and fixing the phonetic interrelation of sound and sense; but without liability to any impression. In this phase God is styled as kavi. The powers of kavi are well described by the following verse of यज्ञेंद; "the kavies, pure in mind and wise in internal realities, design the synthesis of causes (सारा) into effects and the analysis of effects (युगा) into causes" (यज्ञ १२-६७). This phase of God-existence is known द from being in the internal design and fixing the Phonetic interrelation.

### कवयः कृषिवलाः क्रांतदर्शनाः वा उत्क्रामणादुत्कर्पणाद् वा उ-कारमादत्ते।

III. In the 3rd phase God is viewed in His own constitution and inherent perfection. The law of Divinity is the spontaneous activity or the constitutional harmony. The Divine Spirit is not susceptible to any nervous organization. Or in the wordsof the Upanishad. "The great eternal spirit undergoes no modification, requires no instrument to work with, has no equal nor any superior. He is the supremely powerful and perfect Being endowed with innate omniscience, omnipotence, and omnificience.

### स्वयंभूः परिभूः अस्नाविरस् । स्वयम्भूः=स्वमपीतः । परिभूः= मातरिक्वा ।

The Divine mind is not subject to such laws of education, necessity and precaution, as trail human beings are. He works with the greatest perfection, precision and regualarity, without the exercise of strained will or brain-elaborated designs, but by the spontaneous working of the eternal, self-existant, self-intelligent principles and ideas of which He is the embodiment. This phase of God's existence is known as म for it means that which is the measure of all or the resort of all. भिते प्रातिमेकारमादते—म।

IV. The fourth represents the purely absolute or essential existence without a trace of sinful ignorance—the relative or the conditioned world about him. He has from all eternity been assigning to all creatures (souls), their respective purposes and the fruit of their actions. He is all Calm, He is all Bliss, He is all Peace. ग्रहमपापविद्यम् शिवममात्रम । He should be known as shivam. This phase of God's existance is known a अमात्रम or no letter, for he is pure, ineffable, essential and unknowable being.

Om is the most estimable name of God. The modes of the existance of His spirit, being truly represented by A. U M. (अउम्), of which, the monosyllable Om is made up.

He who realises this, the true Atma, Omkara, passes from self into the Ruler of self [the universal spirit] i.e. obtains मोञ्च or salvation. Hence the spontaneous declaration of the human spirit "let my mind meditate upon Shivam or God in essence."

- (मं) येन कर्माण्यपसोमनीषिणो यज्ञे कृण्वन्ति विद्येषुधीराः। यदपूर्वम् यक्षमन्तः प्रजानां तन्मेमनः शिवसंकल्पमस्तु ॥ २ ॥
  - १. अपसः = अपःकमेवन्तः आपः प्राणाः (नि १० । ४४) सप्तापः=सप्तप्राणाः ।
    - २. बनीपिणः = मनीपावन्तः । सप्तमनीपिणः ।
    - ३. धीराः = ध्यानवन्तः । सप्तधीराः ।

प्रथमं मंत्रं भाष्ये व्याख्याताः।
कर्माणि = कर्तुरीष्सिततमानि क्रियमाणानि ।
यज्ञे = कर्मक्षेत्रे । विद्येषु = ज्ञानक्षेत्रे (नि ६ । ७)

अंतःप्रजानां = प्रजानामन्तव्करणस् = मनीषा, बुद्धिः चित् अहं-कारः। यज्ञम् = यज् + सन् (औणादिकः) । यज्ञ = पूजायाम् (चु. प) पंचमहायज्ञाः—

- (१) वैश्वदेवयज्ञ:=अन्नदानं विश्वेषु देवेषु । " शुनांचपतितानां च श्वपचां पापरोगिणाम्, वायसानां कृमीणां च शनकैः निर्वेषेद भ्रवि ( मनु ३ । १२ )
- (२) ऋतिथियज्ञः=भिक्षुकसेवा अभ्यागत सेवाः अतिथिः= धर्मीपदेष्टा।
- (३) पितृयज्ञः=तर्पणं श्राद्धम् च। पितरः=देवाः, ऋषयः, जनकाः पितृगणं=सोमसदः, आग्निष्वात्तः, बर्हिषदः सोमपाः, हविर्धुजः, आज्यपाः, सुकालिनः
- (४) देवयज्ञः=अग्निहोत्रम् । 'त्र्यम्वकं यजामेह सुगन्धिम् पुष्टि वर्धनम् उर्वारुकिभव वन्धनान्मृत्योर्मुक्षीयमाऽमृतात् (यज्ञ ३।६०)

### ( ५ ) ब्रह्मयज्ञः=कर्मोपासना

'यज्ञेन हि देवा दिवं गताः, यज्ञेनासुरानपनुदन्त, यज्ञेन मित्रा द्विष-न्तो भवंति, यज्ञे सर्वम् प्रतिष्ठितम्, तस्माद् यज्ञं परमं वदन्ति (तै० ब्रा०) अत एवसुपास्यते 'तन्मे मनः शिवसंकल्पमस्तु' शिवं = कल्याणम् । शिवु = कल्याणे (स० प० १) कल्याणकर्माणि निश्रेयस्कराणि+

II. It is through the agency of the spiritual body, that the centres presiding over will, intellect, vitality, perform their respective mission, by means of the sensory system and the motor apparatus. The spiritual body is parexcellence worthy of being the internal instrument of will, memory and personality. The human mind suggests intercommunication among the psychic centres in a wonderful manner for the ultimate weal of the animal economy and applies all science (ari) in many different ways

to conduce to the truest interest and benefit of man-kind (यज्ञ:)

- I. बल्विश्वयज्ञ: charity towords institutions designed for the protection of the poor and the helpless to consecrate wealth. Such as (a) Poor-houses (b) Hospitals (c) Leper Asylums (d) Hospitals for the treatment of animals and (e) schools. We find the same in the code of Manu 'Let some food be given away to dogs, unfortunates, lepers, people affected with sin and disease, crows and insects" (मह ३।९२।)
- II. अतिथिकः Hospitality towards guests and missionaries to consecrate Homa. Atithis are the guest-missionaries who have no fixed residence and wander about from place to place benefiting the world by their religious instruction. Swami Dayananda Saraswati defines an atithi thus: "He must be deeply conversant with all sciences, be a benevolent and disinterested worker, master of his senses and passions, righteous and truthful, utterly free from deception and fraud, always moving about from place to place i.e. without fixed abode. Such a person should be, honoured, respected and entertained."
- III. पितृपत्त: consists in offering due honour to one's parents. There are two parts of Pitri Yajna, namely Tarpana and Shradha, which signify ministering to the comforts of the Pitris with faith and respect. Pitri is a word of vast and various significance embracing men known for their learning in 1 divinity 2 science 3 arts 4 medicine 5 Hygiene 6 Agriculture 7 Astronomy 8 Justice 9 Letters.
- IV. देवयज्ञ:-the purification of the atmosphere by the performance of agnihotram to secure health, for disease is due to malaria and to the germs causing putrifaction of animal and vegetable tissues. The Bene-

gu fragrance counteracts malaria. Butter prevents putrifaction and sugar is the best preservative. Therefore the burning of the fragrant, medicnal substances, butter, and sugar is known as मृत्युञ्जय the conquerer of death and disease.

VI. बह्मयज्ञ: The worship of God to consecrate self, through कर्मोपासना the righteously regulated life which leads to emancipation from sin, misery and bondage.

"The Practise of यज्ञ endows its performer with I indifference towards the sinful 2 charity towards the suffering 3 respect for the righteous and 4 love of the blissful." (ते वा )

Indifference, charity, reverence, love constitute general benevolence that leads to the tranquility of mind, and is the forrunner of emancipation. Hence the spontaneous declaration of the human spirit "Let my mind practice शिवम universal benevolence."

Swami Dayananda Saraswati derives shiva from शिवु—कल्याणे in his Satyarth Prakash chapter first.

- (मं) यत् प्रज्ञानमुतचेतो धृतिश्च यज्ज्योतिरंतरमृतं प्रजासु यस्मान्न ऋते किंचन कर्म क्रियते तन्मे मनः शिवसंकल्पमस्तु + ॥ ३ ॥
  - ( a ) प्रज्ञानं प्रजानाति यया, + बुद्धिस्वरूपम्,+ प्रज्ञाज्योतिः,+ ऋतम्भरापर्यतम्,
  - (b) चतः चेताति चेतयति यया, + स्मृतिस्वरूपम् + चिन्तामाणि: + श्रवणपर्यतम् ,
  - ( ° ) घृतिः धार्यते, निश्चिनोतियया+श्रद्धास्वरूपम+धर्मालोकमु-खम् + प्रणिधानपर्यतम् ।
- (च) चकाराद्धृत्यादिकं श्वितः क्षमा दमो स्तयं शौच मिन्द्रिय निग्रहः श्विविद्या सत्यमक्रोधो दशकं धमलक्षणम् । (मनुः)।।

तत्र क्षमाऽस्तेयसत्येन्द्रियनिग्रहदमाः पापनिषेधाः, योगसूत्रे 'अहिंसा सत्यास्तेय ब्रह्मचर्यापरिग्रहायमाः, जातिदेशकाल समयानविच्छन्नाः सार्वभौमोमहाब्रतम्' + पुनः शौचाक्रोधधृतिः धीर्विद्या पुण्यविधानानि ।
योगसूत्रे च संतोषतयः स्वाध्यायेश्वरप्रणिधानानिनियमः + यमः = पापनिषेधः सार्वभौमोमहाब्रतम् + नियमः = पुण्यविधानम् चित्तवृत्तिनियन्त्रणस्पोश्वेयः + वितर्काहिंसादयः कृतकारितानुमोदिता मोहलोभक्रोधपृविका मृदुमध्याधिमात्रा दुःखाङ्गानान्तप्तलाः । इति प्रतिपक्षभावनम् (यो० सू०)
स खल्वयं ब्राह्मणो यथा यथा व्रतानि बहूनि समादित्सते तथा तथा
प्रमादकृतेभ्यो हिंसानिदानेभ्यो निवर्तमानस्तामेवावदातस्पामहिंसांकरोति (यो० भा०) + हिंसा= १ भीतस्यहननं २ शस्त्रस्यचालनं ३ गर्भस्य
शातनं + अण्डादः = गर्भादः (अथर्ववेदः)

- १ क्षमा=अहिंसा=सर्ववेरपारित्यागः, ।
- २ अस्तेयं=सम्भावः=सर्वान्यायपरित्यागः।
- ३ सत्यम्=ऋतं=सर्विमिध्यापरित्यागः
- ४ इन्द्रियनिग्रहः=ब्रह्मचर्यम्=सर्वमेथुनपरित्यागः ।
- ५ दमः=अपरिग्रहः=सर्वविषयपरित्यागः, सर्वतो वैराग्यायमिथ्यामैश्चनविषयपरित्यागोयमः।
- ६ शुचि:=शुद्धिः, हिंसायांशुचिनिविद्यते ।
- ७ अक्रोधः=सन्तोषः, नान्यायेक्रोधशांतिः ।
- ८ धृतिः=तपश्चर्या, नाहसत्यात् परंतपः।
- ९ धी:=स्वाध्यायः, ब्रह्मचर्येबुद्धिवीर्यम् ।
- १० विद्या=इश्वरप्राणिधानम्+अपरिग्रहः प्रणिधानपरिपृत्ये स वर्तते (वुः ध०९९)

यमनियमयोरनुबन्धमाह स्वामी दयानन्दः सरस्वती सत्यार्थमकाशे।
" विद्याविलासमनसो धृतशीलशिक्षाः, सत्यव्रता रहितमानमलापहाराः
संसारदुःखदलनेन सुभूषिता ये, धन्या नरा विहितकर्म परोपकाराः"

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### विद्या=ईश्वरप्रणिधानम्

वेत्तियथावत्तत्वपदार्थस्वरूपं यया सा विद्या, । विद्या प्रतिषेधमविद्या, यया तत्वस्वरूपं न जानाति भ्रमादन्यस्मिन्नन्यनिश्चिनोति यया
साऽविद्या, 'अनित्याशुचिदुःखानात्मस्रुनित्यशुचिसुखात्मरूयातिरविद्या,'
'अविद्याश्चिमता रागद्वेषाभिनिवेशाः पंचक्रेशाः'। 'अविद्याश्चेत्रसृत्तरेषां
प्रसुप्ततनुविछिन्नोदाराणाम्'। 'इन्द्रियदोषात्संस्कारदोषाचाविद्या,' अविद्या पंचतया १ विपययः २ विकल्पः ३ स्वमः ४ संशयः ५
अनध्यवसायः। विद्यावान्स्वत्वाभिमानरित्तो वीतरागद्वेषो सृत्युंजयित+
सर्वम् कारणवद् दुःखमस्वमनित्यमित्यवगमः (च०सं०) यत्सिचिदानन्दस्वरूपम् तदक्षरं ब्रह्म, तस्य वाचकः प्रणवः तज्जपस्तद्यं भावनम्। यथा—

"प्रणवो धनुः शरो ह्यात्मा, आयम्यतदभावगतेनचेतसा वेधव्यं छक्ष्यं तदक्षरं ब्रह्म" एषा ब्राह्मी स्थितिः, नैनां प्राप्य विमुद्यति ।

शिवपदमुच्छति । अत एवमुपास्यते तन्मे मनः शिवसङ्कल्पमस्तु ।

- (B) 'यज्ज्योतिरन्तरमृतम् प्रजासु' =यदन्तष्करणेऽमृ
  तंज्योतिरिस्त । 'अस्तिमिते आदित्ये चन्द्रमाज्योतिः, चन्द्रमस्यस्तिमिते
  अग्निरेव ज्योतिः, शान्तेऽग्नौ वागेव ज्योतिः, । शान्तायां वाचि पुरुष एव
  ज्योतिर्भवति । यदन्तरहृदये प्राणेषु विज्ञानमयोस्ति ( ह॰ उप ) पंचािम भूय एवं वेद य एवं वेद+
- (C) यस्पान ऋते किंचन कम क्रियते । यस्पान मनसो विना किंचन कम वहिष्करणेन क्रियते ।

वहिष्करणम् प्रत्यक्षम्, अन्तःकरणम् अपरोक्षम्+परोक्षप्रिया हि देवाः प्रत्यक्षद्विषाः।

- ( पुनः ) सत्वोत्साहाय वर्गाय धीधृतिस्मृतिवलादानम् ( च॰ स॰ )
- (I) धृतेश्रमिहम्नोऽस्यास्मिन्जुपलब्धेः (वे: सू) धृतिवलम् श्रद्धावीर्यसम्-तिसमाधिमज्ञापूर्वकम्+

(II) बुद्धिरालभते वलं पंचज्ञानभूमिषु। (a) मांसचक्षुषा प्रत्यक्षज्ञानम् (b) प्रज्ञाचक्षुषा ऽदृष्टवोधः (c) धर्मचक्षुषा समानदृष्टिः (d) दिव्य चक्षुषा दिव्यकारणदर्शनम् (e) बुद्धिचक्षुषा ब्रह्मप्रत्ययः

(III) एतदेकायनं मुक्तैमें सस्य दिश्वतम्, तत्वस्मृतिवलं येन गतः न पुनरागतः, वक्ष्यन्ते कारणानि अष्टौ स्मृतिर्येरुपजायते + १ निमित्त रूपग्रहणात् २ सादृश्यात् ३ विपर्ययात् ४ सत्वानुबन्धात् ५ अभ्यासाद् ६ ज्ञान रूपात् ७ पुनःश्वतात् ८ दृष्टश्वतानुभूतानां स्मरणात् स्मृतिरुच्यते (च॰ सं०) आत्ममनसो संयोगविशेषात् । संस्काराच स्मृतिः । धर्माच (वै॰ सृ०) स्मरणं नाम मानसिक कर्म, प्रयत्नगुरुत्वसंयोगसहितं कर्म लक्षणम् (वै॰ भा)

प्रयत्नम्=आत्ममनसो संयोग विशेष: । गुरुत्वं=वृत्तिवैचित्र्यम्=सं-योगः=अन्यसंकल्पसंबन्धः।

III. It is through the spiritual body that the faculties of will, intellect and memory develop respectively into religion, wisdom and meditation. The immortal mind is the fountain of all life internal (अंतप्करण), and there is no movement in life external (वहिष्करण), which is not regulated by it.

### EXPOSITION.

Every human being lives a double plane of existence. He lives the life of (बहिष्करण) and the life of (अंतकरण) Scientific men term the one objective and the other subjective existence. The life of Bahishkarana seek its enjoyments in gross palpable matter; while the life of (अंतकरण) feels its delight in intellectual progress. The outer material nature is the one that is formless to all; but the internal, the spiritual, is known to very few. Matter is a powerful entity. It clings and clusters about Man's interior life from cradle to crematory. Matter is the mind's jailor. The human mind clothed in dark materialism, loses sight of the higher duties

of religion that suggest to him, the aspiration after psychic progress and intellectual perfection. The abnormal parsite of matter, proved so prejudical to the growth and soundness of mental life that Bhagwan Manu was obliged to style it disease or ignorance.

- I. It is a disease that sneers at all Metaphysics (अदिसा) and fills its victim with jealousy and rivalry, vengeance and intoleration, ambition and avarice and finally with dogmatic prejudice, hatred and bigotry. These and similar other absurdities inundate the world with an uncontrolled flood of misery, vice, crime, war and blood shed. And under the stuper of these carnal impurities, he loses all conception of universal benevolence and compassion for all living creatures, from man, the highest in the scale of evolution, down to the humblest creature that lives and breathes.
- II. It is a disease that does away with all philanthrophy, (अस्तेयम्) sympathy, equity, patriotism and kindness; tramples down the universal law of common weal, and justice. It leads its victim to take might for right, brute force for faith and love, folly for hints of wisdom, hypocrisy for innocence and wealthy vice for poor virtue. How can, then, discord, disgust, and discontentment cease to exist, or peace, progress, health and happiness prevail in the society.
- III It is a disease that looks down upon all philosophy (सत्यम,) all truthful reflection, all honesty, sincerity, veracity, integrity and non-prejudice. It leads its victim to false desperation, instead of true resignation. Under dreadful pallour of falsehood and perverted faculties, he imagines the false and decomposible for the true and the eternal and suffers from incoherency of thought, word and deed.

IV., It is a disease that stigmatises all Theology (त्रह्मचर्यम्) that endeavours to ennoble and elevate mankind morally, rationally, and spiritually or theoratically and pronounces self-knowledge as impossible and brings down morality to the level of expediency. It plunges its victim in the sea of passions and sensualities in the gratification of which he imagines, female beauty the essence of which breathes filth and impurity to be real pleasure and happiness.

V. It is a disease that instead of centrepetal worship and love of God of nature (Theosophy) (अपारिग्रह) a wretched form of centrefugal affection. Mammon worship, that denies to man the possession of any spiritual nature; other than the one capable of eating, drinking, playing and merry making. This epicurianism is the worst form of materialism, that eats out of human heart, all humanity, all homage and all humility. See what is the result of this depravity, stigmatization, insult and vilifaction of human nature? Downright Atheism, that destroyes the purity of motives, holiness of deeds, loneleness of life, and nobility of character that a spiritual man prizes most and values above all.

Reader! should not this disease be at once, under mined, uprooted and burnt never to grow again? For as long as this disease exists in a dormant and attenuated, condition, there shall cease no ignorance, no pride, no partiality and no fear of this earthy life.

Religious progress, however does by no means end here. Merely to keep oneself aloof from I Bloodshed 2 Injustice, 3 Falsehood 4 Sensuality and 5 Mannerism is but the negative or prohibitive side of religion. Religon is too positive to be restricted to those merely prohibitive (तमा:). The wondrous organization of man, enduties.

dowed with potent energies and vivacious capabilities has some more sperative demands of 1 Mercy 2 Justice 3 Truthfulness 4 Righteousness and 5 Self denial (the sentiment of humble gratitude towards all that contributes to our edification and elevation.)

The cardinal principles यम lead to their well known corollaries (नियम:)—1 mercy leads to purity of mind, 2 justice to contentment, 3 truthfulness to real resignation and faith 4 righteousness to self knowledge, and finally 5 self denial to profound and soul absorbing meditation of God.

Then follow the influx of religious ideas in a sound mind, (युनि:) disinterested and faithful temparament, (यृति:) composed and tranquil attitude (त्रवि:), powerful, persevering and expanded intellect (धी:) and wisdom or divine science (विचा). The human mind is no doubt a refined nervous element with its activities which are remarkably influenced by the physiological conditions. Hence the subject of diet, drinks, drugs, and the daily regimen of life, plays the most important part in the purification of the human mind. The Atharvaveda therefore prohibits annimal diet, intoxicating drinks (drugs), excess in sexual intercourse and association with vicious company such as gamblers, simply because, they produce the destruction of mental equillibrium and general incoherency of thought.

### यथामांसं यथासुरायथाक्षा अधिदेवने । यथा पुंसोबृषण्यतिस्त्रयां निद्दन्यतेमनः (अथ ६—७०—१)

The religious temperament implies five different factors i (अदा) faithfulness and search after truth 2 (वीर्यम्) valiant exertion for virtue 3 (स्मृति:) constant presentation of the subject before the mind 4 (समाधि:) the inter-peneteration and the unveiled perception 5 (अज्ञान) rationalism. The harmonious development of all these five factors, gives rise to the true conception of religion.

Like all other affections of the spiritual body, the religions affections are also capable of being misused or of being perverted in their use. The religions sentiment under the effect of excessive stimutation of blind faith अदा may exaggerate a simple truth and yield forth the unnatural doctrines of superhuman miracles or may unduly estimate the sanctity of a virtuous exertion (वीर्यम्) Through the want of memory (स्मृति:) or constant realization, may absorb, long artificial prayers both by day and night. Through lack of interpeneteration or clear perception (समाधि:) may give rise to sceptical temperament. Through weakness of reason (प्रज्ञानं) may originate superstition, dogmatism, hatred and bigotry. Men in the ignorance of these five factors of religion often worship a false Deity. There is home-worship and loco-worship idolatory and phygiolatory, atom-worship and Mammon worship; pantheism of the vedanties and polytheism of the Hindus. Of such degrading and debasing forms of theism the world is full. Instead of the God of nature the victim of ignorance worships a god of his imagination, a god of fashion, a god of popular sanction or a god of ungratified desires and passions. Many are the form of ignorance and direful are the varieties it assumes.

1 (विपर्ययः) mythology usurps the title of philosophy 2 (विकल्पः) fancy-tales bear witness to metaphysics 3 (स्वप्रम) dreams have been thrust upon society as facts 4 (संत्रयः) doubtful guesses and conjectures fill the room of exactness and certainty 5 (अनध्यवसायः) and skepticism bids farewell and a last farewell to God.

"Ignorance is the life of the senses and produces one result and wisdom is the life of spirit and produces exactly the reverse." See what a hideous picture, ignorance presents. Says immortal Patanjali in the Yoga aphorisms—

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"The victim of ignorance mistakes the false and phenomenal, for the true and eternal, the physical and mortal for the intelligent and spirit, the miseries of the sensual life for the delights of harmony, lastly the impure and the unholy, for the holy, the pure essence and absolute."

Charak the famous physician of ancient Aryavarta therefore regards the enjoyments of the visible and material nature as simply transient, dependent, impure and full of misery. On the other hand the devotee of wisdom realises the eternal as the true, the spirit as the intelligent, the harmony of the soul as the true bliss, the pure and the holy as the essence and absolute. symbol that represents the essential being, possessing inherent 1 eternity 2 intelligence and 3 bliss is (सचिदानन्दस्बरूप) or Om. Om is the inestimable name of the Supreme Being or God. It is the part of human nature that is the foundation of all religion (भृति:). 1 Mercy 2 Justice 3 Truth 4 righteousness 5 humility 6 purity 7 contentment 8 disinterestedness and faith in God 9 powerful reason 10 wisdom, are the 10 commandments of Religion. "When the devotee abides strictly by the ten commandments of religion, says Manu, he gradually discards all duality and becomes free from all taint of matter and obtains the harmony of the soul with the Supreme Being."

The Upnishad proclaims the co-relation of (प्रज्ञान) the concious soul (चेत:) contemplation and पृति faith in God, the germ of all religions, to each other. (ग्रु॰ उप॰ २, २ खं, 5 verse).

"Om the great name of God is the bow, the concious soul the arrow, the mark is the Supreme Being in essence, shoot it with all your care and diligence (चेत:) just as the arrow is held fast in the mark, so is the soul lodged is the divinity," hence the spontaneous declaration of the human spirit, Let my mind worship God in essence.

Swami Dayananda Saraswati, in the very beginning of the 3rd chapter of the Satyartha Prakash says:—
"Blessed are those philosophers who are free from pride or partiality, lead a life of humility, enjoy the presence of the Providence every where, respect others like them selves, and rising above the mortal coil, eman-cipate man kind from sin and sorrow."

The comprehension of the Deity fills the devotee with equity and unity, that melts down all differences and removes all distances. He cannot view with contempt any creature whatsoever, nor can joy and sorrow overtake him, for, he perceives through his wisdom the spirit that dwells in all beings.

Excessive joy dwells in the concious depths of those who feel the presence of the great Reality. Life to them is a blessing and eternity of enjoyment and growth. Death is swallowed up in victory. विद्वान स्वत्वा भिमानरहितो वीतरागद्वेषो मृत्युञ्जयित

सच्चोसाहाय वर्मा यथीर्युति स्मृति वटादानम (चरक संहिता) By the continued action and reaction of the invigorated religion, memory and reason upon each other, the human mind becomes pure and the light of supreme divinity begins to shine fully in the heart of the devotee. He obtains salvation.

I. True religion is free from all artificiality and fabrication varies is not merely oral profession. It is no mythology. It is a living essence. It is highly pactical. It is founded on entire truth. It takes for its basis the harmonious development of all the faculties and the rightous unfolding of all our capabilities of knowing and being such as:—(1) Faithfuliness or truthful search of God, 2 Heroic exertion for the practice of righteousness (3) constant presentation of the subject before the mind (4) contemplation and (5) discrimination.

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- II. The power of the intellect is obtained through (1) the visual perception (2) the mental inference (3) the religious feelings of reverence, admiration and love and the respect of others like one self (4) The realities of inner life and subtleness of essential causes (5) perception of the All-wise Being and the unitary spirit of the universe.
- III. Memory can naturally be invigorated through the following physiological methods. There are no other means of purifying the memory. Memory means the recollection of the retained impressions.
- I. सत्वाद्वंधात् when the mind finds any corelations or "concurrence" between two mental images or thought symbols (the words or facts.)
- 2. वियर्भेयात when the mind finds any opposition between two ideas or images. "exclusion."
- 3. साम्यसवन्यात, when the mind finds any overlapping of sense or idea between two words or facts:—
  - (a) सार्क्याद, by means of similitude and synechdoche.
  - (b) निमित्यरूपग्रहणात्, through the relation of cause and effect.
  - (c) प्रनः अतात by hearing similir sounds (repetition)
  - (d) ज्ञानरूपात्— ज्ञानंवाच्य उद्ध्यत्यंगानुगं वाच्यंतु योगि कस्माद्धातुजं लोकि कंरूदिभवं, योगरूदि भिश्रितम Through the clear conception of the literal, logical and poetic sense of a word. The literal sense again is either (1) derivative arrived at by the structural element (2) Arbitrary, the name of a definite, concrete. object (3) or योगरूदि in which 2 words are synthetically combined into a compound, denoting a third object, and by virtue of the combination of these two words, expresses any relation or

interaction of Phenomenon. For instance (4) pitri signifies father, protecter and the solar rays.

By the vividness of the mental impressions of remembering the successions of events seen or heard. दृष्टश्रुताउभ्रतात समर्णात् every Psychic movement कर्म, involves 3 facters. (1) प्रवत्वम atention (The concious exertion) in proportion to the (2) गुरूत्यं or gravity (the importance of the event) (3) संयोग: contiguity (the contact with succeeding image idea or thought) or the reaction of the succeeding event. प्रयत्न गुरूत्व संयोग सहितं कर्म्म उक्षणम (बेमा). The above laws extended to words the physical movements imply (a) the disturbance of Inertia (b) acceleration by means of gravitation (c) contact or reaction with equal forces.

- (5) अभ्यासात, by means of the practice of the above laws. Hence the assertion of charka "by the continued, action and reaction of the invigorated भी: पृति: and स्पृति: the sublime religion, the expanded reason, and the purified memory, upon each other, the human mind, becomes pure and the light of the supreme being, begins to fully shine in the heart of the devotee. He obtains salvation सत्यस्पृतिवरंथेनगत: नपुनरागत:
- ( मं० ) येनेदं भूतं भुबनं भविष्यत्परिगृहीतममृतेन सर्वम्। येन यज्ञ-स्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥

येन मनसा वेदांतिवज्ञान विनिश्चितार्थेन (मं० १) पंचमहायज्ञमसा-दाच् छुद्धसत्वेन (मं० २) गुहाग्रन्थिभ्योवमुक्तेन (मं० ३) विततसप्त-होतृयज्ञेन (मं० ४) ब्रह्मसाम्यमुपैति, तेनेदं सर्व स्तुजातं परिग्रहीतम्, भूतं भुवनं भविष्यच परिज्ञातं त्रिकालम् । सर्वभावाधिष्ठातृत्वं सर्वज्ञातृत्वं च सिध्यते । भावितात्मा च मनो जायते । सप्तहोत्तर्यज्ञः=सप्तांगो योगः १ इन्द्रियानिग्रहः २ संन्यासकर्म ३ प्राणायामः ४ मनीपा निर्वि-कल्पा ५ विशोकाज्योतिष्मतिः ६ चित्तंक्षीणवृत्तिः ७ निर्ममत्वम् (आ: भा)।

संपाप्यैनमृषयो, ज्ञानतृप्ताः, कृतात्मनो, वीतरागाः, प्रज्ञान्ताः ते सर्वगं सर्वतः प्राप्य धीरा, युक्तात्मनः, सर्वमेवाविशांति (मु० उप० ३-२-५) विकल्प पंचकम् मारसैन्यम् १ रूपं २ वेदना ३ संज्ञा ४ मनसिकारं ५ विज्ञानमिति स्कन्धपश्चकम् (बु० ध०) शिवोमार हरः (अ० को०) अत्रष्वमुपास्येततन्ममनः शिवसङ्कल्पमस्तु+मेमनः शान्त सङ्कल्पमस्तु।

IV. It is through the spiritual body that the human spirit, who has thus been convinced of God through the knowledge of Vedanta, (मं. 1) purified his substance by the common practice of universal benevolence (म. 2) shaken off all shackles of ignorance (मं. 3) and completed the Yajna of seven parts (मं 4) enjoyes the harmony of the soul with the Supreme Being and enters into immortality (अमतं) In virtue of divine approximation, the human spirit is emancipated, from bondage and comprehends the whole universe and encompasses the past, the present and the future and becomes perfect, The spiritual body in this condition is known as Bhavitatma (भवितास्मा)

यज्ञसमहोता By Yajna I do not mean the arbitrary sense of the superbly cruel and the inhuman doctrine of the killing of any sentient creature to appease or please God. But the word Yajna as structurally derived from the root ''यज'' संगीतकरणदेवपूजनदानेषु literelly signifies the worship of God, through the righteous unfolding of all our capabilities, the harmonious development of the seven parts, the organs of thought and corelation. 1. the continuous self control over the senses, इन्द्रियनियह: 2 the nobleness of deed सन्यासकर्म 3 the holiness of life प्राणायाम 4 the purity of the

motives मनीपानिर्विकल्पा 5 sublimity of thought विशेषकाज्योतिष्मती 6 freedom from all taints of matter चितंश्रीणद्यीत: 7 self denial or the sentiment of humble gratitude towards the Supreme Being (निर्ममत्वम).

Matter or Mar (मार) is a powerful entity, no human soul, is independent of its material surroundings. The sight of the object, the taste of flavours, the smell of odours, the cognition of sensations, the hearing of the sounds-thus the spirit looks out, through the grated windows of its prison house "the body" the human mind when as yet, undeveloped and unrefined, is soon held in captivity by the bondage of the sensual phenomena of nature. Her wild enchantments and alluring attractions at once engage his attention and draw out his affections. Earthy conceptions and worldly impressions cling densely and cluster heavily, about his internal life. All life is a real bondage to matter. रूपविज्ञवेदनासंज्ञा संस्कारसंज्ञकोमार: Five fold is the train of mar, the greatest enemy of the spirit. How then can man, thus immersed in the life of senses, realise the interior delights of the spiritual life. Death of Mar is the birth of soul, light and darkness can not coexist. In order to gain victory over the powers of Mar, let the devotee contemptale Shivam who can destroy it completly शिवोमारहर: Hence the spontane- ous declaration of the human spirit Let my mind contemplate शिव्म, practice शिवम and be शिवम.

"The sages who are satiated through knowledge, who are free from all affections, who are wise in contemplation योग, who have obtained independence of spirit through divine knowledge, who are pure of intellects, who are all calm and firm of mind, finally they rest in Him, who is omniscent and omnipotent." (म: उप. ३—२—५.

## (मं०) यस्मिन्चः साम यजुँषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः।

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यस्मिश्चित्तथं सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

- (a) यस्मिन् मनिस (ऋचः)=ऋग्वेदः। यजूंषि=यजुर्वेदः। साम=सामानि सामवेदः। यस्मिन् अथर्ववेदः। (प्रतिष्ठिताः) यथारथनाभौ (आराः) चकांगानि समिपता भवन्ति। यस्मिन् मनिस, प्रजानां सर्वे चित्तं सूत्रे मणिगणा इव ओतं प्रोतमिस्त, तन्मे मनः शिवसङ्कल्पमस्तु+नाभिः=नामिः+
- ( b ) ऋक्=स्तवनात्, ऋषिरग्निः । यजुः यजतेः, ऋषिर्वायुः । साम=संमितमृचास्यतेर्वची समंमेन इति, ऋषिरादित्यः । अथवीं अंगिरः देहे अंगारेषु अंगिरा ॥
- ( ) पुनः ऋक्=स्तुतिः=सत्यंज्ञानम् । यजुः=प्रार्थना, कर्मवि-शुद्धिः साम=उपासना, सामभिर्गायन्ति+तन्मे मनः शिवसङ्कलपमस्तु+ ऋग्यज्ञसामपूर्वकम् शिवमुपासतु+ऋग्यज्ञसामलक्षणं ब्रह्मधाम सोपानं ( आ. भा )
- ( d ) स्तातिप्रतिष्ठायामीश्वरप्रीतिः, ब्रह्मनिष्ठा, तद्गुण कर्मस्वभावेना-न्योत्कर्षणम्+प्रार्थनायामृत्साहः, स्वत्वाभिमानराहित्यम्, सहायश्च+उपा-सनायां ब्रह्मप्राप्तिः, ब्रह्मसाक्षात्कारः ( सः प्र० )
- V. It is in the spiritual body that Rig. Yaju. and Sam and Atharva inhere very much like the spokes of a wheel' meeting in the navel. All the organs are faithfully interwoven with him. The mind of creatures are sustained by him.

The word Rig signifies the expression of nature, properties and actions and reaction produced by substances. Hence the names has been applied to Rigveda, as its function is to describe the physical, chemical and active properties of all material substances, as well as phychical properties of all mental substances. In short Rig means the definitions of substances both mental and material. Rig defines all substances just in the same manner as atomic heat defines all element. Next to a knowledge of things comes the practical application of the

definite properties, for all knowledge has some end and that end being usefulness (utility) to man. Hence Yajur veda comes next to the Rigveda. 'Yaju combines the definite properties of the elements just in the same manner as mole cular movement combines simple elements into a chemical compound. Next to application comes the generalization of facts and thereby the ultimate elucidation of truth which is 'Law.'

The wider the group of individual facts, that a law covers, the more abstract and the less concrete does its expression become. Hence Sam come next to Yajur veda. Sam means Generalization. Sam arrives at generalization just in the same manner, as sun, supplies general conception of a name during the sun light We see, taste, touch and smell and operate upon the objects, by the multifarious means, we possess of investigating properties of sensible objects. We compare the sensible impression it yields with sensible impressions already retained in our memory (mind) constituting our past knowledge. We detect similarities between the two and thus get a general or generic conception. To this generic conception we give an appropriate name, synthetically arrived at it from a root, a primitive idea or class of ideas. This word, therefore, thus ultimately formed embodies the whole history of the intellectual activity of man. Apart from this thermic, the dynamic and the optic energies there is the 4th that regulates the cellular movements of all organs hence styled angera or organic. This organic Principle is capable of guiding the three physical forces i.e. heat, motion and light in a very marvellous manner. In order that the mantra may be comprehended throughly let us apply Rig. Yaju and Sam and Atharva to the realization of God:-

(a) He who contemplates God through Rig., realises the definations becomes wise in the expres-

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sions of nature. It is called Stuti or Praise of God.

- (b) He who contemplates God through Yaju, realises the divine prayer সার্থনা and become wise in combining God practically with the spirit.
- (c) He who contemplates God, through Sam, realises the general conception of the Deity and becomes illumined and enjoys divine Harmony उपासना, and feels the divine organization through and through अंगिरःस्त्रातिः or Adoration of God fills us with love faith and aspiration towards the high and noble. (Theosophy). प्रार्थना or prayer of God leads us to rectitude, consolation and humility. उपासना meditation of God, inspires us with wisdom beatitude, and a joy that baffles all definition (स. प्र.) For instance, O God, thou art the source of knowledge. Adoration. Lead us to rectitude. (Prayer). That we may feel thy wisdom full of beatitute. (Upasana). Hence the spontaneous declaration of the human spirit 'Let my mind be absorbed in शिव through Rig, Yaju and Sam.
- ( मं० ) सुपारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिन इव । हत्प्रतिष्ठं यदिजरं जिवष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ ६ ॥
- (a) सुषार्थः 'रथेतिष्ठन्नयति वाजिनः पुरो यत्र यत्र काम यते सुषार्थः, अभोशुनां महिमानं यना यत मनः पश्चादनुयच्छन्ति रश्मयः, (नि॰९-१५)

आत्मानं रथिनं विद्धिशरीरं रथमेव तु, बुद्धं तु सारथिं विद्धिः मनः प्रग्रहमेव च, इन्द्रियाणि हयानाहुः, विषयांस्तेषु गोचरान् आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुमनीपिणः (कठोपनिषद् १-३)

( b ) हत्प्रतिष्ठम् जविष्ठम्

हदा तष्टेषु मनसा जवेषु यद्वाह्मणाः संयजन्ते सखायः अत्नाहत्वं विजहुर्श्वेषा भिरोह ब्रह्माणो विचरंतित्वे (नि० १३-१३)

उ वि विनियोगो विग्रहार्थे,+अत्रत्वमाह, यह्राह्मणः यज्ञं वेद्याभिः तन्वन्ते, तदु आह ब्रह्माणो मनसा जवेषु विचरन्ति, त्वे च सखायः वे-द्याभिः विजहुः।

- (८) ऋजिरं-अज+िकरच् (३-१-५३)। अज गतिक्षेपणयोः (सु०प) अजंति यत्र गमनं क्षेपणं च,+गमनं=विज्ञानं=पुण्यम्। क्षेप-णास्=विपयः=पापस्। भोक्ता पुण्यस्य च पापस्यच।
- ( पुनः ) अजिरं ज्या=वयो हानौ, अजिरं न हन्यन्ते यस्य वय-स्कृत्यानि ।

( पुनः ) अजिरं=अजरममरं ( भिः भा० )-- जि=हिसायां ।

तस्मादजिरमात्मा, धर्माधर्मावात्मान्तरगुणानामकारणत्व वचनात् (वै०भा)

आत्माकथं कर्मफलानिभुंक्ते, माह अथर्ववेदे,

( अथर्ब, काण्ड ९, सूक्त ९, मं० २०-२१-२२ ) द्वा सुपर्णी सयुजा सखाया समानं दृक्षं परिषस्त्रजाते, तयोरन्यः पिष्पछं स्वाद्वस्यनञ्चनन्नन्यो अभिचाकशीति ?

यस्मिन् वृक्षे मध्वदःसुपर्णा निविशन्ते सुवते चाधिविश्वे तस्य यदाहुः पिष्पलं स्वाद्वेश्रे तन्नोन्नशद्यः पितरंनवेद २

यत्रासुवर्णा अमृतस्य भक्षमिनमेषं, विद्धाभिः स्वरन्ति एनाविश्वस्य, सुवनस्य गावाः, समा धीरः पाकमत्राविवेश ३

### तन्मे मनः शिवसङ्कल्पमस्तु ।

VI. The locomotive activities, the contemplative designs, the recuperative functions, and the moral discriminations, all arise in the spiritual body and the human spirit

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is only conscious of them by its contact with the spiritual body.

I. The primary inference with respect to the Human spirit is that of a controlling being. When the driver by the exertion of his muscular power, turns the reins of the horses that pull the carriage on one side or on the other, the carriage obeys the motion and forthwith rolls on that side. Now a similar turning of the activities of the body called Pravritti and Nivritti is perceived to take in our bodies. Our bodies are thus like a carriage, the driver Atma regulating by the reins beholds, at his will the Pravritti and Nivritti of the body. The senses are the Horses, and the mind holds the reins of nerves. Buddhi is the proper brain centre that regulates the impetas to the reins, the horses galloping after the object of senses and carrying the chariot. They must be guided along the right way (340 452 1) 1924

Thou hast ordained, O Atman, the active manifestation of the mind त्राद्धण: to be wakeful, and the energetic display of the mental activities, brooding over design and ideas, to be in the dreams and the passive repose of the mental faculties, suspending all voluntary functions by the law of reaction उत्ते, to enter the heart as in sleep (VI 13—13).

- II. The 2nd inference with respect to the human spirit is therefore, that of contemplative being, who draws the necessary items of sensations and ideas from the store house of the memory, dwells upon their pros and cons weaves them into a texture and enjoys the scene just as really as though the texture had been made up of actual objective materials. (जिंदिय)
- III. The 3rd inference with regard to the human spirit is that of a recuperative being, who like an architec-

master of the house soon builds up an edifice of his house repairs ladder, or a worn out ceiling and plasters or whitewashes his dirty rooms. (इत्प्रतिष्म)

IV. The 4th inference with regard to the human spirit is that of being a responsible moral agent. The true independence of man is the repeletion of mind with four endowments (1) the endowment of will and muscular power (2) the endowment of intellectual faculties (3) the endowment of health (4) the endowment of moral and emotional stock.

The human mind when as yet undeveloped, through education, necessity or precaution is soon held in captivity by the evenescent charms of nature. The pride of wealth, the conceit of dignity, the abundance of luxury, and licentious ease, exert their baneful influence the growth of psychology. The consequence is an infirm physique, an unsound mind, lowered vitality and impure molity. The last mentioned drowns its victim in the ocean of wilful indifference. This is an assumed air of superficial independence.

An infirm physique rests on conveyance in lieu of the muscular locomotion, the unsound mind relies on a library rather than on mental contemplation, the lowered vitality depends on remedial viands for healthy recuperations, and the impaired morality resorts to law-courts for decision instead of moral judgment.

A truly independent or healthy man is not subject to these artificialities. He exerts his locomotive apparatus whenever he desires a change of scene. He enters into contemplation whenever he desires to be a true man He rouses the dormant power of recuperation when-

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ever disease or the extremes of heat and cold attack him and he applies to moral Reason for discrimination between the right and the wrong. He takes the seat of justice and presides over social feeling, human rights' moral emotion and the ethical sentiment.

Man consequently requires to be reminded that the world is a fleeting show and that the pleasures of senses are never permanet. It is wrong to hold out our affections tor things perishable. The eternal and the everlasting should excite our aspiration, for then alone is true delight possible. Hence the spontaneous desire of the human spirit, for the worship of God, the eternal and unchangeable, Supreme Being. This interesting though imperfect exposition can not be better ended, than in the words of Atharva Veda (अथर्व वेद. कां. ९. सक ९ मं २०-२१-२२).

- (Ħ २०) There are two concious entities, possessing devine qualities, coeval companions, embracing each other and residing in one and the same universe one of them enjoyes the fruit of his actions (the human soul) and the other lives ever the same, uneffected with consequences. (God.)
- (দঁ ২২) The human souls engrossed in the material enjoyments of the world, resume the course of life again and again and revolve in the organic current of Biogenesis. But the soul, who has realised the eternal and the everlasting father God, by abondoning all thoughts of this perishable world, will never suffer organic death or deterioration.
- (मं २२) The emancipated souls enjoy immortality for a Sama cycle, through the agency of the spiritual body without feeling any rest or remission, and towards the dawn of creation, they are reborn as भारा: the first literatee in the

universe of five senses (पाकं) as the master of physical laws (भ्वनस्य) or the adept mechanicin (विश्वस्य) and as the Protetor of mankind (गोप्रा).

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- "Honour and fame from no condition rise.

  Act well thy part, there all the honour lies".
- "Embrace the truth with all thy might and main, This is the way of freedom from the pain".

# \* The Arya Samaj.

In response to the call of my distinguished friend, the president of this convention, I stand to say a few words about the Arya Samaj of which I am a humble member. Without any pretensions of possessing the ability to deal with the subject adequately I beg leave to begin.

Now it will, I think, be well to say a few words about the founder of the society.

Six decades have passed away since a Brahmin boy of 14 years, while observing Shivaratri Vrata under the mandate of his father and keeping up late hours in the night, sitting in front of the emblem of Shiva when the rest of the devotees were fast asleep, saw something and an abstruse question occurred to him and put him to serious thinking. He asked unto himself "Is this the Mahadeva, the Lord of the universe, the great Protector and sustainer?" He thought long but could not arrive at a solution of the problem. He awoke his father and explained to him his difficulties. The answers given by the father did not satisfy the inquisitive spirit of the young questioner.

This incident was shortly followed by the death of a sister of his. Mulshankar, as this was the name of the boy, was shocked and stood stupified by the side of the leath bed. He said to himself "Who can escape death, so I must die. Is there no means to escape it and immortalize one's self?" He went on with his studies finishing Grammar and one of the Vedas but the questions remained unsolved, and were constantly before his mind. He had an uncle who loved him most and with regard to whom the feeling was reciprocated with ardour by the boy. This uncle fell a prey

<sup>\*</sup>A paper written for the 1st Convention of Religions Calcutta.

to cholera and Mulshankar asked the Pandits and friends if any could tell him how to secure salvation. "Communion with God, was the unanimous reply and Mulshankar resolved to leave home and find out the real Mahadeva and the way to beatitude - His resolution, however, oozed out and the marriage bond was resolved upon to tie him down to home. He evaded it for a year but when he thought he could escape it no further he left home and took to flight. He was once caught and brought back, but he ran away again to satisfy his inquisitive mind to know who and where was the Great God and how to attain salvation. He roamed here and there in jungles and in the caves of hills in search of spiritual teachers. He went to the banks of uhe Narbada, to Koh Abu, to Rishi Kesha, and to Srinagar; through Gupta Kashi, Gouri Kunda and Bhim Gunga to Tarangi Narayan, to Okhinath to Badri Narayan and many other places and learnt whatever he could from yogis he found there, but none of them could fully satisfy his mind. He spent many a year in this way and at last heard of a learned Sannyasi at Mathura named Swami Virajanand Saraswati, commonly known as Dandiji, and hastened to see if he could get there the light he was inquest of. He studied under this Guru for about 4 years and received thorough training in all the Arsha Granthas. Here he received the finishing touch to his education. Here it was that his soul received the light that dispels all darkness. Here he received the keynote to real knowledge. This, however, remained to be glorified by his personal exertion, experience and intuition. When he had finished his studies Swami Dayananda, as he was named afterwards, in accordance with the old custom took some cloves to his Guru, presented the same as Gurudakshina, and craved his permission to depart. The Guru demanded substantial presents. Dayananda at once expressed his willingness to lay at the Guru's feet whatever he was possessed of. The Guru knew what stuff the disciple was made of and he

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exclaimed "Dear son! you have got true knowledge and in Dakshina I ask you to diffuse this knowledge amongst the people; the Vedas have been forgotten, go abroad carrying the torch light of the Vedic truths and remove the darkness that prevades the country and envelopes true knowledge" Dayananda at once accepted the mandate and resolved to carry it out. Dandiji gave him his blessings again and again and bade God speed to his mission. Dayananda bowed down his head and departed.

Thus initiated and blessed Dayananda set himself to work out his mission and thereby redeem his vow. He wandered about. He cast his eyes on the spiritual condition of India. He studied the religious systems of the world and for five years reviewed and revised his acquisition. He next visited town after town and attended fairs, preached sermons and held Shastrathas with Pandits. His line of work was to give an insight into the teaching of the ancient sages and to do his best to dispel superstitious ignorance. Once while preaching at the Kumbh fair in Hardwar he saw all round him what religion had gone down to. He saw yogis and Fakirs going in procession in full pomp accompanied by elephants, horses palanquins etc. Seeing this to be inconsistant with genuine asceticism, he for a moment felt despondent. But with his spiritual force he at once rose up to the occasion and cried out " more tapa (austerity) is needed. I must go on and do my best". Uttering Sarvam vai purnagwam swaha he threw away all his belongings and with one single Kopin and a Kamandlu wandered along the banks of the Ganges, speaking only in Sanskrit, meditating, improving his knowledge, preaching sermons here and there performing Yajnas, teaching Gayatri to the people and holding Shastrarthas. As the true worship of God had almost been forgotten, he spoke very strongly against false worships. Many a time" his life was threatened at but

nothing could daunt the firm resolve of the spiritual hero. He went on with his mission unarmed, unaided and unaccompained by anyone with only "heart within and God over-head".

As the result of the experience he first resolved to found Sanskrit Schools. He established many such institutions at different places. He insisted on the Vidyarthis performing Sandhaya and reading only the Vedic Granthas. His preaching and Shashtrarths continued and he visited almost all big towns and cities in the country and secured many followers and supporters in no time.

His sincerity and broad-mindedness are amply borne out by the fact that hearing of the Imperial Darbar at Dehli and expecting many learned men to assemble there Swami Dayananda went and wanted to arrange a Shashtrartha but people were busy with other important work and nothing could be done. He had, however, a conference of seven religious reformers of the time viz: Babu Keshab Chandra Sen, Kanhya Lal Alakhdhari, Babu Nabin Chandra Roy, Munshi Indramani, Sir Syed Ahmad Khan, Babu Harish Chandra Chintamani and himself. The Swami expressed his wish that if there was no difference in their aims and objects there was no reason why they could not all combine to serve the common cause. But there could not be unanimity of opinion on some cardinal points, so the conference fell through.

Swami Dayananda did not pretend to found any new religion. He did not teach anything new. His works the Satyartha Prakash (The light of Truth) and the Rigvedadi Bhashya Bhoomika (Introduction to the Commentaries of Rigveda etc.) abundantly show that his object was to preach only what the Vedas taught. He is, however, charged with misinterpretting the Vedas. A close study alone can enable a true enquirer to decide how far this

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accusation is based on facts. The modern commentators have been thrown into the pitfalls of doubts in consequence of very crude and erroneous and rather preconceived notions with which they approach the Vedas. They think that the Vedic hymns are so many songs of cultivators. They cannot rise to the dignity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime ideas about religion. They forget the chief canon of Vedic interpretation, namely the use of the Vedic terms in the yougika (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas debased polytheism, Henotheism element worship. Another source of committing is that ordinary Sanskrit Grammer which is usually applied cannot be resorted to for understanding the Vedic mantras correctly. The Vedas are their own dictionaries. The Rishis studied the Vedas with the help of yoga; and Brahman Granthas and Nighantu embody the results of their spiritual studies which went hand in hand with that concentration of mind which a Yogi alone can command. Swami Dayananda has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to correctness or otherwise of an interpret. ation will depend very much upon the proper method, to be fixed for interpreting. Commentators fail because the chief canon of interpretation is ignored. Mr. Griffith had to admit that many hymns are dark as the darkest oracle Max Muller had to say "there are whole verses which as yet, yield no sense whatever, and words the meaning of which we can only guess." Max Muller had to admit further that "every word retains something of its radical meaning, names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, not yet as proper names; they are organic not yet broken or smoothed

down". Commentators without yogic power could not see the sublime truths contained in the hymns. They themselves were in darkness and found the hymns obscure. Swami Dayananda with his psychical power could see through the real meanings of the mantras. The Arya Samaj earnestly hopes that the time will come when the Swami's commentaries will be universally accepted. The Swami, however has nowhere claimed infallibility for his own commentaries.

Initiated in the Vedic Lore by the Great Guru, assisted by the vast experience obtained by travels and communion with the learned yogis and guided by the result of yoga the Swami could see that men do not become educated and enlightened by themselves. They require to be instructed by others, that therefore in the beginning of every creation there is need of primitive teachers; that these primitive teachers were of necessity taught by the greatest of all teachers Himself i.e., God. So that all true knowledge emanates from Him. Therefore in establishing the Arya Samaj and framing its principles the first canon that Swami Dayananda preached was:—

(1) God is the primary cause of all true knowledge and of objects made known by it or in other words:"Thou art, O: God! The life and Light, of all this wonderous world we see".

He had next to describe this God and His attributes. He consulted the sacred Books. He studied nature. He applied his spiritual powers and found:—

(2) God is All-truth, All-knowledge, All-beautitude, Incorporeal, Almighty, Just, Merciful, Unbegotton, Infinite, Unchangeable, Without a beginning, Incomparable, the Support and the Lord of all, All-pervading, Omniscient Imperishable, Immortal, Exempt from fear, Eternal, Holy and the Cause of the universe. To him alone is worship due.

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The next question that naturally suggested itself was whether there was any repository of the truths that the greatest Teacher taught to His people. His Laws must be made known to those for whose guidance they were meant, and such a repository was unquestionably most needed by the first generation of men at the beginning of creation, for how could otherwise the people in general know the nature and character of souls, their mutual relations and the laws which they were to be guided and governed by. These abstruse subjects are absolutely beyond human grasp without being told and taught. Without revelation, therefore, men will be bewildered. Common sense, however strong, or mere experience, however varied, can not be true and unfailing guide. Even learned men are found to differ. So it is unsafe to depend on personal opinions and personal inspirations. It will I think, be, a mistake to call even the dictates of our own conscience the Divine Voice from within, for workings or acts attributable to or as proceeding from conscience are different in different persons. For instance a humane Philosopher shudders at causing harm even to a mouse while a "thug" who is no less a man in figure and constitution glories in taking the life of a human being Who can dispute the sincerity of a Hindu kneeling down before his idol and yet who can again deny the calmness of conscience with which Mahmood broke the idol of Somnath? Why this heterogeneous phenomenon? We can at once say without any fear of contradiction that conscience is a faculty subject to training like any other faculty which can be ennobled or debased as educated. It must be thoroughly enlightened before we can depend upon it. We must cultivate our moral and intellectual faculties. This requires a teacher and we have said above that the original teacher is God. God's laws are revealed in nature no doubt; but to understand nature correctly and fully without being taught is next to impossible. The first lesson that the Greatest of all Gurus gave to the best of all men

on earth, and which is un-mixed with any thing of human production, ought to be considered the Revelation, the fountain head of all true knowledge. The Swami studied the books of the Rishis as well as nature and he preached that:—

(3) That Vedas are the Books of true knowledge and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

The Aryas thus believe in the Divine origin of the Vedas, which are admitted even by the Western scholars to be the oldest books. Max Muller says about the Rig Veda that it is "the oldest book in the library of the world" and "the first word spoken by the Aryan man" Our own sages are unanimous on this point. The doctrines inculcated in the Vedas satisfy all enquiries of the human mind and explain everything which otherwise would have remained surrounded by impenetrable mysteries. How could the existence of inequalities in the world as also pain and pleasure be explained otherwise than by accepting the Vedic doctrine of Transmigration of Souls? Try to explain the same otherwise and God will become whimsical and unjust- So also teachings on the immortality of souls, eternity of matter and the theory of Karma are among others strong points in favour of the divine origin of the Vedas as they are other wise too high to have been the production of human caception. The Arya Samaj maintains that the Vedic doctrines stand the test of true Logic and Science and as such can well claim divine origin. The best test of a revelation lies in its being in accord with the laws of nature and we aver that the Vedas are one with Science.

Swamiji believed that the Vedas being of divine origin are self-evident truths. The commentaries as far as they are consistent with the text are authentic but where they are inconsistent the commentators, he holds have fallen into

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some error or other. He held therefore that books other than the Vedas are not to be followed where they depart from the text. He rejected the Purans as they are inconsistent and full of absurd stories. Moreover they have maligned all the Rishis of the Hindus from Brahma down to Vyas and have spared none. No doubt there are many good things in them but as they are mixed up with many others that are undesirable it is not safe to take them as guide.

Divine knowledge must not inculcate inconsistent theories and must not propogate unscientific propositions. They do not require any amendment now or ever. They must satisfy an inquisitive soul and explain every phenominon of the world. All these conditions are fulfilled by the Vedas, every mantra of which if properly understood, is pregnant with sublime truths. The Vedas, therefore, should be universally read and propogated.

The 4th principle of Arya Samaj teaches that "it is the prime duty of every man to be always ready to accept truth and renounce untruth". Truth is God's law. Truth is divine and a human soul aspiring to enjoy bliss must keep itself aloof from everything unclean and filthy which certainly untruthtulness is; and what pleasure one feels when after praying in the words of Yaiur Veda

### अग्ने व्रतपते व्रतं चिरिष्यामि तच्छकेयं तन्मे राध्यताम् । इदमह मनृतात् सत्यमुपैमि ।

O Light! Lord of Vows! I wish to keep the vow, may I have strength to keep it. May success attend me. Thus from untruth I enter unto truth.

### अग्ने नय सुपथा रायेऽअस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठरन्ते नम उक्तिं विधेम (यज्ज् ० ४०-१६)

"Lead us, O All-wise Being, the source of Light unto the path of rectitude. Inspire us with all kinds of knowledge and wisdom. Drive off our evils and make us pure. To this end we repeatedly praise thee and adore" and after acting up to it you find yourself face to face with that eternal Light which dispels all darkness of ignorance and illumines the soul; and there seeing divine purity fully understand the significance of the 5th principle of the Arya Samaj which runs thus:—

"All actions ought to be done conformably to the dictates of sound morality and with due regard to truth i.e. after a thorough consideration of right and wrong".

Connected with this is our duty to the world and so the 6th principle teaches us that the primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind" We understand very well how mind is connected with body and no one can underrate the importance of living in a good and chaste society. To have a sound mind we must have a sound body; and both mind and body can not be expected to be in peace unless you have a good society to live in.

One of the chief characteristics of true manhood is a kind and sympathetic feeling towards all living beings. But this feeling must be controlled by considerations of justice which naturally have to be based on merits. One must not be blinded by love. Therefore our 7th principle maintains, "All ought to be treated with love, justice and due regard to their merits".

But it is not an easy task to always control love by justice. Undue affection or hatred often leads us to actions which are contrary to truth and justice and we should therefore acquire power which would keep us within lawful limits and this power is true knowledge. The '8th principle of the Arya Samaj therefore enjoins on us that "Ignorance

ought to be dispelled and knowledge diffused" and this not only as far as your own person is concerned, for that would not give you absolute peace. Your society might be a source of immeasurable miseries and troubles if it is not good and therefore in the 9th principle the Arya Samaj tells us that "No one ought to be contented with his own personal good alone, but every one ought to regard his own prosperity as inseparably connected with that of others" How noble and how sublime is this teaching. Can there be a better conception of philanthropy. Can there be a better notion of universal brotherhood? And just contemplate for a moment what the result will be if this noble doctrine were to be universally followed. If each tried to elevate not only himself but also his brethren, the whole human race would one day be found elevated and ennobled. To keep every one within his own rights and at the same time not infringe upon the rights and welfare of others the 10th principle teaches us that "In matters which affect the general social well being of the whole society, one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom". Freedom, however, does not mean fanaticism or license. It does not teach to us be vicious for we have been already taught that "All actions should be done conformably to virtue".

### SPECIAL FEATURES

The special features of the Arya Samaj consist in the fact that its members hold that there are three entites. namely matter, soul and God. The Vedas say so and science, which is only an embodiment of our experience, is fast approaching this truth.

We observe in the universe two sorts of forces at work One is blind force and the other intelligent. As something cannot come out of nothing and only like produces like, both these forces must be accepted to be co-existant

from all eternity. So both must be ( अत्). The blind force we call matter and all the same we find the trace of animation all round and matter itself would not have been perceptible if there was no animate existence to perceive it. Man is a compound of the animate and the inanimate. On the occation of what we call death the animate portion leaves the inanimate portion. The former we call soul and the latter matter. This soul is intelligent (चित्) and a moment's thought will convince us that it must be co-existant with matter because apart from all abstruse metephysical grounds in support of the existence of souls it must be obvious to all that we cannot conceive of a creation which has ever been without the animate. Thus this soul must be equally (सत्) with the matter, its additional attribute being (चित्) (intelligence) And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions each reaping the fruits of its own actions, souls must necessarily be many, nay infinite in number. Our next proposition is that this soul being intelligent could not possibly have of its own choice made its abode in a physical environment liable to all sorts of miseries unless there was a higher power to force and guide its destiny. This higher power must be a free and absolute master and thus free from all the miseries, which fall to the lot of the soul, as observed in common experience. As this higher power is free from all miseries it must therefore necessarily be all-bliss ( गानन्द ) and as it cannot but be eternal and intelligent we designate Him सत्, चित्, ग्रानन्द (सचिदानन्द)

The Veda in one mantra very beautifully describes the three entities:—

### द्वासुपर्णा सयुजा सखाया समानं दृक्षं परिषस्वजाते तयोरन्यः पिष्पछं स्वादत्त्यनश्चन्योऽभिचाकशीति ।

"Two birds with fair plumage, inseparable friends, cling to the self same tree. One of them eats the sweet fruit, the other looks on without eating".

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The two birds are the two conscious entities. Brahma and soul Parmatma and Atma, Their fair phumage are the divine qualities and the tree is the material cause of the creation. The soul enjoys the fruit of his actions and God without being affected by consequences only witnesses the whole thing. Gentlemen, try to find out anywhere else such a grand conception of God as also such an illustration. I fear your labour will be in vain.

The Arya Samaj holds that God as above described is alone to be worshipped. The Soul is distinct from God and they stand in the relation of son and father, pervaded and pervader. The Soul worships and God is worshipped. God, soul and *Prakirti* (material cause) are beginningless and being themselves eternal, their essential nature, attributes and characterastics are also eternal.

Ignorance is the birth-place of all sins. It obscures our intellectual faculties and makes us forget our true food and His worship. The result is bondage to pain. Imancipation from this bondage, freedom from every kind of suffering and a peaceful career of freedom constitute salvation. The Arya Samaj believes that this salvation can only be for a fixed period i. e. till the next creation. Our actions being limited—the result too must be necessarily limited.

True worship of God is the means of salvation, Between soul and God, there is nothing in the middle; man stands or falls by his own actions. There is no special representative of God; no special emblem. Everything in the universe proclaims His greatness

# उदुत्यं जात वेदसं देवं वहन्ति केतवः दृशे विश्वाय सूर्य्यम् ।

"All the objects of the world serve the purpose of flags to show Him, the glorious Being, the maker of the worlds and the Vedas and the Sun of life to all the creatures". The Arya Samaj does not believe that any special bath or going to any particular place can by itself secure salvation. Truly Manu says:- "Water cleanses the body; truth purifies the mind; sacred learning and austerities purify the soul and knowledge purifies the intellect" By Tirtha the Arya Samaj understands "that by means of which the Ocean of misery is crossed." Birth and death are the Ocean of misery and by true knowledge of God alone we can cross it. Says the Veda in unmistakable terms.

### वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमव विदित्वाऽति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥

"I know this mighty person of Sun-like lustre, beyond darkness. By knowing Him alone one crosseth the Cycle of death. There is no other path for beautitude". and how are we to know God?

### सत्येन लभ्यस्तपसा होप आत्मा सम्यग् ज्ञानेनं ब्रह्मचर्येण नित्यम्। अन्तः शरीरे ज्योतिर्मयोहि शुभ्रोयं पश्यन्ति यतयः क्षीण दोषाः॥

"This God pure and full of Light can be seen like a Light within the body, by spotless votaries by (means of) constant abstinence, right knowledge, penance and truthfulness."

The acquision of true knowledge, purity of thought, performance of virtuous deeds, society of the wise and learned and practice of yoga, truthfulness in thought, word and deed, doing good to all creatures, in short acting in comformity with the will of God is true worship of God, and is real Tirtha.

Worship of God has three stages. First is Stuti (glorification) i.e. reciting and hearing the divine attributes with a view to fix them in our mind and realise their significance. It creates love towards God and helps us to imbibe these qualities in ourselves. Next is *Prarthana* 

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(prayer) i.e. praying to God (after one has done his best) for the gift of highest knowledge and such other blessings. It creates humility and an inclination to try to attain those good qualities. The third stage is Upasana (communion) i.e. realising His presence in our soul and having direct cognition of God. Stuti and Upasana may be Sagun or Nirgun according as one meditates on God as having all specific virtuous attributes or as being devoid of all attributes foreign to His nature.

As a help to attain many necessary good qualities the daily performance of the 5 great Yajnas is enjoined on all Aryas and neglecting their performance is held sinful.

The Arya Samaj maintains that Varna (class) and Ashrama (order) are not by birth but are determined by cne's merits. One can rise and fall unto higher class or lower according to his merits or demerits

There are no particular places called heaven and hell, but Swarga (heaven) is the enjoyment of extreme bliss and Narak (hell) is the undergoing of extreme suffering. Men are in heaven or hell according as they are enjoying happiness or suffering pain in this world. Man must reap the fruits of his actions in this or other lives, happiness for his virtuous deeds and pain for his misdeeds both separately - no average taking.

The Arya samaj does not believe that our deceased ancestors can be propitiated by offerings of oblations. It may be news to many that the word Shradh finds no place in any of the four Vedas. We must not confound this word with Shradha ( vet ) without which certainly no one can attain true knowledge and which makes one realiase the value of true knowledge and other virtues and creates sincere attachment to the same. By this we must not be understood to mean that we have no duty to our parents

(pitris). Far from it. We hold that all possible services should be rendered to our pitris while they are alive. For according to our theory of Transmigration after death they have either attained salvation where they need no service from us. or they have taken to other bodies where nothing offered by us can reach them. This may smell non-Shastrik but a reference to the Mahabharata anusanan parva Ch: 91 would tell you about the origin of Shradha and a study of the Vedas will convince any one that our position is sound.

The Arya Samaj allows the females equal rights with the males-Females can study the Vedas. In fact females are known to have been, in ancient times, interpreters of many Vedic hymns. The Shudras also are not excluded from a study of the Veda, if they have the necessary qualifications to receive that high knowledge.

The Arya Samaj is not a mere idle dreamer. It is true that it has not yet fully attained its mission, its age being only about 30 years; but even in this short period it has shown sufficient activity The first Arya Samaj was established in Bombay in 1875 and since then about 700 Samajes have been established with about a lac of members, all over India- Its centres are the Punjab and the United Provinces. It is a pity, however that Bengal by which I mean United Bengal including Behar, has not yet fully realised the importance of the mission of the Arya Samaj.

There are preachers and Updeshaks both males and females working in the field and as the result of their efforts we find among other institutions a big College (called the Dayanand Anglo Vedic College) at Lahore, a D. A. V. High School at Dehra dun, and Gurukula at Kangri, Furrukhabad, Sikandrabad, Gujran-walla, and Badayun where education is imparted in the old fashion

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of our Rishis. The Kanya Mahavidyalaya and Kanya Pathshalas are other useful institutions. Many orphanages have been established. It is a great pity that in such a rich Province as Bengal there is not a single institution to shelter and educate its poor orphans.

As regards social reforms the Arya Samaj advocates the remarriage of virgin widows. The Smritis allow it in very clear terms and there is nothing in the Vadas to reprobate it.

Another useful work that the Arya Samaj is doing is to raise the status of the lower classes. Though no very great advance has yet been made in this respect, yet the Rahtias and the Meghas in the Punjab and the Shanars in Madras have been very much benefitted. Not only this but the Shudhi system i.e. the reclaiming of renegades from Hinduism is a novel feature of the Arya Samaj. Many who from some momentary impulse had left the fold of Hinduism have been purified and taken back to the Vedic faith. This work is progressing very rapidly in the Punjab. It is gratifying to note that other religious movements are adopting this Shudhi system. The Samaj has purified not only converts to Christianity and Islamism but even born Christians and Musalmans. Nearly 5000 persons have been purified.

The Arya Samaj does not believe that the question of diet is beyond the pale of religion. On the other hand it holds that meat eating is not only sinful but to a very great extent prejudicial to the development of psychical powers. Similarly all intoxicating drugs are prohibited as irreligious and hampering the intellectual and spiritual growth of the soul. We do not believe that the Vedas sanction the sacrifice of horses and cows in Yajnas. Ashwamedha and Gomedha-have been mis-interpretted. The word Yajna is generally translated as sacrifice. It is absolutely wrong. Yajna is derived from Yaja meaning देव पूजा,

सङ्गति करण, दान i.e. worship of devas, assimilation of materials and gifts. The idea of sacrifice (killing) is quite foreign to any of these meanings. Adhwara is a synonym for Yajna and Adhwara means "where there is no hinsa (killing)." This alone shows that in Adhwara or Yajna no killing is allowed.

I have taxed your patience a good deal, gentlemen I must resume my seat now. But before I do so, I must thank you for your kind attention, and offer an earnest prayer to the Almighty Father to give us Light of truth where-ever it may be and let there be peace in the world.

Shantih! Shantih!! Shantih!!!.

BALKRISHNA SAHAY

RANCHI

<sup>&</sup>quot;Little Learning is a dangerous thing, Drink deep or taste not the Pierian spring".

<sup>&</sup>quot;An ignorant person is a hornless beast,
Although he lives not on a grassy feast".

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### Mrs. Besants' Latest.

Mr. Annie Besant is a lady of magnificent ideals, but, by a sad irony of fate, her ideals always deteriorate in the process of actualisation and ultimately come to assume the forms of "colossi with the feet of clay." Such is her recent order of the "Sons and Daughters of India." Such also is the Central Hindu College "the first heir of her invention" in the field of Indian education. We had great hopes of the order of the sons and daughters of India when it was first started. We had hoped that Englishmen and Englishwomen of light and leading would join it and that the gulf now yawning between the rulers and the ruled would thereby be partly bridged over. We had also expected to see the names of eminent British scholars, statesmen, and soldiers on the list of the order, "coupled with the names of India's eminent sons." But we confess we are sadly disappointed; for, what do we find instead? We find that only a few old Fellows of the Theosophical Society and a very small number of the C. H. C. students have actually joined it. And what does this admission of a few persons signify? Nothing, absolutely nothing. Besides this, the Indian people were the sons and daughters of India long before Mrs. Besant and her precious order saw the light of day. So this "great" order of the Sons and Daughters of India, which was proclaimed amidst a loud flourish of trumpets, died stillborn.

Now a word as to the C. H. C. which Mrs. Besant thinks of "magnifying" into a full-blown Indian University. Mrs. Besant calls the C. H. C. "a national institution." But is it "national" in the right and proper sense of the term. Let us examine this claim. And

what is a national institution to begin with? We are of opinion that a national (educational) institution is a school or college, which imparts national education on national lines in a truly national spirit through a purely national agency. Now does the C. H. C. fulfil all these conditions? Firstly, is it a national institution? Secondly, does it impart instruction on national lines? Thirdly does it conduct education in a true national spirit? And fourthly and lastly, does it teach through a purely national agency?

Let us examine and discuss each of these four aspects of the question separately. First of all is the C. H. C. a national institution? If so, what nation or nationality does it represent? Is it the Indian nation? But if it represents the Indian nation, why does it exclude the Mahomedans, the Jains, the Buddhists, and the so-called "depressed" classes? There can be no Indian nation without these. It is with these that Indian nationalism is primarily and essentially concerned, and it is on these that the fate of India as a nation must ultimately depend. So, unless and until the C. H. C. undertakes to open its doors to all the members of the Indian nation, without distinction of caste, creed or colour, it cannot honestly claim to be a national institution in the right and proper sense of that term. Next, is it Hindu national? If so, why does it exclude the Shudras and the so-called "untouchables" who form a considerable section of the great Hindu community and are indisputably "the chips of the old block"? Let the C. H. C. authorities give answer.

Secondly, does the C. H. C. impart instruction on national lines? Our own answer is in the negative. For, so long as the C. H. C. remains affiliated to a University based upon western methods and western ideals, and has to teach courses prescribed by such a University, it cannot be said to conduct education on national lines. The medium of instruction in the C. H. C. is English. Sanskrit

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is only a second language. There are no regular class for the teaching of the Vedas, the Upnishads and other sacred scriptures of the Hindus. Religious and more instruction is superficial, and is based upon arbitrary selections made from the Puranas and the Smritis. India History and Indian Philosophy are pushed into the background and have well-nigh reached their vanishing point while Western history and Western philosophy are given an undue prominence all along the line. Now, is the national education conducted on national lines? Let the worthy President of the C. H. C. Board of Trustees given an answer.

Let us now see if the C. H. C. conducts education in a truly national spirit. In this connection we shoullike to know how many lectures during the last year were delivered to the students of the C. H. C. on Brahmer charya, on the lives of national heroes and heroines, or Vedic Revelation, and on character building through not tional ideals. Again, is the C. H. C. introducing ne blood into the old Aryan life, as it professed to do at the commencement of its career? Is it arresting its fossilising tendencies? Is it leaving the way open for its further expansion through the assimilation of foreign element and adaptation to changing environments?

The fourth and last question is, does the C. H. Conduct education through a purely national agency. Now the staff of the C. H. C. is composed of Hindu, Parand Christian teachers and professors. They are, of course Theosophists all of them. But a Theosophist has not you been recognised as a member of the orthodox Hindu community. Besides this, a Hindu Theosophist is a Hindu or and out, a Parsi Theosophist is a sixteen anna followers the great Zoroaster, while a Christian Theosophist is puecea disciple of the Lord Jesus Christ. But this is on

view of Theosophy. The Rev. C. W. Scott-Moncrieff M. A. late Warden of St. Johns' College, Aucland, N. Z., himself a Theosophist, defines Theosophy as follows:—"Theosophy is not Christianity, it is not Buddhism, nor Hinduism, nor Zoroastrainism, nor Muhammadanism and it is all these, for it justifies, and explains and reconciles them all." (The Italics are ours.) It will thus appear that a Theosophist is not necessarily a Hindu and that the C. H. C. which stands indentified with Theosophy, cannot therefore be called a Hindu National Institution.

So far we have been trying to show that the C.H.C. is not a national institution. Let us now point out how it retards national advancement. It will be admitted on all hands that the Oriental, by his mental constitution is mystical, melancholy, imaginative and unpractical, and Nationalism is striving to extricate him from this "slough of despond," by emancipating his intellect from the bondage of superstition and effete ritualism. But Theosophy can only further mystify "this simple-minded fellow" and thereby render him utterly unfit for the battle of life which he must fight out for himself. So here Theosophy stands in direct antagonism to New India and Indian Nationalism, and is a positive danger to our further advancement.

Finally a word in regard to Mrs. Besant's University Scheme. The question of a separate and independent Indian University, free from official control and interference, has now been before the country for several years. It has, off and on, been before the public for a decade at the least. And it is now time that it should be fully, calmly and dispassionately discussed in all its bearings so that the 'Vox populi' may be in a fit position to declare its "consolidated opinion" on this important subject. But this much we can say and we say it without

the least fear of contradiction, that a University like the one proposed by Mrs. Besant can never help us in working out our national distiny. There is many an insuperable difficulty in the way of its realization. First comes the question of the medium of instruction; then comes the question of the script. And no University scheme can be successfully launched out, unless and until these important questions are taken up in right earnest and decided once for all, for English can no longer be the medium of instruction in a national institution worthy of the name. "Vox populi," the great voice of the people, has already declared this. Again, what sort of religious and moral instruction will this University impart to its scholars? What ideals of duty, conduct and character will it place before those who join it? Who among the countless multitudes of Hindu deities, Mahomedan saints, Jain Tirthankaras and Buddhist Arhats will be chosen to guide its destinies? Which of the Trans-Himalayan Mahatmas will be brought forward to preside over its deliberations? Whether this University will stand identified with Theosophy like the so-called Central Hindu College at Benares or whether it will not? How will the separate and apparently divergent communal interests be represented on the board of trustees of this University? Who will ultimately control and govern this new institution? And who will hold the purse? Let Mrs. Besant satisfy the public on all these important points before asking them to lend her a helping hand in the new enterprise.

Our Mahomedan friends have done wisely and well in telling Mrs. Besant that they do not want her Indian University, for they have fully realised the gravity of the situation. Let the Hindus also have their say. Let them inform Mrs. Besant as the Mahomedans and Christians have done, that they are not prepared to support the

scheme of a University sought to be worked under the influence of Theosophy which, at its best, is but a hotchpotch of religion, philosophy, kabala and mysticism.

To a keen and careful observer the C. H. C. as at present constituted looks like a coach drawn by a horse, a mule, a bullock and a buffalo yoked together, but each tending to proceed in a different direction. And the situation irresistibly recalls the comic stage-orator made up of two separate personalities, whose voice and gestures are in distinct and ludicrous contrast to one another. What this institution will look like when expanded into a University, we cannot say just at present.

There is another aspect of the question to which we should like to draw our readers' attention when two men ride on horseback one must ride behind. Now the late lamented Col. Olcatt when he came out to this country chose the back seat and was content with the same as long as he lived.

He called himself a "student," "a disciple of the Indian sages," and actually sat for a time at the feet of Swami Dayanand Saraswati and other eminent Indian scholars. But he never posed himself as a teacher as long as he was in India. He was therefore patronised by the orthodox Hindu and patted on the back by the Pandit of the old School. And this was the secret of his influence and success. His disciple, however, we mean the average Theosophist of to-day, has grown somewhat aggressive! He is no longer content with the back seat; he insists upon being regarded as the man who has the master hand upon the bridle-rein. The result is that he is disowned by the orthodox Hindu, whom he seeks to drag down from his

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seat in the front; but who also insists upon keeping intact his own leadership in religion. How will this question of precedence he decided in the organisation of the Indian University? Who will take the front seat, the Hindu or the Theosophist?.

But what one might ask, are the intellectual equipments of this newbrand Guru, who aspires to his preceptor's front seat on borseback? A smattering of Sanskrit, a very imperfect knowledge of Vedic religion and philosophy, and only a second hand information regarding the sacred books of the East, through the miserable translations of immature European scholars of a bygone day. And now comes the final question and the rub. Who will join Mrs. Besant's Indian University? Not surely the orthogox Hindu, nor the Mahomedan, nor the Christian, nor the Arya. And is it worth while to have a University which neither the Hindu, nor the Mahomedan, nor the Christian nor the Arya can call his own? Is it right and proper, again, to approach the foot of the Throne with a petition the signatories to which represent none but themselves.

In conclusion, we desire to thank Mrs. Besant and her noble, self-sacrificing, and disintrested European and American colleagues for their earnest and well-meant efforts to promote the good of India according to their own lights, but we are bound to say that they are engaged in a wild goose chase, for, our own opinion in this matter is that no institution, however well-managed, can have a future in this country, unless and until it goes hand in hand with the movement for Social and Religious Reform on shastric lines which is now rapidly progressing.

Besides this, Theosophy can never help the Indian people. It is neither Hinduism, nor Mahomedanism nor

Christianity, but a mixture of all these great religions with a good deal of mystic lore added. And what has Theosophy done for India? Not much good! It has strengthened the forces of conservatism and superstition and now it seeks to transfer the leadership in religion and philosophy from the Guru to the disciple. Can Theosophy then or the institutions which stand identified with it be the nurseries of a progressive nation? If so let the worthy President of the Theosophical Society explain how?

AN INDIAN NATIONALIST.

"Poets deserve the respect of the world,
Undying glory e'er covers their name,
Ee'n Time the spoiler cannot render dim,
The heavenly splendour of their mighty fame".

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#### NOTES AND COMMENTS.

Mr. Salah-ud-din Khuda Baksh, criticising Major Leonard's recent publication entitled "Islam: Her Moral and Spiritual Value" writes thus about the Quran, in the Literary Supplement to the Hindustan Review for March and April 1910. "We are obliged to Major Leonard for his spirited vindication of the Prophet Mohamed. But praise would lose the force of equipoise if we ommitted to refer to the short-comings of this very interesting book. Major Leonard does not claim for himself any great scholarship or pains-taking research and he is modest enough to state that in writing his monograph he has studiously avoided all books except the Quran. We are not quite sure that he has adopted the right method. The Quran without the early history of the Arabs, the Quran without the history of the early days of Islam, is a book which refuses to yield its secret. appreciate the Quran it is essential that we should be perfectly familiar with the history of early Islam; nay, also the period anterior to The Quran, if I may be permitted to say so, is a sort of rough diary of the Prophet or better still a hand-book of day-to-day legislation, adding, supplementing, modifying, annulling the earlier ones, as the occasion arose". The italics are ours.

We welcome this bold and uncompromising critical spirit of Mr. Salah-ud-din Khuda Baksh who, daring to differ from the Caliph Omar for the first time, has assigned to the Quran its right place and proper value among the sacred scriptures of the world. But we are not so sure that the High Priests of Islam will either forgive or forget our friend, for reducing the Quran to the low level of a diary, containing notes, good bad and in different, of the daily experiences of the Arabian Prophet. And Mr. Khuda Baksh might be compelled to proceed to Mecca to wash away the stain cast on him by his bold but iconoclastic tendencies. We will watch our friend's future career with pathetic interest.

Mr. E. A. Wodehouse, late Professor of Philosophy, Deccan College, Poona, has contributed a remarkable article to the columns of "the Nineteenth Century and After" for April last. The learned contributor discusses the problem of racial feeling in India and suggest a remedy, which may be fully summed up in two words: confidence and sympathy.

But the whole article is so beautifully and sympathetically worded and is so full of genuine feeling and warm humanism that we cannot resist the templation of making a few quotations from the original. Discussing the present situation, the high-minded author writes:—
"This is a gennine problem, and it has been becoming more and more so as the years have gone on. It is, in many ways, the ultimate problem of India. Solve it, and the other will automatically solve itself. Allow a wave of purely human friendliness and confidence to pass through the country, and it will wash away most of these acrimonies and fears and suspicions which have gone so far to produce a strained and unbealthy atmosphere in these times".

He writes about the Indian heart as follows:-

"They (careful observers) come to see that beneath the externals of Indian life, behind its surface strangeness and remoteness, his an intensely human heart, eager for friendship and sympathy, and abundantly grateful when he finds them. Such a heart needs the right surroundings in order to beat freely; and the very readiness of the response, so often proved by those who have tried, seems to show that an atmosphere of this kind is one for which the Indian nature imperatively craves; that, in order to be itself, it needs the oxygen of confidence and love".

Pointing out the way how to bring about the union of hearts between the rulers and the ruled, he further says:—"A gradual humanising of the conditions at present existing in the country, the infusion in an ever greater degree of the personal element, and the acceptance of every opportunity of cooperation, whether in matters of state or in other departments of life—above all, a gradual opening of the mind to all that is best in the Indian nature, to the fund of pure and generous emotion and the high idealism which may be found abundantly by those who go even a little out of their way to seek it, and which, as it is recognised and appreciated, will come more and more to the surface—these are really the means by which, in a very

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short time, a totally different atmosphere would be created in India". Surely, love and sympathy are protent means of creating a healthy atmosphere in Iudia and of bridging over the gulf which separates the rulers from the ruled; and we are obliged to Mr. Wadehouse for his very kindly pointing out the way to the union of hearts which alone can solve the ultimate problem of India.

The Principal of the Lahore Government College, addressing the young men who have now joined the M. A. and M. Sc. classes of that institution, made the following significant remarks:—

"Few are they who can assimilate all that is already known in one branch of their subject and go on to original work and new discoveries; and these men of great learning and originality know better than other men how narrow is the fringe of their knowledge, and how vast the undiscovered country which lies beyond. The wise and the more learned a man is, the more clearly does he see that his knowledge is, comparatively nothing. The great Newton described himself as a little child gathering pebbles on the shore of the boundless ocean of knowledge".

#### He further said:-

"A little learning is a dangerous thing," and we have to be constantly on our guard against the danger. You are now entitled to a degree, you now belong to the educated community; but do not imagine that you are therefore able to solve all problems and give the results to a listening world. The sharpest, deepest, broadest intellects of the world have already been engaged on the great questions of religion, philosophy, politics, and economics, and have failed to arrive at any thing like agreement. This fact alone should make us proceed with caution and humility." But the best part of his address was that in which the learned lecturer impressed the dignity of truth upon the minds of his hearers. "Search diligently for the truth," said he, "let your minds he open to receive it wherever and whenever you find it; and receive it, not merely as a proposition accepted by the intellect, but as a living truth which must henceforth enter into and influence your whole work and conduct. truth?" said jesting Pilate; and he would not wait for an answer. He did not believe that truth was attainable, and he thought it vain to waste time in the pursuit. But, while our own limitations and the

show rate of progress are apt to discourage, the gulf which separates man to-day from the primitive savage may well fill us with hope and enthusiasm." "The inquiry of truth, which is the love-making or wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoying of it; all this is the sovereign good of human nature".

"It is heaven upon earth to have man's mind move in charity rest in Providence and turn upon the poles of truth".

The Bengalee makes the following remarks on the espionage of Mahatma Munshi Ramji by the Punjab police:—

"Nothing shows more clearly the want of tact and sympathy which so many officials bring to the task of Indian administration than that a man in the position of Munshi Ram should be subjected to Police espionage. Pundit Munshi Ram has now retired from active participation in the work of the Arya Samaj, and the Samaj itself has been assured of the good will and confidence of the Government. In the letter which Sir Louis Dane addressed to the authorities of of the Samaj, in reply to a representation made by them, His Honour frankly admitted that the Government had no reason to suspect the Samaj as a body of either sedition or disloyalty. Why should a gentlemen in the position of Pandit Munshi Ram, then, be the recipient of quite unnecessary attentions on the part of the police, merely because he was at one time an active number of the Samaj and Governor of the Gurukula Academy? The authorities ought to know, if they do not, that police espionage is a source of considerable annoyance and of great personal hardship to those who are subjected to it and that its one effect is to alienat; the better mind of the country. our own Province some of the deportees are being treated in a most unjustifiable manner. Officers of the Criminal Intelligence Department are known to be constantly enquiring about their movements. One of these officers recently subjected a gentlemen, who happens to be known to us, to a process of vigorous questioning about the where abouts of Babu Sachindra Prasad Bose. Now this is very much like adding insult to injury. Here are persons who were arrested and deported without any definite charge being framed against them and without anything in the nature of an open trial being held. Now that they have been released, because, as the Viceroy told us, the Government is anxious that all sections of the community should willingly co-operate in the suppression of the anarchist movement into which the "seditious movement" is said to have degenerated, could anything be more extraordinary than that their movements should still be watched by the police, as if they were ex-convicts? We hope in the interests of fairness, of justice as well as of decency, this sort of thing will be peremptorily put a stop to by the wise and sagacious rulers to whom the destinies of this Province and of the Punjab are committed".

Will the authorities listen to this sage advice?

The Modern Review for June 1910 writes thus about the first Aryan marriage recently celebrated in England:—

"The twenty-sixth of April 1910 witnessed a very interesting ceremony, probably the first of its kind in Great Britain, which was celebrated in the small in dustrial town of Padiham, Lancashire. On that date Dr. Nannidh Rai Dharmavir, F. R. C. S., (Ed.), resident of Lasara, District Jullundur, Punjab, was married to miss. Blezard, an English girl, in accordance with Vedic rites. The vital and essential parts of the ceremony i. e. Havan and going round the fire (Paeras) were observed and fulfilled as laid down in Sanskar Vidhi by Swami Dayanand Saraswati, and this with the full concurrence of the bride and her people. Lala Lajpat Rai officiated at the ceremony and converted the girl into an Arya Samajist by administering to her Gayatri Mantra and by conferring upon her the Aryan name of Janaki, and he also pronounced Vedic benedictions at the conclusion. As we have said, it was, so far as we know, the first occasion, on which a reguler havan had been conducted in Great Britain, accompanied by the chanting of original Vedic Mantras."

An English gentleman who happend to be present at the marriage ceremony, and who was evidently deeply impressed by the grandeur of the *Vedamantras*, remarks:—

"It was somewhat humiliating for an Englishman to realise that whilst his ancestors were living in promiscuous intercourse, dwelling in caves, subsisting on roots, berries and raw flesh, but one step removed from the beasts of the field, the ancestors of the Bridegroom and his Indian friends were celebrating the union of man and woman by chanting these self-same prayers, which for ethical content, grandeur of conception, and perfect expression of the sublimest thought, have never been approached by any race under the sun."

He further adds:—"Monsieur Conway had taught me to think with respect of the ancient wisdom, the sage and the wise utterances of Manu, years before I witnessed this ceremony. Now I wonder how long it will be before the Arya Samaj to which my friend the bridegroom belongs, initiates a movement to enlighten the darkness of of benighted, hypocritical England."

Finally, this noble-minded Englishman expresses the hope that the Indian people will not forget their spiritual civilisation and their glorious past under the false glamour of the industrial civilisation of the West. We quote his beautiful and significant language:—

"It is sincerely to be hoped that as Indian industrial civilisation develops she will not so far forget her ancient glory as to suffer a borrowed faith inferior to her own to be imposed upon her from without, but will seek to make known to an ignorant western world the supreme achievement of the ancient Aryan seers from whom we may learn much and the knowledge of whom would certainly do something to lessen the insane fratricidal strife common to every 'Christian' nation, and to promote the great international brotherhood which will know neither race, country, nor colour and for which the whole world, —sick, sore, and bleeding—waits."

Yes, the whole world, particularly Europe and America, is eagerly waiting for the light of Vedic Dharma and the Arya Samaj now expects every member to do his duty.

"Bad men are those that ne'er begin a thing,

For fear inspires their failing hearts with doubt,

But good men never leave undone the task

When once they have begun to set about".

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#### REVIEWS.

- 1. Messages of Uplift for India. By Saint Nehal Singh.
- 2. The Hon. Pandit Madan Mohan Malaviya: His Life and speeches.
  - 3. The Indian Nation Builders Part II.
  - 4. Sketches of Indian Economics. By. R. Palit.

Messrs. Ganesh and Co., the enterprising publishers of Madras, deserve the heartiest congratulations of the reading public in this country on the production of the excellent works named above. "Messages of Uplift for India" is full of hope and inspiration. A very wise choice has been made in selecting the speeches of the Hon. Pandit Madan Mohan Malaviya. The Second part of the "Indian Nation Builders" hardly needs a word of praise for the excellent manner in which it has been done, while the "Sketches of Indian Economics" displays erudition and research of no mean order.

The 'get-up' and general execution of the volumes, each of which has a nice portrait as frontis-piece, do immense credit to the worthy publishers and leave nothing to be desired. We await other productions of a like kind with prospective interest.



Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

The Season,—It is intensely hot here and the Mahavidyalaya is closed for a week. Prof. Sathe has taken the senior students of the Academy to Dehra Dun and Mussoorie for a short trip. We hope the Btahmacharis will enjoy the holidays to their hearts' content and return to their work renovated and refreshed.

**Health of the Brahmacharis.**—The general health of the *Kula* is good. There were a few cases of ordinary season fever, but they were very carefully handled by the Medical Officer in charge of the Academy, and the boys are now doing well.

Distinguished Visitors.—Sardar Gurdyal Singh President of the Council of Regency in the Faridkote state, paid us a visit last month. Principal Bal Krishna took him round, and he was highly pleased with what he saw.

We also received visits from two distinguished professors of the Lashkar College, Gwalior, who were deeply impressed by the novelty and charm of the institution.

Professor Rama Deva—Professor Rama Deva, Editor of the Vedic Magazine, is suffering from ulceration of the right eye. He has been ordered complete rest by his Medical Advisers and has gone to Lahore for treatment. We think that, on this account, the pubध

#### 74 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

lication of this issue and possibly of the next will be considerably delayed. May we hope that our constituents, in their sympathy for the Editor, will condone this irregularity which no exertions on his part can prevent.

\*\* The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.

It is advisable that articles sent to the Editor should be typewritten.

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"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV. SHRAVAN & BHADRAPAD 1967. Nos. 2 & 3

## KAPILA AND MILL

#### RATIONALISM ANCIENT AND MODERN.

§ I.—INTRODUCTORY.

Kapila and Mill-these are two great names, one coming to us from a very remote time; and the other, from a very remote land. The one is, in a great measure, a fair type of the great thinkers of Ancient India, while the other is that of Modern Europe. If the one gives us a good idea of the refined culture and sturdy wisdom of the ancient world, the other furnishes us with that of the modern world. And while the one we cannot afford to forget even in our "new wisdom," the other is forced upon our attention by the "new light" with more and more persistence every day. Just as the one shines out brilliantly from amongst the innumerable gems in the vast mine of Sanskrit Literature, the other sheds no less

lustre on the fair name of England. And while the one stands boldly for the free and liberal Rationalism of the olden times, the other stands no less boldly the cautious type of modern Rationalism. Yet, singularly enough, the same Aryan Race has given us both. What is, however, more remarkable, and what concerns us most, is the strange fact that both have dwelt upon very similar points of thought, both have followed very similar lines of argument, and both have arrived at very similar rational conclusions regarding Nature, Soul, and God. The works of both are characterised by the same depth and independence of thought: the same stern moral sense breathes through them; the same rigorous notion of justice and equity runs through them; the same unwavering devotion to truth and duty pervades them; and the same severe spirit of logical acumen fills them Nay, the likeness between the two throughout. great personages does not come to an end here. Both have left master-pieces of thought inspired throughout by the same feeling heart thrilling with righteous and glowing at the misery and suffering of mankind at emotion large. Both were noble specimens of philanthropic activity-not of the type found in hasty raw boisterous and vainglorious enthusiasts-but of the real, earnest, sober, and serious kind, cool and quiet in its working, persistent and enduring in its effects, and ennobling and purifying in its character as well as influence.

The resemblance between Kapila and Mill is, thus, so very striking that those who believe in metempsychosis or reincarnation might be tempted to declare that the ancient sage Kapila reincarnated himself in the person of Mill to serve and further once more the cause of humanity which was so dear to him, by bringing before mankind clearly and emphatically almost the same rational concepts and conclusions of perennial interest which he had taught the

world hundreds of centuries ago, but which had been forgotten in the long interval amongst a people long subjected to great vicissitudes of fortune. On the other hand, there are a few points of difference between the two system of thought before us-which difference can, however, be explained away by a reference to the different ideals in the different times in which the two lived and worked. For instance, one difference of great importance is that, whereas both have written on Liberty, Mill treats of it from what we may call the Realist's point of view, while Kapila presents it from what we may with equal propriety term the transcendental standpoint. Kapila preaches, in one word, Perfection: thorough and complete development; harmonious allround growth; immunity from every kind and form of Evil. Kapila is not fied with half-measures or temporary makeshifts. teaches us that the individual should aim at perfecting himself so well and so fully that he be placed quite beyond the reach of all imperfections and trammels in order to help others to do the same. That was the ideal of the simple, sturdy, spiritually-minded, noble ancients and of Kapila: it was what we may call the Spiritual or Transcendental Ideal,-the highest and the sublimest ideal ever placed before man. But Mill lived in our own time which we all know to be pre-eminently "practical and matter-of-fact." We live in a right earnest "Realistic" age and our ideal accordingly is the immediate ideal of "Social and Political" Emancipation. We do not mean that the ancients were ignorant of these "Realistic Ideals." They had any number of these and more. In fact, Kapila especially refers to them at the very outset of his immortal work. He is himself quite realistic when he bestows the name "Breadand-butter" ideals or to be more literal." Hunger" ideals upon them; expressing thereby no disparagement but rather the indispensable needfulness of them. All such immediate needs no wise man will ever disregard : none

can overlook them with impunity. What Kapila and the ancients, however, insisted upon was that such pressing needs of the moment should not be made the sole end and aim of our life; that they ought to be taken at their true worth as means to an end; and that men should be trained to look beyond and above such ordinary wants and common needs for something of perennial interest, lasting good, and enduring grace viz. perfection, which gives freedom from all touch of misery. Kapila as well as other sages of olden times were fully alive to the mutual claims of the individual and the society upon each another: how each acts and reacts upon the other for good or evil. Bu: they also knew that moral and spiritual regeneration must go hand in hand with intellectual growth in order to have Social and Political Emancipation; nay, they maintained that it was sine qua non to all real progress. Hence they gave it the foremost place in their thoughts as well as teachings. Now our Realist can see that the ancient Transcendentalist was not a mere idle dreamer that he took him to be but that while a thorough Realist in his practice he was a Transcendentalist in his ideals. Such was also the sage, Kapila, who, while aiming at ultimate perfection and complete emancipation, took care to tread on the solid ground of the Rationalist as well as the Realist. While his feet were placed firmly on Terra Firma, his head touched the bluest sky of the purest purple. Placed beside this transcendent figure, how would Mill or any other modern Realist look? Let the realist himself answer. To us, however, the difference appears to be due to the modern ignorance of the Science and Art of Yoga which the Ancients knew and studied. Ignorant of the wonderful power of Yoga, the moderner condemns all that the ancient Yogi could do and aspired to realize. So what was practical and rational as well as real to the Yogi may not appeal to the modern realist: but whose fault is it? Well here's

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all the difference between Kapila and Mill. The one was a master of Yoga; the other knew nothing about it. Therefore while Kapila wrote upon transcendental subjects such as Yoga Mukti, Viveka, &c. Mill delights us with his Autobigraphy, Political Economy, Representative Governmer &c. We, further, do not know whether Kapila led a arried life or whether, if he did so, his wife assisted him irvriting his great work : nor do we know how much Kapil had to learn from his wife and how much to unlearn m. her; but we know all about this in the case of Mill I his noble wife. The truth seems, on the whole, to bat Kapila lived and worked in a highly spiritual atmhere redolent with transcendental questions, while Mi'd the same in a highly secular age. On the str of this difference, none will venture seriously to qu' with the re-incarnationist's belief and his position res quite unassailable as far as this particular case is cined. For with all the difference noticed above, a shargin is left in favour of the transmigrationist, who ill urge with his characteristic consistency and prothat the same great soul who in the person of thousands of years ago taught the world how to t complete perfection and thorough emancipation. all trammels by practising Yoga appeared again secular and practical age of ours as the nes Mill and friend and husband of Mrs. Taylor each mankind how to secure Liberty and profit. olitical Economy. The common subjects upon both have written are:-

- (i) Nature, Matter, Force, Mind.
- (ii) Natural Theology and Natural Theism.
  - (a) Existence of Nature's God.
  - (b) Attributes of God
  - (c) Revelation.

- (iii) Religion of Humanity.
- (iv) Rationalism,
- (v) Logie.
- (vi) Liberty.
- (vii) Analytic Psychology (by Mill's faer and Kapila)

As we have already pointed out, there a very striking likeness, not only upon so many different rbjects treated of by the two, but also in the conclusions, rrived at by both of them independently. Very few, in the of similar cases of famous thinkers of antiquity, nld of modern times, thinking in parrellel grooves di met with in History. No two ages phases of civilization can be found to be mel similar to each other in their ideals, methods, and pretices, than those which have bequeathed erity two such noble characters and thinkers as nepila and Mill. And yet how much of similarity do we st the works of both! We have, however, not mentity other point of likeness between the two; the reasonilahing that it concerns the opinion of the orthodoxy about The orthodox, especially the most bigoted of the in all ages looked down upon even honest and tionalism. And both Kapila and Mill have come i good deal of reproach, at their hands, as great This is only one more example, among thousands, narrow blindness impedes the course of progr truth on our globe. Truth conquers, they say; how slowly, and how unoftener than not! trinsic worth of the character of Kapila's work of that of Mill has been so great and overpower their very bitterest enemies—the orthodox—ha obliged to acknowledge its power and charm over thought.

At least in the case of the Indian sage, Kapila, although throughout the orthodox world he is known as the Great Atheist: (which he is not really) not only his name is highly honoured even to this day in India, but his system of thought and philosophy has exercised a profound influence in our country over the whole of philosophic thought. His work posseses the very peculiar merit that it has a perennial interest and charm for the rationally-disposed portion of mankind all the world over. known even to the Orientalist of Europe as the Great Indian Evolutionist of old: but he also deserves to be known as the Great Indian Rationalist of the ancient School. His work is given to the world in the form of Sutras, only some fivehundred and twenty-five: the quantity is thus very small. The Sutra form of composition marks the fourth and the last period of Vedic Literature which preceded the Buddhistic Era. It is the shortest and the most condensed form of expression ever invented by the human intellect and is peculiar to India. Naturally, therefore, these Sutras or thought formulas admit of considerable expansion. In these days, we have been so much used to delusion of thought and the public has been fed so much upon "light literature" that the proportion of men who can apply themselves to serious study has been steadily decreasing and is deplorably low. Obviously therefore, our present generations are the least likely to appreciate this peculiar Sutra Style which can among the triumphs of intellect right justly. Now, reading Mill after going through Kapila's Sutras will considerably lighten the labour of understanding the latter; for any one who tries it will realise, we are sure, that Mill has explained in plain language what Kapila beautifully expressed in his Sutras centuries before him. The conclusions arrived at by Kapila thousands of years ago deserve to be made public property by rescuing them from the lock-up of Sanskrit Literature-for they are to day as

fresh as when they were first put forth; they have not lost either beauty or interest although they are very old indeed. One way of making them the common property of the European as well-not the least interesting we hope-is to compare Kapila and Mill. For in the Sankhya of Kapila we have much in the Sutra from which when explained at length will take the shape of Mill's writings on Nature, God, Religion &c. Lastly, let us add that both the sturdy, and honest rationalism of Kapila as well as of Mill will help to further, not a little, the cause of Vedic Dharma even outside this land of Rishis. For Rationalism is a staunch ally of the Vedic Propaganda: whereas most other faiths treat rationalism as their great enemy, Vedism not only welcomes it but takes its stand fearlessly upon it. All thoughtful men will admit that sober rationalism is infinitely better than blind faith in what Mill calls "the low wretched ideal of an Omnipotent Author of Hell, a being who would make a Hell and create the human race with the infallible foreknowledge and intention that the great majority of them were to be consigned to horrible and everlasting torment."

## Radium and Radio-Activity.

branch of science which the present The General. article attempts to give some account of is of very recent growth. The allabsorbing interest which it has excited is not confined to scientific circles alone. The extraordinary properties of radium have created a general interest outside the scientific world and there are probably many who would! only be too glad to know something of the subject, if it could be presented to them in popular language. Thanks to the labours of a large number of workers, and the opportune moment for the discovery of the phenomenon of radio-activity, the subject has advanced by leaps and bounds. The amount of work done in elucidating the mysteries enshrouding the phenomenon may be safely said to be unequalled in the annals of science. No other branch of science, in so short a time, has excited so much interest, called forth so many workers and made such immeasurable strides as this of radio activity. The march of discovery in quite distinct fields but tending towards the same goal, has been indeed so rapid, that it has been found difficult to grasp at once the full significance of the facts brought to light. Whatever may be the beginning of this, we may say, mystic science, it can not be denied that it is likely to replace the previously existing foundations on which rests the grand and imposing superstructure of modern science, by, let us hope, something better and more solid. That it will affect the material future of the human race, may be taken for granted, on the basis of our past experience.

DISCOVERY OF RADIO-ACTIVITY.

Suggestive fact

The first clue to the discovery of radio-activity was

given by the discovery of Rontgen rays popularly called X-rays.

In 1895 Rontgen discovered the X-rays, whose **X**—Rays. extraordinary properties at once attract ed the attention of the scientific world. It is beyond our scope to give any detailed account of the nature and origin of these rays, but it must be mentioned for the comprehension of what follows that the cathode rays when they impinge on any solid surface like that of glass, make the latter luminiscent and from the luminous spot thus produced are observed to issue out a num-. ber of rays, or we may say, disconnected pulses, following one another in rapid succession. They differ from ordipary light in as much as they are neither reflected, refracted nor polarized. Moreover they possess the remarkable property of penetrating matter which is opaque to ordinary light. Thus it was found that even behind a book of 1,000 pages or a wooden board luminescence was still observed. Rontgen set himself to investigate the transparency of various objects and as a result of his labours he found that while bones impeded the progress of the rays, the skin and flesh were quite transparent. Thus it becomes possible to throw the shadow of bones on a photographic plate. This discovery was very important as regards its surgical bearing. For by a practical application of this property of X-rays, it becomes possible to discover the presence of a bullet or any other foreign matter in the tissues of the body and thus to locate its situation. The successful operation of taking out a toycycle from the throat of a young boy who had accidently swallowed it while at play, was the direct outcome of the curious properties of Rontgen rays. They also enable us to know the exact shape of the fractured bones, thus making their setting a successful operation.

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In the early days of the discovery, when these rays

were observed to issue from the green luminiscence of the glass when cathode rays fell upon it, it was natural to assume this green luminiscence to be the cause of the rays; and the question presented itself, if we could produce the luminiscence in other ways, would it give rise to Rontgen rays as in this case?

Now, uranium salts were known to give Becqueral Rays. a green luminiscence under influence of blue light. It occured to Professor Henri Becqueral of Paris to try whether these salts, when luminescent under the influence of light, would give out X-rays. He exposed a photographic plate wrapped in black paper to the action of luminiscent salts and found that a distinct impression had been produced on it. It was natural to conclude that Rontgen rays had been given off, as had been thought likely. Extraordinary as it may seem in face of the results, the conclusion as well as the reasoning which lead to it was quite mistaken. It seems a rare coincidence that so wonderful a discovery should result from the following up of a series of false clues. We can obtain Rontgen rays better by allowing cathode rays to fall on metallic surface, which is non-luminescent, than on glass. The invisible radiations can be obtained from metallic uranium which is not luminescent at all. Lastly, the uranium rays or, as they came to be termed, Becqueral rays are as, we now know, quite different from X-rays.

The Becqueral rays though differing from X-rays in their nature and fundamental properties, resemble the latter in as much as like them they are able to affect the photographic plate, penetrate objects opaque to ordinary light and show no refraction or reflection. Both of them are able to ionize gases, i.e. make the gases under their influence carriers of electricity, in quite opposition to

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their nature which makes them act as insulators of electricity.

The discovery of the activity of uranium, raised

Discovery of the question of whether any other element also possessed the same property.

Out of the elements known up till them, only one answered the required test. It was thorium.

Uranium like most other metals is obtained from the mineral pitchblenda. At this time was working in Paris a Polish lady, of the name of Curie, to whose remarkable researches carried on with patient zeal and unflagging enthusiasm, we owe the major part of our knowledge in this direction. She turned her attention to the ore pitchblende, to see whether it behaved like uranium. To her surprise she found that the mineral was many times more radio-active then would be required by the quantity of uranium present in it. Mesdame Curie suggested that the ore contained some other substance which was far more radio-active

Pitchblende contains bismuth and barium besides many other elements. On their separation from the ore, both of these were found to possess the property of radioactivity. Are we to conclude, then, that they are radioactive? The answer must be no, for these substances as obtained from other sources are quite inactive. So Monsieur and Mesdame Curie set to futher separation. It is needless to go into the chemical details of the processes involved. Suffice it to say, that two new radioactive substances were obtained. That obtained from bismuth they patriotically named 'polonium' in allusion to Mesdame Curie's nationality. The companion of barium was called radium How gigantic was the task accomplished, how unremiting the labour spent, and how noble the patience exhibited

in the performance of the work undertaken by Curie, will become apparent when we consider that it is in infinitesimally small quantities, that radium occurs in pitch-blende, i.e. every ton of uranium is able to give only 17 gramme of radium or the proportion is 1 to about 6 millions.

In addition to these two elements, M. Debierm got a third from the same source. This was named actinium

Thus upto the present time only five elements are know which possess the property of radioactivity. These are uranium, thorium, polonium, radium and actinium.

At this stage we may define radioactivity as the property possessed by certain elements of spontaneously emitting rays which are able to affect photographic plates, ionizing gases, and penetrate matter opaque to ordinary light.

## PROPERTIES AND NATURE OF THE RADIATIONS.

A question which must have presented itself to the mind of every reader is this. What is the nature of the mysterious influence which is emitted by radio-elements, which can penetrate, affect sensitized plates and discharge electricity even after passing through solid metal screens?

Before answering the question, let as describe an experiment with the rays. The intensity of the radiations is measured by the time they take to discharge an electrified electroscope. The greater the time taken for collapsing the leaves, the less the intensity of the radiations. If we subject the leaves of the charged electroscope to the radiations from a very small quantity of radium salt, the rate of discharge will be extremely rapid. But if we place a sheet of common tinfoil over the radium and repeat the experiment, the discharge will take place but not as

rapidly as before, showing that some kind of rays have been arrested. Perhaps the rate of discharge will now be one tenth of what it was before. On placing a second sheet of tinfoil we see that the rate of discharge does not become one-tenth of what remained after placing the first foil, but is reduced very slightly, showing that these radiations which are able to pass two tin foils are quite different from those that were stopped by the first. If now we place a block of lead one-fourth of an inch thick on the radium, the discharge though weakened is observed still. If another such block be placed over the first, the discharge becomes slower, though not markedly so. The second kind of rays have been filtered out and a third kind still more penetrating has been left. After this with layers of lead of equal thickness, the effect becomes proportional to the number of layers.

Thus we see that the radiations from radium consist of 3 types called *Alpha*, *Beta*, and *Gama* in the ascending order of their penetrating power.

As a result of the researches of Mme. Curie and others, the properties of these 3 kind of radiations have been investigated sufficiently well. It is found that Alpha rays, which give rise to by far the greater electrical effect, are slightly deflected from their path when a magnetic force is applied, in the direction which corresponds to an emission of positively charged masses. Their mass is comparable to the hydrogen atom, the lightest atom know to this chemist. Thus we see that radium is constantly emitting positively charged material particles with a velocity of 20,000 miles per second. The interesting question whether these particles represent this same kind of matter as the mother substance from which they issue, we reserve for future consideration.

The Beta rays which are principally instrumental in

producing the photographic effect, are deflected in opposite direction to Alpha rays and consist of negatively charged particles called corpuscles of much less than atomic dimensions.

The Gama rays not at all deflected by magnetic force, are probabably Rontgen rays or X-rays, generated by the bombardment of the Beta rays in the radium salt itself.

There are certain properties which are common to all the three types of rays, e.g. production of electric discharge and the action on photographic plate, etc., etc.

Another striking property which the rays possess is that of causing fluorescence i.e., they are able to cause certain substances to Fluorescence Produced by glow in the dark, without appreciably raising their temprature. Diamond is one of these substances. If we enter a dark room and bring near the diamond a small tube containing raduim salt, the diamond begins to emit at once a bluish light. The fluorescence of diamonds forms a very convenient test for judging their genuineness. Any one who can procure a small quantity of radium, will at once be able to distinguish real diamonds from false ones, without any expert knowledge whatever, for it is found that imitation diamonds do not fluoresce or if they do so it is to a very slight extent as compared with real ones.

Other substances which are brilliantly fluorescent are zinc sulphide and barium platinocyanide. Screens are made of these substances by spreading and sticking them over cardboard. The luminosity is equally brought forward whatever side of the screen be presented to the radium salt, for the rays can easily penetrate the cardboard and affect the prepared surface.

An interesting example of fluorescence under Becqueral rays is afforded by the tissues of the eye itself. The effect is easily observed. Close the eye and cover it with black paper, so as to exclude all light from without. Now bring up the radium before it. Distinct luminosity will be percieved owing to the fluorescence of the tissues under Beequeral rays, which penetrate the paper and the closed eyelid. How wondrous are the ways of nature.

That which we fail to see with open eyes, becomes distinctly visible when the eyes are closed.

They act on the photographic plate and an essentially chemical reaction is produced. They Chemical Effect change yellow phosphorous into red inert of the Rays. variety. Many chemical reactions are set agoing by the neighbourhood of radium. Thus when radium salt is dissolved in water, it decomposes the latter into its constituents i.e. hydrogen and oxygen.

Most salts of alkali and alkaline earth metals acquire colour under the influence of the rays. Common rock salt becomes blue; barium salt becomes red.

Out of the many chemical reactions we shall mention one more. It is the coloration of glass by rays. It becomes violet. It is believed that the violet colour is due to the separation of the alkalies contained in the glass in a finely divided state.

The facts were first brought to light in a somewhat dramatic way. M. Becqueral had pre
Physiological pared a sample of radium salt and having sealed it in a glass tube carried it in his waistcoat pocket in order to show it to his friends. After sometime it was found that

the rays had penetrated the layer of clothes and affected the skin beneath, which became red and inflamed. It was with some difficulty that the sore into which the inflammation had developed was cured.

M. Curie also got a redding of the skin by an exposure of eight minutes only. The effect was observed two months after.

It is extremely probable that radium may prove an effective agent in the treatment of certain skin diseases Successful cases of the reduction of concer growth by means of radium have been reported. But the chief difficulty in the use of radium consists in the fact that it affects not only the diseased part thus eradicating the disease, but also generates new causes of trouble by affecting the healthy part of the body. Nevertheless the subject is full of promise and it may some day be proved that radium is a powerful agent in uprooting many a nefarious disease.

#### SOURCE OF ENERGY IN THE RADIUM

There is a law of science known as the law of Conservation of Energy. The law states that different kinds of energy, such as, heat, light, electricity etc., can neither be created from nothing nor destroyed. However, one kind of energy is capable of being transformed into the other. In the universe, the amount of energy remains strictly the same at all times. There is hardly any scientific doctrine which is so thoroughly established by experience as this of the conservation of energy.

Now, we know that radio-active elements are emitting a peculiar kind of radiation, which is able to affect the photographic plate, ionized gases &c. In short, they do work. The emisson of energy from radium, for example, is 18 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

at once spontaneous and persistent. If in one hour sufficient heat is given out by this element to raise its own weight of water from the freezing to the the boiling point, it is easy to see that the quantity of energy liberated in a year, or in a thousand years, must be enormously large. In only two days, the energy given out by radium is for more than that liberated by an equal weight of the most powerful explosive during its explosion. If the energy liberated in a thousand years be released instentancously, a single millegram of radium would be equal in its effect to one ton of any known explosive. Other radio-elements are also emitting energy, but their store is rather small as compared with radium. The question which strikes us in this: Where does this energy come from, There can be only two answers. Either the energy is inherent in radium itself, and it is gradually but constantly exhausting its stock, or on the other hand, radium possesses the power to draw its supplies of energy from outside and transmute them into the form of the Bicqueral rays.

Bicqueral was at first inclined to favour the first view. The simplest explanation of the power which, say, uranium possesses of giving out energy was to suppose that it had stored up energy from without. A notable example of this is the phosphorescent substance calcium sulphide. If the substance is exposed to sunlight and then taken to a dark room, it is found to emit luminosity. The glow becomes fainter and fainter with time, until it finally disappears. it be again brought in sunlight, the luminosity again becomes apparent. Can it be that uranium cells behave similarly? They also may have acquired the energy in sunlight, which they emit afterwards. Our experiments show that this is not the case. Those cells of uranium which have long been kept in the dark, behave similarly to those that have just been brought after a long exposure to sunlight. Indeed it was found that the uranium nitrate was actually

exposed to sunlight while it was acting on the plate (this of course being wrapped up in black paper), yet no difference was observed. Again if we take a mineral and break it in the dark in order to get a freshly exposed surface and then test its activity, it would he found that no difference is observed. It is perfectly evident that the uranium consisting of those surfaces has never seen the light of the day, since the formation of the mineral, which must have occured centuries before the appearance of man on earth. So the experiment would show conclusively that previous exposure to light had nothing to do with the radio-activity of uranium.

Another suggestion made was that uranium was able to draw energy from the surrounding air. It was based on the kinetic theory of gases. According to this theory, the particles of a gas-which are identical with the chemical molecules-are practically independent of each other and are briskly moving in all directions in straight lines. It frequently happens that the particles encounter each other and the walls of the vessal containing them, but as both they and the walls of the vessel are supposed to behave like perfectly elastic bodies, there is no loss of their energy or motion in such encounters; the collosions merely changing their directions and velocities. The total pressure exerted by a gas on the walls of a vessel containing it is due to the impact of the gas molecules with these walls. These walls are believed to be flying about with varying velocities, some below the general average, other above. But the mean velocity depends on the temprature and is constant for any particular temprature. Now, the molecules moving with a velocity above the mean, would, if they could be separated from the rest, have a greater mean velocity than the others. question is, can such a separation be brought about? uraniun do this and thus acquire its energy from these hot

particles. Experimental science offers no support to this theory. But this is no argument against the plausibility of such a view. The only thing that can be said is that experimentally it has not been found possible to do such a thing. But at the most this is only a negative argument, having its foundations on our incapacity to do a certain thing.

The above suggestion, observed superficially, appears to be a pluasible one. But there is one serious objection to it. The active preparations, supposing they derive their energy from the hotter portions of the air, should be less radio-active, rather totally inactive, in vacuum, but this is not so. The activity remains unaltered even in vacuum.

To fall upon some outside store of energy, which the radio-elements are giving out, we would be forced to assume a uniform distribution of energy throughout space. It would seem that to explain the energy emitted in one place by radium, all space, equally with space where the phenomenon is manifested, must a certain similar store of potential energy, contain which is a far sweeping view as at present understood Moreover it only explains the source of energy, but !eaves unanswered the question, how it is that the energy is manifested in these different ways. On this view, an element once radio-active must always remain so without change of energy or loss of substance. Actually this is never observed.

Thus nothing can be said definitely as to whether these active element have got some potential energy of

their own, which they are continuously emitting or they are able to fix on themselves the energy from without by some means totally unknown to us. In view of the "Dissintegration Theory" which is able to explain so many facts of the radio-active phenomena and which we hope to discuss in our next, it appears possible that the first view is nearer the mark.

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#### What is Our Duty in this World?

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This is a question that rises first of all in the heart of each thoughtful and religious man. Of all questions, this is the most solemn. Speculation on this problem, it being at the root of all good actions, makes our minds pure, and turns them towards Dharma. This is not a new problem. Almost all the thinkers of the remote past thinking over this grand problem have made their aim in life fruitful. The study of this problem, therefore, is the chief aim of a man's life.

By giving man conscience, God has beautified mankind much more than the rest of the world. Had this human life been for worldly momentary enjoyments, there would have been no need of this precious thing. For, so far as worldly enjoyment goes, a human being is in no way superior to other animals. It is said that the faculty of reasoning is the defferentia between man and lower animals. Eating, sleeping, fearing, and coupling; these four acts of life are seen equally amongst the beasts and the human beings, but reason is the special attribute, the distinguishing characteristic of man. So there is no doubt that man has been blessed by this quality so that he may improve or better himself during his period of life.

God has given conscience to man so that he may distinguish between right and wrong, truth and false-hood, and virtue and vice. It is, therefore, necessary for man to act according to the dictates of his conscience. Our chief duty it is to be obedient to the laws framed by our Merciful Father for our guidance.

This world is a field of action. In this field of action, man has been created to acquire good habits by doing excellent deeds.

"In the world's broad field of battle
In the bivouc of life,

Be not like a dumb driven cattle Be a hero in the strife."

Mental powers and our actions are connected with one another. Actions are the expressions of the will force. Though the body and the soul are apparently disconnected, yet they are related. Good deeds done with the body produce a good effect on the heart, likewise evil deeds a bad one, so much so that in the end the condition of the heart becomes unbearable and troublesome. How nicely it has been said by an English poet!

"The garland withers on your brow,
Then boast no more your mighty deeds,

Upon death's purple altar now
See where the victor-victim bleeds,

Your heads must come, To the cold tomb

And only the actions of the just
Will smell sweet and blossom in the dust!"

A wise man should, therefore, always be doing good deeds. By good deeds we mean deeds which produce a good and healthy effect on body, soul, and mind, for the photographs of the acts we do with our body are taken and kept in the store-room of memory. These copies go on producing their effect on us. But how to do good deeds "Think well, and do well will follow thought". God is the

source and perfection of all good qualities. Think of God and you will become godly; think of the devil and you will become devilish; think of virtue and you will become virtuous; think of vice and you will become vicious. Love everybody and you will be loved by every one, hate every one and you will be hated by every one. How nicely the angel in Milton's Comus puts it:—

"Mortals that would follow me, Love virtue she alone is free;

She will teach you how to climb, Higher than the spherey chime;

And if virtue feeble were Heaven itself would stoop to her

But where is virtue untainted?

Simply in the person and Being of God."

Therefore, a man needs Divine knowledge and Divine love in order that he may do good deeds, and become good and virtuous. A leaned man says that in this worldly life a man needs two kinds of diet e.i. bodily and mental. Bodily diet consists of things of the world and those of the mind are divine knowledge and divine love. As a sick man feels no hunger, and does not feel inclined to take his food, in the same way people who are suffering from the disease of sin feel no hunger for divine knowledge and divine love. How strange that a man, when he takes too much food falls sick and becomes very uncomfortable and unhappy, but mental food, no matter what amount of it you take, produces holiness, subjugation of passions, mental tranquility and the wish to do good to all! He only is happy in this world who knows and lovesGod. He who knows Him not is a miserable wretch.

All men have naturally a desire for happiness. But

do they ever get happiness! No, real happiness can not be obtained without Dharma. And what is Dharma? "वेद प्रमाणक श्रेय: साधनं धर्मः" that is, the things ordained in the Vedas which are very beneficial are Dharma.

Naturally the heart of man is covered by the darkness of ignorance and he needs the light of Dharma. When he emerges from the gloom of ignorance with the help of Dharma, he becomes virtuous and righteous. Ceaseless activity, patience, and forbearance at all times, accumulation of energy, mental and physical, truthful speech and a thorough control over the mind and senses, desire for righteous wealth, and virtue in its comprehensive sense, should be the distinguishing characteristics of every man.

A man though oppressed with penury in consequence of his righteous dealings should never give over his mind to unrighteousness, for, he may observe the speedy fall of iniquitous and sinful men. Though the iniquity committed in this world does not often produce fruits immediately, yet in due time it ruins the man who committed it.

In a man's passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen will remain in his company, his virtue alone will adhere to him. When he leaves his corpse like a log of wood or a lump of clay on the ground, his relatives retire with averted faces, but his virtue alone accompanies his soul. Continually therefore, by degrees, let him collect virtue for the sake of securing an inseparable companion, since with virtue for his guide he will traverse a gloom, however hard to be traversed. We should be active in doing good deeds, which is our duty.

But in the attainment of righteous ends, there are real difficulties which must be overcome or we have lost our

chance. We see in this world that a desire to attain happiness underlies every act of human life and yet man does not obtain it. Why is it so? The reason is that evil is a dreadful enemy and it makes man blind so much so that through ignorance he does deeds the result of which is hell but hopes to attain heaven. To remedy this evil, it is highly desirable that man should obtain God's blessings. Without His grace we can not gain the desired object.

Now the question is how can you please God? If you are desirous of pleasing your friends and superiors, you would get them their wished-for-things, or you would try to act according to their will and obey their orders. Now think for a moment what God needs. Is there any thing which you can offer him! God who rules over, feeds and protects the whole universe does not need any help from us, weak, and insignificient that we are, and we cannot please Him by offering worldly things. But just as a strong man always has a wish that his children should also be strong like him, similarly our just, kind and holy Deity wishes that his whole human creation should be just, kind aud truthful in speech, thought and action. If you do this, you will be blessed by God. If you follow the Vedas, God will surely be pleased with you. God does not want flowers, sandle wood, Dhup etc. He wants hearts with all evil desires, envies, emulations etc. washed pure like crystal.

Men in general do not sincerely love God and their hearts are covered with sin. How can then God's blessings be showered upon them? In the sight of God, who is the embodiment of holiness, sin is a most impure and hateful thing. All evil desires which arise in our breasts are sins. In short, sin means the transgressing of the Divine decree. Our Creator and Holy Father has given us holy useful commandments in the form of the Vedas to be

followed by us and to enable us to understand them rightly, He has blessed us with reasoning power and intelligence. To obey these Vedas is our best duty in this world. Let us remember that we can not escape God's wrath if we transgress His commandments. No one can hide sin from Him

#### ईशावास्यामिद्धं सर्वे यत् किञ्चित जगत्यां जगत्। तेन त्यक्तेन सुञ्जीथा माग्रधः कस्य स्विद्धनम् ॥

God is present every where in this world, there is not a single thing or place where He is not present, therefore do not covet another's thing.

Is it, then, desirable that we should make our lives dreadful and unchaste by voilating his laws? Should we mar our life for the sake of momentary earthly enjoyments? No, never.

#### श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः । श्रेयोहिधीरोऽभि प्रेयसो दृणीते प्रेयो मन्दो योग क्षेमाद् दृणीते ॥

There are two ways for a man श्रेय and श्रेय. Common people can not make out which to choose. Through ignorance they choose what is tempting. But those who are well versed in the Shastras examine both these carefully with the help of their knowledge and prefer श्रेय to श्रेय however tempting the latter may be. श्रेय naturally has great power to make even the most censurable and troublesome things look beautiful and pleasing and thus deceives all men. and then मांस छुन्थोयथामत्स्यो लोहरांकुं न पश्यित एख छुन्थस्तथा देही यमवन्यं न पश्यित ॥

As a fish in his desire to eat flesh does not see the nail that lies beneath, so man in his passionate desire to be happy does not see death, and drawn by allurements of the sense receives very dreadful and severe punishment. Now there are the two paths before you; the one outwardly brilliant and polished which gives momentary pleasure, the other the path of duty very hard and inaccessible at first, but giving real happiness and eternal peace in the end. Choose the one you like better. If you choose the first one, there is no need of advising you, but if the latter, be careful to tread on it steadily and with firmness. It is very narrow, and is just like the sharp edge of a sword By practice alone can it be attained एप आहेश: । एप उपदेश: । ।

V. Seth.

#### Autobiography of Mahrishi Dyananda.

On an evening of the year sambat 1903, without taking any one into my confidence, I secretly left my home, as I hoped, for The Flight. ever. Passing the first night in the village about eight miles from my home, I arose three hours before dawn, and before night had again set in I had walked over thirty miles, carefully avoiding the public thoroughfares, villages, and localities, in which I might have been recognized. These precautions proved useful to me, as on the third day after I had absconded, I learned from a Govt. officer that a large party of men, including many horsemen, were diligently running about in search of a young man from the town of-who had fled from his home. I hastened further on only to meet with more adventures. A party of begging Brahmins had kindly relieved me of all the money I had with me, and made me part even with my gold and silver ornaments, rings, bracelets, and other jewels, on the plea that the more I gave away in charity the more my self-denial would benefit me in afterlife. Thus, having parted with all I had, I hastened on to the place of residence of a learned scholar, a man named Lala Bhagat, of whom I had heard much on my way from wandering sanyasis and bairagies (religious mendicants). He lived in the town of Sayale, where I met a Brahmchari, who advised me to join at once their holy order, which I did.

After initiating me into his order and conferring upon me the name of Shuddh Chaitanya, he made me exchange my clothes for the dress worn by them—a reddish yellow garment. From thence, and in this new attire,

I proceeded to the small principality of Kouthagangad situated near Ahmedabad, where to my misfortue, I came across a Bairage, a resident of a village in the vicinity of my native town, who was well acquainted with my family. His astonishment was as great as my perplexity. Having naturally enquired how I came to be there, and learnt of my desire to travel and see the world, he ridiculed my dress and blamed me for leaving my home for such an object. In my embarrassment he succeed in getting himself imformed of my future intentions. I told him of my desire to join the Mela of Kartik (a religions gathering) which was to be held that year at Sidhpur, and that I was on my way to it. Having parted with him, I proceeded immediately to that place, and took my abode in the temple of Mahadeva at Neelkantha, where Dandi Swami and other Brahmcharies already resided. For a time, I enjoyed their society umolested, visiting a number of learned scholars and professors of divinity who had come to the Mela, and associating with a number of holy men.

Meanwhile, the Bairagi whom I had met at Konthagangad, had proved treacherous. He had despatched a letter to my family, The Pursuit. informing them of my intentions and pointing to my whereabouts. In consequence of this, my father had come down to Sidhpur with his sepoys, traced me step by step in the Mela, learning something of me whereever I had sat among the learned pandits, and finally one fine morning appeared suddenly before me. His wrath was terrible to behold. He reproached me violently, accusing me of bringing eternal disgrace upon his family. No sooner had I met his glance, than, knowing well that there would be no use in trying to resist him, I suddenly made up my mind how to act. Falling at his feet with joined hands, I entreated him in

supplicating tones to desist from anger. I had left home through bad advice, I said, felt miserable, and was just on the point of returning home, when he had providentially arrived, and now I was willing to follow him home again. Notwithstanding such humility, in a fit of rage he tore my yellow robe into shreds, snatched at my tumba (a gourd to hold water) and, wresting it violently from my hand flung it far away; pouring upon my head at the same time a volley of bitter reproaches, and going so far as to call me a matricide. Regardless of my promises to follow him, he gave me in the charge of his sepoys, commanding them to watch me night and and day, and never leave me out of their sight for a moment.

But my determination was as firm as his own. I was bent on my purpose and closely watched for my opportunity of escaping. I found it on the same night. It was three in the morning and the scpoy, whose turn it was to watch me, believing me asleep fell asleep in his turn. All was still and so, softly rising and taking along with me a tumba full of water, Icrept out, and must have run over a mile before my absence was noticed. On my way, I espied a large tree whose branches overhung the roof of a pagoda. I eagerly climbed it and hiding myself among the thick foliage upon the dome, awaited what fate had in store for me. About 4 in the morning, I heard and saw through the apertures of the dome, the sepoys enquiring after me, and making a diligent search for me inside as well as outside the temple. I held my and remained motionless. Believing they breath were on the wrong track, my pursuers reluctantly retired. Fearing a new encounter, I remained concealed on the dome the whole day, and it was not till darkness had again set in that, alighting, I fled in an opposite direction. More than ever I avoided the public thorough fares asking my way of people as rarely as I could, until I had again reached Ahmedabad, whence I at once proceeded to Baroda. There I settled for some time; and at Chetan math (temple), I held several discourses with Brahmanas and a number of Brahmcharis and Sanyasis upon the Vedanta philosophy. Brahmanand and other holy men established to my entire satisfaction that Brahma the Deity was no other than my own self, my Ego, I was Brahm, a portion of Brahm; Jiv (soul) and Brahm, the Deity, being one and the same. Formerly, while studying Vedanta, I had been converted to this opinion to a extent but now the important problem was soived, and I became certain that I was Brahm \*\*

At Baroda learning from a Benares woman that a meeting of the most learned scholars The Initiation. was to be held at a certain locality, I repaired thither at once; visiting a personage known as Satchidanand Paramhansa, with whom I was permitted to discuss various scientific and metaphysical subjects. From him I learned also, that there were a number of great Sanyasis and Brahmcharis who resided at Chanoda Kanyali. In consequence of this, I repaired to that place of sanctity on the banks of the Nurbuda, and there at last met for the first time real Diksheets, or initiated Yogis, and such Sanyasis as Chidashrama and several other Brahmcharis. After some discussion, I was placed under the tution of one Parmanand Paramhansa, and for several months studied "Vedantas," "Arya Harimide Totak," "Vedant Paribhasha," and other philosophical treatises. During this time, as a Brahmachari, I had to prepare my own meals, which proved a great impediment to my studies. To get rid of it, I resolved to

<sup>\*</sup>On maturer thought, the Swami perceived the absurdity of of this doctrine and wrote a book called Vedant Dhawant Navaran in refutation of Vedant.

enter, if possible, the order of the Sanyasis. Fearing moreover, to be known under my own name on account of my family's pride, and well aware that once received in this order I was safe, I begged of a Dekkani Pandit, a friend of mine, to intercede on my behalf with a Diksheet—the most learned among them—so that I might be initiated into that order at once. He however, refused point blank to initiate me, urging my extreme youth. But I did not despair. Several months later two holy men, a Swami and a Brahmchari, came from the Dekkan, and took up their abode in a solitary, ruined building in the midst of a jungle near Chanoda and about two miles distant from us. Profoundly versed in the Vedant philosophy, my friend the Dakkani pundit, went to visit them taking me along with him. A metaphysical discussion following each found that the other was a Diksheet of vast learning. They informed us that they had arrived from "Shriyigiree Math" the principal convent of Shankaracharya, in the south and were on their way to Dwarka. To one of them Purnanand Saraswati, I got my Dakkani friend to recommend me particularly, and state, at the same time, the object I was so desirous to attain and my difficulties. He told him that I was a young Brahmachari, who was very desirous to pursue his studies in metaphysics unimpeded; that I was quite free from any vice or bad habits for which fact he vouched and that therefore he believed me worthy of being accepted in this highest probationary degree, and initiated into the 4th order of the Sanyasi adding that thus I might be materially helped to free myself from all worldly obligations, and proceed untrammelled on the path of metaphysical study. But this Swami also declined first. I was too young, he said. Besides, he was himself a Maharashtra, and so he advised me to appeal to a Gujrati Swami. It was only when fervently urged on by my friend, who reminded him that Dekkani Sanyasis could initiate even Gowdas, and that there could exist no such objection in my case as I had been already accepted, and was one of the five Dravids, that he consented. And on the third day following he initiated me into the order, delivering unto me a Dund, ( the three and seven knotted bamboo of the Sanyasis given to them as a sign of power after their initiation ) and naming me Dayanad Saraswati. By the order of my initiator though, and my proper desire, I had to lay aside the emblematical bamboo, renouncing it for a while, as the ceremonial performances connected with it, would only interfere with the unimpeded progress of my studies......

After the ceremony of initiation was over, they left us, and proceeded to Dwarka. For some time, I lived at Chánoda Kanyâli as a simple sanyasi. But upon hearing that at Vyâsashram there lived a Swami whom they called Yoganand, a man thoroughly versed in Yoga, to him I addressed myself as an humble student, and began learning from him the theory as well as some of the practical modes of the science of Yoga (or Yoga Vidya). When my preliminary tution was completed, I proceeded to Chhinour. On the outskirts of this town lived Krishna Shastree, under whose guidance I perfected myself in Sanskirit Grammar, and again returned to Chânodá where I remained for some time longer. Meeting there two Yogis-Jwalanad Puri and Shivanand Giree-I practised Yoga with them also, and we all three held together many a dissertation upon the exalted science of Yoga; until finally, by their advice, a month after their departure, I went to meet them in the temple of Doodheswar, near Ahmedabad, at which place they had promised to impart to me the final secrets and modes of attaining Yoga Vidya. kept their promise, and if is to them that I am indebted for the acquirement of the practical portion of that great science. Still later, it was divulged to me that there were many far higher and mora learned Yogis than I had hitherto

met—yet not the highest—who resided on the peaks of the mountain of Aboo, in Rajputana. Thither then I travelled again, to visit such noted places of sanctity as the Alnada Bhawance and others; encountering, at last, those whom I so eagerly sought for, on the peak of Bhawance Giree, and learning from them various other systems and modes of Yoga. It was in the year Samvat 1911, that I first joined the Kumbh Mela at Hardwar, where so many sages and divine philosophers meet together often unperceived. So long as the Mela congregation of pilgrims lasted, I kept practising that science in the solitude of the Jungle of Chandee; and after the pilgrims had left I transferred myself to Risheekesh, where sometimes in the company of good and pure Yogis and Sanyasis, oftener alone, I continued in the study and practice of Yoga. \*

After passing a certain time in solitude, at A strict Risheekesh, a Brahmachari and two vegetarain:— mountain ascetics joined me, and we all three went to Tehri.

The place was full of ascetics and Raj (Royal) pandits—so called on account of their great learning. One of them invited me to come and have dinner with him at his house. At the appointed hour, he sent a man to conduct me safely to his place, and both the Brahmachari and myself followed the messenger. But what was our dismay upon entering the house, to first see a Brahmin preparing and cutting meat, and then, proceeding further into the interior apartments, to find a large company of pandits seated with a pyramid of flesh, rump-steaks, and dressed up heads of animals before them? The master of the house cordially invited me in, but, with a few brief words, begging them to proceed with their good work and not to disturb themselves on my account, I left the house

<sup>\*</sup> The narrative set forthabove is chiefly based on "The Theosophist", Vol. I, No. 1, October, 1879 pp. 9-12.

and returned to my own quarters. A few minutes later, the meat-eating pundit was at my side, praying me to return, and trying to excuse himself by saying that it was on my account that the sumptuous viands had been prepared! I then firmly declared to him that it was all useless. They were carnivorous, flesh eating men, and myself a strict vegetarian, who felt sickned at the very sight of meat. If he insisted upon providing me with food, he might do so by sending me a few provisions of grain and vegetables which my Brahmachari would prepare for me. This he promised to do, and then, very much confused, retired.

Staying at Tehri for sometime, I inquired of the His Abhorrence same pandit about some books and learned treatises I wanted to get for my instruction, what books and minuscripts could be procured at that place, and where. He mentioned some works on Sanskrit Grammar, classics, lexicographies, book on astrology, and the Tantras or ritual. Finding that the latter were the only ones unknown to me, I asked him to procure the same for me. There upon the learned man brought to me several works upon this subject. But no sooner had I opened them, than my eyes fell upon such an amount of incredible obscenity, mistranslation, misinterpretation of text, and absurdity that I felt perfectly horrified. In this Ritual I found that incest was permitted with mothers, daughters and sisters (of the shoe maker's caste),—as well as among the Pariahs or the outcastes-and worship was performed in a perfectly nude state. Spirituous liquors, fish, and all kinds of animal foods, and moodra (exhibition of indecent images) were allowed, from Brahmin down to mang. and it was explicitly stated that all those five things of which the name commences with m, as for instance, Madra (intoxicating liquar), meen (fish) mans (flesh) moodra and Maithoon (costion) were as many means for

reaching Muktee (salvation). By actually reading the whole contents of the Tantras, I fully assured myself of the craft and viciousness of the authors of this disgusting literature which is regarded as religious! I left the place and went to Srinagar.

Taking up my quarters at a temple on Kedar ghat,

His Visit to Cashmere:

I used these Tantras as weapons against the local pandits, whenever there was an opportunity for discussion. While there, I became acquainted with a sadhu named Ganga Giri, who by day never left his mountain cave where he resided in the Jungle. Our acquaintance resulted in friendship as I soon learnt how entirely worthly he was of respect. While together, we discussed Yoga and other sacred subjects, and through close questioning and answering became fully and mutually satisfied that we were fit for each other.

So attractive was his society for me, that I stayed over two months with him. It was only at the expiry of this time, and when autumn was setting in, that I, with my companions, the Brahmchari and the two asceties, left Kedarghat for other places. We visited Rudra Prayag and other cities, untill we reached the shrine of Agasta Munee. Further to the north, there is a mountain peak known as the Shivporee (town of Shiva) where I spent the four months of the cold season, when finally parting from the Brahmchari and the two ascetics, I proceeded back to Kedar this time alone and unimpeded in my intentions, and reached *Gupta Kushee*.

In Quest of True

Ascetics.

Triyuyee Narayan shrine, visiting on my way Gowreekoond tank and the cave of Bheemgoopha. Returning in a few days to Kedar, my favorite place of residence, I there finally rested, a number of ascetic Brahmin—worshippers called

N. is

pandas, and the devotees of the Temple of Kedar of the Jangam sect,-keeping me company until my previous companions, the Brahmchari with his two ascetics, returned. I closely watched their ceremonies and doings, and observed all that was going on with the object of learning all that was to be known about these sects. But once that my object was fulfilled, I felt a strong desire to visit the surrounding mountains, with their eternal ice and glaciers, in quest of those true ascetics I had heard of, but as yet had never met. I was determined, come what might, to ascertain whether some of them did or did not live there as rumoured. But the tremendous difficulties of this mountaneous journey and the excessive cold forced me, unhappily, to first make inquiries among the hill tribes and learn what they knew of such men. Everywhere I encountered either profound ignorance upon the subject or ridiculous superstition. Having wandered in vain for about twenty days and having been disheartened I retraced my steps, as lonely as before, my companions who had at first accompained me, having left me two days after we had started through dread of the great cold. I then ascended the Tunganah Peak. There I found a temple full of idols and officiating priests, and hastened to descend the peak on the same day. Before me were two paths one leading to the west and the other to the south-west. I chose at random that which led towards the jungle, and ascended it. Soon after, the path led me into a dense jungle, with rugged rocks and dried-up, waterless brooks. The path stopped abruptly there. Seeing myself thus arrested, I had to make my choice to either climb up still higher or descend. Reflecting that mit was yet very distant, that it was very difficult climb that rough and steep hill, and that the night would come before I could ascend it, I concluded that reach it that night was an impossibility. With much difficulty, however, catching at the grass and bushes, I succeeded in attaining the higher bank of the

Nala (dry brook) and standing on a rock, surveyed the environs. I saw nothing but hillocks, highland, and a dense pathless jungle covering the whole, where no man could pass. Meanwhile the sun was rapidly descending towards the horizor. Darkness would soon set in and then without water or any means for kindling a fire, what would be my position in the dreary solitude of that jungle.

Okhee Wath visited.

Okhee Math visited.

Okhee Math visited.

an acute suffering from thorns, which tore my clothes to sherds, wounded my whole body and lamed my feet, I managed to cross the jungle, and at last reached the foot of the hill and found myself on the highway. All was darkness around and over me, and I had to pick my way at random, trying only to keep to the road. Finally I reached a cluster of huts, and learning from the people that that road led to Okhee Math, I directed my steps towards that place, and passed the night there.

In the morning, feeling sufficiently refreshed I returned to Gupta Kashee from whence I started on my northward journey. But A Mahantship Offered that journey attracted me, and soon again I repaired to Skhee Math, for the purpose examining that hermitage and observing the way of living of its inmates. There I had time to examine at leisure the doings of that famous and rich monastery so full pious pretences and a show of asceticism. The high priest (or chief Hermit) called Mahant, tried hard to induce me to live there with him and become his disciple. the prospect before He even held me thought quite dazzling of inheriting some day his lacs rupees, his splendour and power and finally succeeding him in his Mahantship or supreme rank. I frankly answered him that had I ever craved any such riches or glory, I would not have secretly left the house of my father,

which was not less magnificent or attractive than his monastry with all its riches. I said "I find you neither strive for, nor possess the knowledge of that for which I have discarded all temporal glory" He then enquired what was that object for which I so strove "That object," I answered, "is the secret knowledge, the Vidya, or true erudition, genuine yog, Mooktee, which is reached only by the purity of one's soul, and certain attainments unattainable without it, in the meanwhile, the performance of all the duties of man towards his fellowmen and the elevation of humanity.

The Mahant remarked that it was very good, and asked me to remain with him for some time at least. I kept silent and gave no reply. I had not yet found what I sought. Rising on the following morning very early, I left this rich dwelling and went to Joshi Nath. There in the company of Dakshanee, or Maharshtra shastries and Sanyasies, the true asceties of the 4th order, I rested for a while

( To be Continued )

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#### A Few Thoughts on the Ramayana.

In the whole range of Sanskrit literature, if there is any work at the mere mention of which a thrilling sensation of joy and reverence runs through the veins of an Indian, it is the Ramayana, the immortal work of immortal Valmiki. In its literary grandeur and in its historical significance, it is simply unparalleled. Its style is so simple, so fluent and so chaste that a reader possessing an ordinary knowledge of the Sanskrit Language can fully grasp the meaning and thought of the author. In the choice of suit. able words and expressions, Valmiki is always precise and perspicuons. The condensed style and the sublime theme are so charming that every time we read and ponder over those stanzas, which are rich in thought and expression, new beauties are discovered and grand ideas are suggested. so vividly end accurately The natural scenes are described and the human characters are so ably and wonderfully delineated, that the reader cannot help paying a great homage to the genius of that celestial poet. We mortals, who are panting after transient joys and ephemeral gains of this world, we slaves of this material world, who are tossed hither and thither on the waves of this stormy occen of life; we strenuous fighters of this battle of life who grow disgusted at not finding an iota of true peace and harmony; we frail human beings, would do well to drink deep at the fountain to which this "Adi-kabi" has so nobly directed us and when we bestow our mature consideration on some of the episodes of the Ramayana, we shall clearly see how men are made and marred and how empires are built and ruined.

From Kashmir to Comorin, and from Karachi to Calcutta, Sree Rama's name is a household word. When

a man returns home after a hard-day's work and when he stretches himself to enjoy his hard-earned rest, he unconsciously utters "Rama, Rama" and feels as if all his troubles are at an end. Again, when the dead body either of a dear friend or of a near relative is being carried to the funeral ground, the words commonly uttered are also "Rama, Rama" When friends greet friends, when servants salute masters, they also say "Rama, Rama." Thus from the cradle to the crematorium this charming word "Rama" provesa soothing balm for an afflicted heart, nay, it is believed that the mere repitition of the word several times a day purifies the soul of all its sins and leads it on to beatitude. Some fond parents make their children write out this formula (Shree Ram, Jaya Rama) over and over again and they firmly believe that fame and fortune will fall to the lot of their little ones When this formula is carved out on a gold leaf, this talisman is supposed to possess the property of casting out devils. In Marahai Materia Medica, certain drugs are described as 'Rama-bana Aushadhas' meaning thereby that their efficacy is sure and certain and their effect on prtients marvellous. The walls of certain houses are beautifully painted and this sweet name "Sree Rama" is written on them in the hope that peace and plenty will always reign in such houses. Above all, Rama is believed to be the incarnation of Vishnu (The all-pervarding Deity). Even modern day rationalists, reformers and revivalists who are not prepared to accept this theory of incarnation, believe that Rama was a great personage and that, in these degenerate days, when true hero-worship has become a thing of the past in this blessed land of ours, his memory deserves to be kept green and as such Sree Rama Jayanti-Rama's birth—has become almost a national festival both for orthodox and hetrodox people. Unless there is some extraordinary halo of greatness round this great persosonality, his name cannot wield such a great influence as this on the minds of peasants and princes alike even to

the day. As long as there is one spark of patriotism left in us, and as long as we recognize Sanskrit as the mother of of all languages and as long as Hindi—the Lingua Franca of India—continues to be spoken and admired, the names of Sree Rama, Valmiki, and Tulsidas will ever remain engraved in letters of gold in our grateful hearts.

Man is a social being and even in these days of scientific advancement when steam and electricity are so very serviceable to him, his position is a quite dependant one and his everyday life is associated with the paid or unpaid services of his fellow-creatures. If we are to fight this battle of life successfully, it should be our first and foremost duty to know how we ought to conduct ourselves towards our relatives and friends, superiors and subordinates. Failure in realizing our responsibilities in that direction means an utter failure in life also. In the Ramayana both by sound precepts and noble examples we are taught how as sons we are to ob y our parents, how as brothers we should love one another, how as friends we should help each other, how as servants we should serve our masters and how as rulers we should guide the destinies of our subjects. In this topsy-turvy world of ours, not unoften occasions arise when even the bravest and the wisest are baffled in their attempts to chalk out the right path for themselves and at such a critical juncture, the illustrious example of Rama should inspire them with zeal and enthusiasm-how as an obedient son he behaved towards Dasharatha his father; how as a diligent disciple he obeyed Viswamitra and Vashistha his preceptors; how as a loving brother he treated Lakshuman and Bharta, his step-brothers; how as a chaste husband he loved Seeta, his wife; how as a true friend he helped in times of need Soogriva and Jatayoo his friends; how as a kind master he treated Hanuman, his faithful servant, and above all how as a benevolent king he ruled his subjects, are facts too-well-known to need any special mention here.

2.7

'In all ages and climes, education has provoked the best efforts of man and in the dreadful field of pedagogy the best and the most gifted intellects have worked'. Lord Macaulay laid the foundation of modern day university education but Lord Curzon found the superstructure weak The Universities Commission was appointand defective. ed and the Indian Universities Act was passed. Again, to provide for a better system of education, the 'National Chuncil' of education was established and several 'national' schools and calleges were founded. A novel experiment was however, launched by some enterprising Arya Samajists at Kangri near Haridwar. To explain this Gurukul system of education to the readers of the Vedic Magazine seems superfluous and unnecessory. Under the circumstances, it seems desirable to see what system of education was in vogue in the days of Ramchandra. Vishwamitra, the Governor of one of the Gurukulas in Ayodhya, approaches His Majesty Dasharatha with a request to send his sons to undergo training at his Seminary. The old father does experience the pangs of separation from his beloved son-born almost in the evening of his life—but the parental affection does not prevent him from realizing the necessity of higher education for him who was one day to become the sovereign lord of the people. Young Rama accompanies Vishwamitra, resides in his Ashrama as a Brahmcharee for years together, sits at the feet of that holy ascetic and receives edu-This Rama, the idol of the hearts of millions of men in India to-day, was the brightest product of that system of Gurukul education which aims at the harmonious development of mind, body and soul.

Again, Rama, an ideal Brahmchari, returns from the Gurukul and marries Seeta in 'Swayamvara'. When he bends the Shivadhanushya, the superiority of his physical strength is established and when Vishwamitra enumerates

the qualities of his head and heart to Janaka, his moral greatness also is proved. This Seeta-Swayamvara ought to be an object lesson to orthodox Indians who defend early marriages. Under the existing conditions, gentle reader, can we boast of sincere devotion and true loyalty to Rama? But these are unfortunate times. Those people who have genuine feelings of love and loyalty are sometimes suspected and stignatised as "malcontents". Even gods and goddesses seem to attach greater importance to the devotion of their votaries.

## Principles of Government.

The Ninth Great Principle of Evolutionary Universal Divine Government is that of Discipline and Control. The World affords a vast field with unlimited resources for the proper discipline and control of conscious individuals (jeevas souls). If we look about us carefully we shall not be in want of illustrations of this Principle in Nature; nay, rather, we shall meet with them at every step shall presently see, the Veda tells us that Pain, Suffering Misery and all manner of Evil which visit creatures in the ordinary course of life as the outcome of breaking Nature's Divine Laws are mainly educative and disciplinary as well as punitive and preventive. The existence of Pain Misery and Evil is a profound mystery to many and a hard knotty puzzle to others. It has wrecked many a Creed and is playing havor with other Faiths in which it has been personified as Satan (a dependent Evil Principle—the creature of God) or as Angra Mainyu (Ahriman -the Evil Principle independent of and opposed to the Good Principle, God) or as Maya (the illusive Nature or Aspect of God.) It has given the World most of its best known Sceptics, Naturalists, Atheists, Agnostics, Illuists and Nihilists of all ages. Lastly, there are persons who not knowing the right Vedic Theory are driven to ascribe to Godhead the authorship of Evil and Misery. But the plain simple fact, as the Veda tells us, is this that a World of Laws and Principles, governmental and disciplinary, can sufficiently account for the existence of Evil For the Veda gives us, as noticed already, a Perfect Theory of Things in which Law Order and Discipline remove all apparent conflict between Fact and Philosophy, Science and Religion, and Reason and Faith; thus establishing harmony

where there was hopeless chaos. In the Veda it is laid down that the Supreme Being sustains and governs the Universe according to eternal immutable Laws. Those that break these Divine Laws of Nature will have to suffer the evil consequence of their own evil actions. Thus Suffering Misery and Evil are not, as some unvedic Creeds tell us, the work of God, but are due solely to the misdeeds of conscious individuals (souls). It is therefore truly educative, disciplinary, and chastening. Our world is a world of Laws and Discipline, Order and Harmony, presided over and governed by the Supreme Being. Hence Suffering and Evil have its being and place in Nature not as the creation and work of God but as the result of individual action in the wrong direction or along defective lines.

Accordingly, we have in the Veda such names of God,

IX. इन्ह रह मन्यु यम beautiful suggestive epithets of the all representing the Principle of Discipline and Yama &c. as seem to be intended to Control.

Principle of Discipline and Control as it obtains in the Divine Rule over Nature. For we have in Veda

## विजानी ह्यायान्ये च दस्यवो वहिंष्मते रन्धयाशासदव्रतात् ॥ ऋ०१।५१।८॥

"Lord, Thou ever cherishest humanity—whether the Aryrs,—the noble—minded benevolent virtuous people who walk in the holy light of Thy Laws (Dharma)—or the Dasyus,—those cruel, narrowminded, malevolent, wicked persons who are always bent upon mischief, oppression, and destruction,—Yea, Thou cherishest all by subjecting the undutiful and the lawless to thy Discipline and Control in Nature." Rig Veda 1, 51, 8.

अनुव्रताय रन्धयन्नपव्रतानाभूभिरिन्द्रःश्रथयन्ननाभुवः॥ ऋ०।१।५१।९॥

"Lord, in order to make men obey Thy Laws and Commandments, in order to make them walk along the straight path of thy Divine Dharma, and in order to develop men's faculties fully and harmoniously by making them give up their defects, follies, and evil promptings, Thou subjectest the undutiful, lawless, vicious, persons of defective growth, of perverse nature, and of vicious tendencies to the Discipline of the World under thy watchful care and Control." Rigveda 1, 51, 9.

## अपत्रजामिन्द्राशिक्षन्नपत्रजम् .... रन्धया कञ्चिद्वतं हणायन्तं चिद्वतम् ॥ १। १३२। ४॥

"Most Glorious Lord,—Thou bringest back to the company of the noble and righteous, the holy and the just, all those perverse and crooked-natured people that stray away from it as well as all those that either neglect or forsake their duties owing to delusive notions, evil promptings, sensual pursuits, and pleasures—yea, Thou bringest back all such to the right straight path and fold by subjecting them to the Discipline of the world under Thy care, control, and guidance." Rig 1, 132, 4,

#### शासस्तिमिन्द्र मर्त्यमयज्युं शवसस्पते । ऋ० १ । १३१ । ४ ।।

"Almighty Lord, Conserver of Power, and Source of Strengh, Thou punishest that mortal who does not do his duty according to thy Laws, Principles, and Commandments (Dharma)" Rig Veda I, 131, 4.

### वयः सुपर्णा उपसेदुरिन्द्रं त्रियमेधा ऋषयो नाधमानाः । अपध्वान्त मूर्णुहि पूर्धि चक्षुर्मुमुग्ध्यस्मानिधयेव बद्धान् । ऋ०१०। ७३। ११॥

"Active energetic virtuous sages who love holy wisdom and are devoted to it, approach the Lord prayerful beseeching Him thus: 'Lord, dispel all manner of darkness mental and spiritual as well as all manner of evil, sin, and

wickedness, fulfil the purpose of our eyes (mental eyes, reason), fullfil our vision and enlighten us.—and thus, O Lord, deliver us from the multitudes of snares that entangle us as it were on all sides—snares of illusion, folly, vanity, sensuality, superstition; unholy ambition, selfishness, greed, thirst of power, pleasure, pelf, &c." Rig 10, 73, 11.

#### वीरान्मा नो रुद्र भामिनो वधीहविष्मन्तः सदमिन्वाहवामहे॥ ऋ०१।११४।८॥

"Lord, may we ever mantully and bravely do our duty with all our heart according to Thy Divine Dharma so that we may not deserve just punishment, death, &c" Rig. 1, 114, 8.

# मानो वधी रुद्र मा परा दा मा ते भूम प्रसितौ ही डितस्य ॥ ऋ॰ ७ । ४६ । ४ ॥

"May we not, Lord, deserve death, bondage, enslavement &c. or any other evil by going against, neglecting, forsaking, or disobeying Thy Laws, Principles, or Commandments (Dharma) Rig. 7, 46, 4.

#### त्वं हि मन्यो अभिभृत्योजाः स्वयम्भूभीमो अभिमातिषाहः। अमि-त्रहा द्वत्रहा दस्युहा च ॥ ऋ० १० । ८३ । ४, ३ ॥

"Lord, Eternal, self-existent, of Supreme Power Majesty and Glory, Thou puttest down all disobedience and opposition against thy Ordinances and Laws by punishing the wicked cruel oppressors, enemies and destroyers who spread ruin and devastation &c." Rig. 10, 83, 4, 3.

#### श्रमस्यदायं विभजन्त्येभ्यो यदायमो भवति हर्म्ये हितः ॥ ऋ०१०।११४।१०॥

"When the principle of discipline and justice bemomes rightly understood and firmly established in the eart of man then and then only the principle of division



of labour as well as the principle of retributive justice ca work together harmoniously among mankind for the goo of all." Rig. 10, 114, 10.

Closely connected with the Ninth is the Tenth great Principle of Evolutionary Universal Divine Government It is the Great Principle of Benevolence and Benignit which underlies all the other Principles. Processes, at Workings of Nature. It is that upon which the entire structure and constitution of the Universe rests and move and thrives. Some of us may, with our limited vision doubt and deny it—others in their wisdom, may ender your to seek and rejoice to find a few "reasons" which they think, tell against it—but, after all, our very being is the perpetual illustration of, and affords the most convincing arguments for, this grand basic principle of Evolutionary Divine Rule over Nature.

The existence of the World, its orderly regular rhythmical movements, workings, and processes; its unifor laws, its beautiful organisms and systems with their lamonious progress and development, all this is a standard proof of this fundamental Principle of Benignity- Eventhing in Nature reflects it from the tiny invisible atoms the vast mighty globes of glowing matter. All the thin in the Universe are spread out for the benefit and good conscious individuals; and if suffering and evil also fall to lot of creatures it is, as we have already pointed out, themselves that are to blame and none else. The tender of the World is towards good.

Hence in the Veda such beautiful suggestive epit.

X. Na-Negative of the Supreme Being as Siva San
Representing the Principle of Benevolence and great Principle of Benevolence great Principle of Benevolence
Benignity.

Rule over Nature. There are quite a number of maniful the Veda which tell us that all the various Evolution.

Principles and processes obtaining in the World tend to the good of conscious individuals. Much, however, depends upon individual exertion; so that the full measure of happiness and weal can be secured only when individuals conform in a body to the laws and principles of Nature fully and freely.

# शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥ ऋ०१।९०।९॥

"May we so act as to have all the Evolutionary Principles and Processes directed by the All-pervading, Almighty, All-knowing, Just, and Benign Supreme Ruler towards our weal, good, and happiness to the fullest extent" Rig Veda 1, 90, 9.

A similar idea is expressed in the following Mantra:-

#### स्वस्ति मित्रा वरूणा स्वस्ति पथ्ये रेवति । स्वस्ति न इन्द्रश्चाग्निश्च स्वस्ति नो अदिते कृधि ॥ ऋ०५ । ५१ । १४ ॥

"May we be hale and happy, may we be blessed, may we secure lasting weal by conforming our actions to the great universal principles and processes of Natural Selection, Reciprocation, Discipline, Economy, Adaptation &c.—may the rich regions of the heaven and earth conduce to our well-being." Rig 5. 51, 14.

# शिवस्त्वष्टरिहा गहि विभुः पोष उतत्मना । यज्ञे यज्ञे न उदव ॥ ऋ० ५ । ५ । ९ ॥

"Benign Lord, All-pervading, All-nourishing Evolver of the Universe, be gracious to us and lifting us onward protect us in all our undertakings for the benefit of all." Rig Veda 5, 5, 7.

आरे अस्मदमातिमारे अहं आरे विश्वां दुर्मातं यन्निपासि । दोषा शिवःसहसः सूनो अग्ने यं देव आचित्सचसे स्वस्ति ॥ ऋ०४।११।६॥ "Most Benign Almighty Lord, Spring and Source of all Power Energy and Strength, bless us with bliss lasting weal and enduring happiness after driving away from us all manner of Evil: e.g poverty, indigence, weak ness, folly, ignorance, disaffection; hatred, ill will, wickedness in and all sorts of defects, shortcomings and disabilities. Rig. 4, 11, 6.

#### नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥ यजुः १६ । ४१ ॥

"We worship and adore the Most Benign Lord, the Most Benevolent, the Most Beneficent, the Most Gracious the Most kind Good Merciful Lord—He in whom Good ness finds its utmost expression and scope and limit Yaju 16, 41.

#### मीढुष्टम शिवतम शिवस्नः सुमना भव । यजुः १६ । ५१

"Most Beneficent Benign Lord—be good and graciato us." Yaju 16, 51.

#### या ते रुद्र शिवा तन्ः शिवा विश्वाहा भेषजी। शिवा रुतस्य भेष तया नो मृह जीवसे ॥ यजुः १६, ४९ ॥

"Lengthen our days, bless our life, and fulfil the pose of our being, Lord, with thine usual salutary graciall healing wholesome blessings—blessings which are sprout everywhere throughout the universe and which like the healing-balsam in case of all manner of wretchness, misery, and evil, pain, suffering, and grief." Yaju 16.

These Mantras declare that the World rests me and thrives, because it is based on the Principle of Benity. And the last Mantra especially points to the that the nature of Divine Control and Discipline is the healing-balm, always wholesome, chastening, purify elevating, thus showing that the Ninth Principle is

mately connected with the Tenth. This opens up a question of the highest interest and greatest importance—a question which has greatly agitated many an intellect of eminence in all ages—the almost "impossible problem of reconciling infinite benevolence and justice with infinite power." As the subject is of perennial interest, and as this is not the place for anything like a full discussion of it, we reserve it for a later consideration. We have already hinted more than once that a knowledge of the Perfect theory of things revealed in the Veda is the only means of solving that difficult problem.

## Indian Problems.

I

# इमां धियं शिक्षमाणस्य देव ऋतुं दक्षं वरुण संशिशाधि । ययाति विश्वादुरिता तरेम मुतर्माणमधिनावं रुहेम ऋ०८।४२।३

While we are striving our utmost to secure the highest wisdom, O Supreme Lord, sharpen our intellect; rouse our interest, kindle our spirit, inspire our thoughts, enliven our hearts, promote our activity and skill, and increase our vigous so that we may thereby be enabled to understand and obe. Thy Laws and thus embark upon such an efficient barge as will carry us safely over all our constitutional disabilities and evils ". Rig Veda VIII, 42, 3.

India being a vast country, almost a continent by itself, peopled by various races speaking different tongue professing diverse faiths, and following various tradition and customs often of a conflicting and heterogenous nature Indian Problems are naturally beset with great difficulties and complications of which few people outside India ca have any adequate idea, as no other single country on the globe presents even one-tenth of similarly involved cond Add to this our general ignorance, inertness ar listless indifference, the root cause of all our follie frailties, and sufferings. Hence too much of care and ca tion or prudence, intelligence, and wisdom cannot be be towed upon or devoted to the Problems concerning Ind The future of India depends much on the way in which the present generation approaches these problems and atter pts to solve some of them at least. And the good and we being of India absolutely requires not only just, impart sober and unbiassed discussion upon them, but also steady earnest efforts and devoted and self-less work done quietly:

peacefully. It is the most sacred of all tasks we are called upon to perform, and if we prove equal to the great occasion before us, India will live long, happy and prosperous. But if we find ourselves unable to cope with them, let us take care at least not to make matters worse or more involved for the next generation. Another point which we should never forget is to preserve and maintain the good name and noble individuality of India: her great and glorious ancient Clvilization, Religion, Ideals, Wisdom and Language. In fact to preserve whatever is of perennial interest and enduring value in her glorious past, must be the greatest care of every well-wisher of not only India but of mankind at large. Utmost caution and sturdy common sense should chatacterise the sayings and doings of the present generation; and, above all the triple principle of self-respecf, self-help and self-lessness ought to dominate all our efforts towards Self-Preservation and Progress. Nothing short of this will bear us over the enormous difficulties at present confronting us from all directions.

Of the many problems that press upon our attention for early solution the most important resolve themselves into the Racial, Linguistic, Educational, Social and Religious Problems. We shall take these one by one.

#### THE RACE PROBLEM.

This is the most insidious of all. It is the cause of innumerable feuds often bitted and deep-rooted. Its cruel yoke is borne by all, all are under its sinister influence—whether Hindus or Moslems. All sail in the same leaky boat: prejudice, pride, and folly blind us to the common danger. No permanent good can be achived unless this inveterate evil is speedily eradicated. How can this be done? There are persons who think that it cannot be done away with. They point to the fact that it is not pe-

culiar to India, but that it is one of the world problems, that it is as old as man, and that it has never yet been absent from our globe. There are others who maintain that it is a "necessary" evil or rather "one of those providential designs" for stimulating man to activity without which he cannot advance. Here, however, we cannot enter into the philosophy of the matter for we have promised to look at everything as it is from the practical point of view of common sense. That the Race Problem stands in our way, none will have the hardihood to deny. Not only is the Hindu torn asunder and estranged from his co-religionist but the Moslem too does not fare much better so far as this Race-bias is concerned. The jealousy and pride of race dominates the head and heart of most Indians.

Of course the Hindu may be and often is the worst sinner in this respect: his jealousy and pride of caste has made him the worst enemy of his own religion, he has yet to learn the truth contained in the proverb "Charity begins at home". He does not love his co-religionist owing to this false pride of race and caste. The high and noble principle of Self-Preservation, he has entirely forgotten. His folly is greatest in this respect: it has made him his own enemy. Every one in India knows how the caste-ridde Hindu despises another Hindu—does not even touch him. Can false pride and folly go further than this!

As a set off against this evil, some advocate interracial marriage connection as the best means of eradicating it. It may do good in many cases, but in our opinion the entire Hindu Community must be made to feel the danger that is already threatening to destroy it. The work can be taken up by the different "Caste Conferences and the Heads and Leaders of the several Sects who show explain to their follower, the nature and extent of this evand exhort them to give up narrow caste-prejudices and

false notions which are inconsistant with and antagonistic to the best Shastric Principles. The various Reform-Societies should also take up this blessed work of active prachar. A fourth means would be Education on liberal altruistic principles and along rational, moral and unsectarian lines. Similar considerations apply to the Moslem Community which, however, suffers less from this evil than the Hindus among whom it exists in the worst form.

In order to weaken, soften, and obliterate racial pride and jealousy every effort should be made and every means tried. Religious sentiment, moral persuasion, altruistic feeling, educative means, and the principle of Self-Preservation should all be laid under contribution duly and freely. When we are agreed that caste prejudices, racial pride, and artificial false notions, do us no good but harm and weaken our position day by day what is it that keeps us from manfully fighting them?

#### THE LANGUAGE-PROBLEM

This is three-fold. It embraces the sub-problems of (a) The Uniform Script, (b) Elevation of Vernaculars, and (c) The Lingua Franca " of India. As regards the first of these three viz., establishing a Uniform Script for India, it is a wonder why it has not yet been settled, as it is the least involved. This best claimant for that position is the Deva Nagari Script, which has given us almost all the other Alphabets now " use in India. Not only is it in use at present over large areas in the Western Presidency, Central Provinces, the Berars, the Nizam's Dominions, the United Provinces, Isehar, and Rajpootana; but also what are called the Drividian Languages of the South have adopted it in a slightly modified form, not to mention the Aryan Languages of Rengal, Orissa and the Punjab which have also done the same. Thus already from Kash-

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mere to Travoncore and from Guzerat to Asam, the Deva Nagari Script is, practically, in use in one form or another. What is required is simply to discard the modified scripts in favour of the original and elegant Nagari Alphabet. If such a simple and least complicated problem has not yet been solved by the Indians, what hope is there for the introduction of other and more involved reforms! Even supposing that the Moslems of India can oppose on religious grounds, what excuse is this measure twenty one Crores of Aryans or Hindus, there for who practically use the Nagari Script and its modifications, that they have not yet given Nagari the place of honour it so richly deserves. Here again we have to blame the Hindu. He has no other enemy but himself. His enemy lurks within himself. He is the greatest suicide on the globe. If he resolves to use the Nagari Script, none can dare oppose him in a matter which concerns himself principally. How long can the Hindu go on defying the Great Principle of Self-Preservation! Who else can help him, if he wants to destroy himself. With the best of means at his disposal, who but the suicidal Hindu will ruin himself. If he only makes up his mind to-day to give up his folly and welcome in its stead sturdy common sense, all difficulties, complications and oppositions will vanish before him; they are of his own making; they are the offspring of his ignorance and lack of wisdom. Only a few people in Bombay and Bengal Lave, so far as we are aware, lately roused themselve from the general stupor and are working for the Sause of the Nagri Script; but what are the other peop! doing?

(b) The second sub-problem is that of elevating by all means possible each local provincial tongue that has a literature of its own worthy to be transmitted to posterity, i.g. Hindi, Tamil etc. What blood is to the physical body, language is to society. Purify it, enrich it, and ennoble and elevate it, and you regenerate society. Neglect it and

you poison a whole people. Raise it and you save an entire race. Upon it depends the life and death peoples. It furnishes the most accurate test of the degree of progress a nation reaches. In it the whole history and life-work of a people can be read. So great is the value of our mother tongues to us. And yet what have the Indian peoples done for their several vernaculars? Why do the so-called educated people as soon as they pick up a few English words begin to neglect and forget their vernaculars so methodically and systematically and deligently that when they become fully "educated" they cannot even answer a single ordinary question in the language of their forefathers. How will other people respect us if we, without any compulsion or necessity, give up of our own accord and pleasure, our own language? Such is our folly and lack of sturdy common sense that wherever we go- in the street, in the bazar, and in the temple—and whatever we do: in our walks, conversations, prayers or dreams; in our letters, speeches, and addresses; everywhere and every moment we do not find the vernaculars in use but the strange and unfamiliar accents of a foreign tongue. This latter is invading even our homes, thanks to our "educated" girls of the new slender-waisted pattern. Our babes are made to lisp in the mother-tongue of the European. This is the way we man fest our love and duty towards our languages. What a high and splendid record in this! Every one of us wants to be a great scholar of English. The glitter and glare of lestern Civilization has blinded us to the permanent interests and lasting good of our people. We have no time, no desire, no interest, no energy left to look to the problems of enduring value and benefit to us. So much of our life is taken up with studying standard English authors that our vernaculars are becoming dead languages to us. If a few people have tried to elevate some of the languages of cur country by means of original composition, translation, scientific lexicography &c. how few take advantage of their noble work and encourage it? In our country, education is interpreted by some to mean ability to read English novels and imitate English men and women in their manners and habits. idea of enriching and elevating our vernaculars and through them educating our masses as well as their womenfolk has never entered our brain presumably because that is the only way of raising our people en masse and benefiting them permanently, and because that is the only way a wise and sensible people would adopt to reach the populace. We do not want to be wise, we do not like anything of permanent value. Now that our womanfolk are also to be given the benefit of "Liberal English Edution" denationalization would soon be an accomplished fact. What need have we, then of our vernaculars; where would they be; who but the forest-dwellers would talk them? The consummation to be devoutly wished for would be reached when

English, English, everywhere; Not a word of native tongue.

would reverberate through the Indian skies.

Had the Indian Peoples any the least common sense, they should have long before enriched their mother tongues with scientific and practical lore, and thus raised their position to that of first class modern tongues of Europe. This should have been their very first work because they would thus have digest assimilated, and made their own what still is foreign to ahem viz, Practical Scientific Culture of the Modern World. Fifty years of peace we have enjoyed and had the first 15 or 20 years been devoted to this practical work of assimilating the Sciences and Arts of Europe we should not have remained a nation of "idle dreamers and idealistic enthusiasts". And what can be done in the matter, when the people of India want to satisfy their hunger with

the finest phrases and sayings culled from the finest and greatest standard poets and novelists of England. It is not the fault of England, if India wants to rear a brood of pleaders, barristers, and platform orators that have forgotten their mother-tongues in committing to memory choice idioms from Chaucer and Shakespeare. India's first duty was to put forth efforts towards assimilating and making her own, practical knowledge of Arts and sciences in which she was lagging behind the rest of the world and in doing this she ought to have depended upon herself. Even now, as it is, there is no sign of any movement to take up this work of developing the vernaculars, and of rescuing them from the ignominious position they are at present thrown into. Depend upon it, reader, that as long as you allow them to be in that position, you cannot rise. Do you want to be whole, perfect? Make your language whole and perfect. That is the First Step, First Duty. Set about it at once, now. You will have to repent otherwise. But how can we perfect our language? By imparting all knowledge and education, practical as well as theoritical, in that language. Take the case of Bengal, said to be the most advanced Province in India. Let the Bengalees take a yow to day to make Bengalee a perfect language as soon as possible not by writing novels in it but by enriching in with all that practical knowledge in which it is deficient and which can raise it to the high position reached by say English, so that the youths of Bengal can receive every kind of modern education in Bengalee. Let them intudy English merely as a second language giving Bengalee the high place of First language in every department of knowledge. Let them use their language for all purpos s as far as possible. Five years are more than sufficient for accomplishing this task—but, remember, it will be the most glorious task inaugurating profound changes in the minds and lives of our country; also the most profound as well as the most enduring and

far reaching. Let them do this in a perfectly calm, peaceful steady, earnest way and they will work wonders. It is no crime to set to work to develop our mother tongue-provided we do it in a wise, tactful and serious manner avoiding conflict with the authorities, who, we are sure, will aid us and help us and lead us on if we proceed in a right earnest spirit, and in a righteous and lawful manner. Let them perfectly rest assured that our Benign Government will never stand in the way of our developing our mother tongues and our resources so long as we act in a righteous way. Only we must proceed not in a spiteful, jealous, or rancorous spirit but in a perfectly loyal, friendly honest manner. Let our Ben galeefriends not take to Boycott but to Swadeshi, and all will be right; none can and will thwart them or harm them. In their National collages, let Bangalee receive the place of hononr and let English be studied only as far as it is necessary from a common sense point of wiew. For instance, cartloads of English Text books are of no practical use to us Indians - at present the Indian Student is obcupied wholly with unnecessary English Rhetoric, Prosody, Poetry &c. &c. Raja Ram Mohan Roy just picked up English in a practical way-he never spent his life in studying it. Let the Bengalee youth learn Bengalee first-let him use his mother tongue everywhere as much as possible and just pick up English like Ram Mohan Ray in later years only so far as is quite necessary. In translating Scienfic Literature &c. from English into Bengalee easy Sanskrit words should be employed and the vocabulary of that classical language of India sould be feely used to enrich Bengalee with scientific te ms &c. In this way we can have uniformity in place of variety throughout India and the next question of.

(c) THE "LINGUA FRANCA" OF INDIA.

can be easily and practically stived. For in our opinion

only easy Sanskritized Hindi can be given that place of honour-and there is no other claimant. Hindi with easy Sanskrit words can serve as the "Lingua Franca" of the whole of India from Assam to Sindh and from Kashmir to Travancore for just the same reason as we have given while dealing with the question of a Uniform Script for India. As it is, Hindi is understood so far down the Indian Peninsula as Mysore. Although in the South of India the Dravidian languages are spoken, these Dravidian Languages are full of common Sanskrit words. The structure and Grammar of these Languages are Dravidian, but the vocabulary is mainly drawn from Sanskrit. Take for instance such easy Sanskrit words as नल nala, जल jala, फल phala, बल bala, मल mala, दल dala, तल tala, खल khala, काल kala, कला kala, वेला vela, गति gati, जाति jati, मति mati, सत्य satya, मिथ्या mithya, विद्या vidya, विनय vinaya, नीति neeti, गीत geeta, &c. Thousands of such easy Sanskrit words are already in use throughout the length and breadth of India. Even the Dravidian languages of the South are enriched with these beautiful short easy Sanskrit words. Hence Hindi can best serve as the common language of Inda for interprovincial purposes.

Let the wise heads of India commune together on these matters of creat practical interest and utility and arrive at a just and practical conclusion. If there be Moslem opposition it cannot, if the Hindus work together, affect the latter. Wet the Hindus work for their own self-preservation and administration of the conflict with others. Others cannot oppose them in matters which principally and mainly concern themselves. Surely the Hindus can have Nagri and Hindi as Common Script and, common Language for India.

## SCIENCE AND RELIGION

Spirit and Matter are two different entities. Knowledge of matter developes observation and experiment, while knowledge of the spirit is evolved out of meditation and concentration. Knowledge of Matter represents Science and knowledge of the Spirit typifies Religion. The domain of spirit begins where the domain of matter ends. and Theology were at one time (or perhaps are even now) sworn enemies. Both fought dubious battles with the result that each claimed Victory while Victory disclaimed both. Theologions dubbed scientists as materialists, while scientists stigamtised Theologians as Visionaries! days, on account of the advance of civilization, a lover of peace, war has become a thing of the past. As in matters social and political, so in religious controversies, compromise is the guiding principle. This attitude of compromise has produced a class of thinkers who attempt to reconcile Science and Religion. Glorious, indeed, would be the day, when this disastroas conflict would end in peace and science and religion, who are sisters, would embrace each other. Everywhere, peace would reign and the world would be hap ier. But compromises, instead of becoming forerunners of peace and bliss, create fresh difficulties in the path of ogress.

Attempts to reconcile Science, and Religion, are indeed praiseworthy, but attempts to reconcile science and superstition are dangerous. because, religion of to day, is a curious mechanical mixture of myth, superstition and ignorance. And, therefore, before attempting to proclaim and prove that Science and Religion are one, it is of paramount importance to separate the chaff from the corn.

Scholars in the west have given 'scientific interpretations' of Biblical stories. The text of the Koran has been twisted and tortured to yield some 'scientific interpretation.' Ridiculous stories in the Hindu Pooranas, which serve as mere signposts pointing to the vast abysses of darkness, have been subjected to rationalistic interpretations, and in fact, both in the East and the West, in the laudable attempt to reconcile Science and Religion as one, even rank superstition has passed for "true knowledge or Science". India, the 'Theory of Symbols' falls under the same category. Any relic of past ignorance and bigotry is capable of possessing some 'inner and hidden meaning'! Necromancy, mysticism, magic, and witchcraft cannot be "science" in the strictest sense of the word. From the region of science, witches, miracle-mongers, superstitionworshippers have been banished. The cause of religion will never be furthered by such vain attempts at reconciliation. Superstition is not religion and superstitious religion can never be science.

"True science and true Religion" says Professor Huxley "are twin-sixters and the separation of either from the other is sure to prove the death of both. Science prospers in proportion as it is religious and religion flourishes in exact proportion to the scientific depth and firmness of its basis". (quoted by Herbert Spencer).

Science examines into the nature of effects, while Religion investigates in the nature of the ultimate cause. Science teaches the relamon of man to the outside world surrounding him, while Religion shows the relation of man to that Universal Power which sustains that world. Science shows us the manner of self-preservation, and self-better ment while Religion inculcates upon us the principles of self-denial, self-sacrifice and self-abnegation.

Science gives us an insight into the grandeurs of creation, while Religion initiates us into the mysteries of death

and life after death. Science endeavours to mitigate the evil effects of chill penury, dire destitution and dreadful decay, while religion fortifies us against the horrors of anguish and affliction and renders us capable of treating with supreme contempt and intense disdain, the worst enemey of man, Death.

In the west, where 'Natural Science' was maintaining an incessant struggle against Supernatural Revelation, the State and the Church combined to stem the tide of scientific progress. The Theory of Evolution, the Law of Conservation of Matter and the Law of Conservation of Energy gave a rude shock to the central dogmas and fundamental principles of Judaism and even of Christianity. Science successfully attempted to dethrone personal God and nobly endeavoured to destroy creationmyths, and these were theories in which same spiritualists of those times placed implicit faith and for which the people in general entertained feelings of unbounded love and sublime reverence. A superstructure of religion raised on sandy foundations of unscientific dogmis, is bound to experience sooner or later a disastrous flown-fall. Advance of science and rationalism is always as source of constant danger to such religions and hence is that theologians sometimes assumed an attitude of hystility towards scientists and rationalists.

In the East, however, the bedic age tells quite a different story. The Vedas and he Upanishads pitch in immortal strains certain laws an propound certain theories which reveal to unprejuticed minds the fact that Science and Religion were the enever sworn enemies but faithful friends bound to assist erring man in his onward march to that one goal which all of us endeavour to approach and to serve the noble cause to which many of us are wedded.

The religion of the Aryans is based upon the Vedas which are four in number. viz. The Rig, The Yajur, The Sama and the Atharva. Followers of the Vedic Religion believe that these Vedas do contain germs of every branch of knowledge. To corroborate this statement, attempts will be made in the present article, short as it is, throw some light upon two important scientific theories :-

- (1) The Theory of Evolution
- (2) The Law of Conservation of Matter, from the Vedic point of view.

But before doing so, it is essential to quote certain passages from the works of western scientists and philosophers which fortunately (or unfortunately) serve the purpose of a key to unlock the hidden treasures of the East and without which no exposition is considered worthy of note, as the Vedas are considered by some to be the hymns of the simple shepherds babblings of an infant human race sunk in primeval ignorance and barbarith.

"Evolution is an integration of matter and concommitant dissipation of motion; during which matter passes from an indefinite, i coherent homogeneity to a definite, coherent hetrogeneity and during which the retained motion ungergoes a parallel transformation" (Herbert Spencer as quoted by Armstron in his book called "Agnosticism) Explanation: "Evolution is an integration of matter..... motion." 'Matter of which this universe is composed was originally diffused entirely through space, neither denser nor thinner is one part than another. It is conceived that then this matter was disturted in such a way that at certain areas it became thicker than elsewhere then within each area itself it thickened and thickened unevenly, that then in each of these smaller areas within the larger areas, it thickened and thickened unevenly again and again so that space which had once keen occupied by an even fluind everywhere alike, was now tenanted by myriads of myriads of what were practically seperate and undivided masses, large or small, each one of which whether the sun or the grain of sand constitutes a separate object with its parts bound together into one and distinct. from all other matter round it. The growth of this individual is called "Integration of matter." Because all the matter contained in it has become an integer or a unit separate from all other units in the world. But while the particles of this unit are becoming fixed together, they are at the same time deprived of much of the movement which belonged to them in their primitive state. They no longer move freely through space. We know! that even in the most solid of things, they still vibrate with wonderful and ceaseless motion, which motion, is Anfined to infinitesimal limits. There is then a considerable loss of motion. "Evolution then is an integration of matter .....motion."

- (2) If a part of a cloud of star-dust concentrates into a star, it ceases to be a part of an indefinite mass and becomes at definite mass, thus passing from indefinite to definite.
- (3) Incoherent to coherent: Coherent means holding together. Incoherence has the want of mutual relations between the houghts expressed. The bulb of a plant developes into a stem, leaves and flowers.
- (4) Homogeneity to hetrogeneity: i.e. from sameness to difference. To make a boot is to bring together a mass. It leather, iron, strings &c. together.

Evolution starts from sameness to otherness. (Armstrong:—'Agnosticism'').

Thus we see that this theory proves the great truth that complexity comes out of simplicity, hetrogeneity out of uniformity, but all these changes are gradual and slow and not easily perceptible. The illustration given by Herbert Spencer is a common one. A straight line can be formed by the motion of a point, a circle can be drawn by a particular motion of a straight line and a sphere can be formed from the riotion of a circle. Thus though a sphere and a point are dissimilar, the former can ultimately be made to generate by successive changes in the latter. Thus we see that definite forms are produced by the motion of a point guided by knowledge. Ultimately we find that (i) poin (ii) Motion (iii) knowledge are essential for the formation of figures. Similarly, in the universe, "prakritti" hay be taken as equivalent to this "point."

The energy is manifested by matter may be represented as "mot an on" as heat, light, electricity &c. The Regulator and the Originator of all these motions in particular directions of orresponds to \*Intelligence. Hence this Intelligence is hown as "सर्व नियन्ता" Regulator of all.

Allotropism g es us an example to support the theory that some of the so-called elements have come out of one element. A briliant crystalline diamond and a black piece of charcoal are own to be essentially the same. Yellow phosphorus and Red phosphorus, Oxygen and Ozone fall under the same category. We may, therefore, safely conclude that the substances now known as "elements" may be taken to be the allotropic modifications of "ether." "The latent hat of ether manifested itself when it condensed into a gareous state. The amount of

<sup>\*</sup> Matter. † Paramatma.

heat generated by this condensation together witd: the heat produced by atomic union, must have been licenormous. This intense heat raised the elements to a state owf gaseous incandescence." These incandescent vapours ally known as "Næbulæ." Further, it is believed that the rearth once formed a part of the sun, and when it first separs ated from that mass, it was in an intensely heated statem and that the primary source of the earth is "heat." If he nebular state also was maintained on account of heaten, and heat alone is responsible for the formation of mange heavenly bodies. It is time for us to pause and pondet over what the Upanishads and the Vedas have to say.

तस्माद्वा एतस्मादात्मन आकाशःसंभूतः । आकाशाद्वायुः । वायोरिग्नः । अग्नेरापः । अद्भयः पृथिवी । पृथिव्याओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः ॥ &c.

Taitareya Up Inishad

Brahriananda Valli I.

"Out of Prakritti,-material cau e of the world-

(1) Akash became manifes.

Then was evolved

(2) "Vayu, gaseous or vaporous condition of matter. Out of 'Vayu' proceded "Agni" or

(3) Matter which give out heat, light and electricity.

Out of Agni proceeded siquids and out of liquids came solids such as earth; but of solids issued forth vegetables which yielded for I. Food produced the reproductive element which is the cause of physical body (Sat. Prakash. Trans. by Dr. Chiranjiva Bharadwaja P. 294.)

For detailed study of "cosmogony" a careful study of the VIII chapter of Satyarth Prakash is essential and this work has been translated by Dr. Chiranjiva Bharadwaja F. R. C. S. L. R. C. P, & S. &c.

On the Law of Conservation of Matter, Sree Krishna, the great philosopher-statesman who rendered yeoman's service to the national cause and the Vedic Dharma at a very critical moment in the history of Arya Varta makes this bold pronouncement

## नास्तो विद्यते भावो नाऽभावो विद्यते सतः।

(Bhag. Gita. Ch. II S. 16.)

"Nothing can ever become something, nor can something ever become nothing." In other words he meant that "nexter is indestructible"

In one of the issues of the Vedic Magazine (Vol. III No. 1.) "Historicus" has proved beyond the shadow of a doubt that some of the theories of modern astronomy were fortulated by our Rishis long before European nations chimed to be civilized. The conclusions arrived at by the able writer are

- (1) That Ary Bhatt recognised the Universal force of gravity long before Newton.
- (2) That in the Whoo Poorana, attraction of the moon is men med as a cause of the tides.
- (3) That the discovery of the solar spots was made mention of in the Vrihatta Sanhita and some Poornas
- (4) That the discovery that the earth's orbit is elliptical, the earth's axid is inclined at a certain angle to the line joining the centres of the sun

and the earth, is attributed to ur ancient Rishis by Professor Colebrook.

(5) And that some of the heavenly bodie other than the earth are inhabitated was known to our sages.

"Historicus" is not a visionary and he was strongly supported his contention by apt quotations from various works, the authenticity of which none dare question.

Thus we see that the Vedas and other at-Shastras do contain germs of every branch of Science and the followers of the Vedic Religion justly claim they are followers of a scientific Religion. To them, the advance of science is the advance of their Religion. With them Religion and Science are one. For them, the study of the Vedas is of paramount importance, because that study enables them to realize the necessity of the maintenance of the purity of mind, and makes them entertain ardent devotion to God, 'culminating in divine illumination,' when the human soul shall plunge itself in the flood of divine light and recognise the omnistresence and omnipotence of the Sustainer and Supporter of this Universe.

# Notes on Ancient India.

### Despetism or Constitutional Monarchy?

There was a time when it was a general belief among Europeans that the East never knew any type of Government except Despotism. But recent researches in the ancient hist ry of India as well as some other countries have shown the belief to be wholly unfounded. Historical facts are for hooming to prove that ancient monarchs of India were not despots, but there were unwritten laws by which they had to abide, and there were ways of forcing public opinion upon them which they dared not ignore. Passages from accient books have been collected and are being collected, which show clearly that the ruler's will was checked in twenty ways. Some historians have gone so far as to say that even traces of Republican Government were not wanting in ancient India. Several Republics flourished in the Budhistic time. Even the most prejudiced historians have been compelled to modify their notions about the ancient system of Government. But old notions die hard. Even now some gnorant writers and speakers repeat it when they are going to compare modes of Government prevailing in the East and the West. The last victim of such ignorancem is no other than Mr. Balfour, some days age; made a sweeping remark about the modes of Government obtaining in Oriental countries in the past. Reierring to Egypt he said, "It is not the question of supericaty or inferiority but of historic fact, that Egypt and other Priental countries had never shown a trace of capacity for self-government." (The italics are mine.) I have nothing to do with the political

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aspect of this question. It is for the lation to decide whether it means to go against its traditions and exercise "absolute Government" or even to acknowledge that it has governed eastern countries absolutely and has not availed itself of every opportunity to broad in the base of law and order. It is for logicians to answer whether it is logical to suppose a country unfit for self-government in the present, because it had not shown a "capadity for Selfgovernment" in the past. It is for the Japanese to ask whether the ex-Premier meant to include Japar in the list of "oriental countries" or not, or whether he insinual ed that even Japan had not shown a capacity for Self-government. As I have already said, I have nothing to p with the political aspect of this question. But I wish to protest againt this false statement for the sake of historical accuracy. It is not a "historic fact" that no oriental country "had even shown a trace of capacity for Selfgovernment." It is to show utter ignorance of recent researches which have been made at leath in ancient history of India, to say that oriental countries had always been ruled by the sole will of rulers. It can be shown by several qoutations from the Brahm hs, Manu and other authorities that the will of rulers was checked by public opinion, even more effectively than to at of some constitutional monarchs of the present day! Putting aside those passages for some other time, I regroduce below a passage from the Shantiparva of the Mahabharata which clearly shows the current concept of Government even at that somewhat fallen time, and the way in which the arbitrary will of the ruler was chicked.

Yudhishtara asks Bhishmi as to how a king ought to rule his subjects that "he way acquire just popularity

<sup>(1)</sup> युर्विष्ठिर उवाच-कथंस्विदिह राजे पालयन् पार्थिवः प्रनाः प्रीति धर्मविये त कीर्तिमाप्नोति शास्वतीम्। शो० प०, ८५ ऋध्या०, स्रोक १॥

and eternal fame." (1) In answer to it Bhishma says that it is only possible if, "a king rules his subjects devotedly and justly." Being told by Yudhishtara that the virtues which are necessary for a ruler are impossible to be found in one in an, (3) Bhishma goes on to tell him as to how that deficiency should be made up for. He says that a king hould have thirty-seven counsellors (अमात्य) chosen from different Varnas. Four Brahmans, eight Khatriyas, twentyone Vaishyaas, three Sudras, and one Suta should constitute an assembly of counsellors which should be consulted by the king. Here is a translation of the full passage. "Yes, you are wise O Yudhishtara! is what you say. The person is very rare who is endued with all those good qualities (which are necessary for a ruler.).....But I will tell you what sorts of counsellors (अमात्य = अमा + त्य अमा सह वर्तन्त इति, राज्ये सहकारिणो भवन्तीति, who cooperate in the Government.) you should appoint—(1) four Brahmanas well read in the Vedas, endued with a sense of dignity, Sanatak (graduates) and of pure conduct; and eight Kshatiyas, valant and capable of wielding weapons; and twenty one Vaisiyas, all of whom should be rich; and three Shudras, all of hom should be humble and devoted

- (2) भीष्म उवाच-व्यवहारेण गुरुन प्रजापालनतत्परः।
  प्राप्य धर्म च कीर्निञ्च लोकावापनोत्युभौ ग्रुचिः॥
  Ibid २ श्लो०॥
- (3) ये चैव पूर्वकथिता गुणास्ते ए प्रति । नैकस्मिन् पुरुषे ह्येते विद्यन्त ते मे मिति: ॥ Ibid 8 स्रो० ॥
- (1) Here note the motive of Yudhishtara's question and the drift of Bhishma's answer. The question has been put because Yudhishtara thinks that the rule of the man can not be wholly just, and Bhishma tells him the way in which the ideal of a king viz. just rule can be attained.

to the duties (1) (assigned to their Varna) and suta, (2) who should be fifty years old, possessing a knowledge of historical traditions (प्राण), Vedas, laws and customs (स्मात), of dignified character, free from envy, humble, impartial, apt in the art of debate, free from covetousness, and from the seven terrible vices (Vyasnas) (1)

Such should be the assembly of 37 counsellors, which (according to Bhishma) is to be consulted by the king, and which looked at from the Indian point of view is fully representative. Besides this, there was a calinet of eight ministers (मन्त्रिन) with which the king discuss devery im-

- (1) Mark the words which have been italiated. Different qualities have been assigned to different Varnas, to mable them to enter the assembly of consellors, unlike the practice of European legislatures which have but one test, and that is more interestimes wealth enabled only Vaishyas to become confisellers.
- (2) The Suta is generally represented it Sanskrit literature as a sort of private secretary to the king.

#### (3) भीष्म उवाच-

पवमेतन्महाप्राज्ञ! यथा बदिस बुद्धिमान् हिं दुर्लभः पुरुषः कित्रचेदिभिर्युक्तो गुणैः गुणैः ॥

किन्तु संचेपतः शीलं प्रयत्नेनेह दुर्लभम् ।

बस्यामि तु यथाऽमात्यान् यादृशांश्च के रेष्यिसि ॥

चतुरो बाह्मणान् वैद्यान्, प्रगल्भान् स्नीतकान् गुचीन् ।

चत्रियांश्च तथा चाष्टौ बिलनः शस्त्रा िणनः ॥

वैश्यान्त्रिक्तेन सम्पन्नानेकविंशितिस् या ।

वौश्च शूद्रान् बिनीतांश्च गुचीन् तर्मिण पूर्वके ॥

श्रष्टाभिश्च गुणैर्युक्तं सूतं पौरािकं तथा ।

पञ्चाश्चर्षवयसं प्रगल्भमनसूय्य म्

श्रुतिस्मृतिसमायुक्तं विनीतं स्वद्रिश्चिम् ।

कार्यो विवद्मानानां सक्तमणे बलोलुपम् ।

बर्जितञ्चेव ठयसनैः सुघोरे सम्भिर्भुशम् ॥

शां० प०, द्रम् प्रथा०, ह्न् श्रिके ॥

portant point of Course, we are not told as to how these counsellors and ministers are to be chosen, but that is beside the point. The point is whether a rule, which is checked by at assembly of counsellors and a cabinet of ministers can as called "absolute" or not. And whatever might have been the way of choosing ministers, it is clear that the king could not ignore public opinion in a pointing them, because we are told that the king should appoint that person to be his minister "who car es the honest confidence of the people." And further that that man is not worthy of being a minister of the king "who does not respect the opinion of citizens. (3)

This is not all. There was another check, which looked at frown the point of view of the ancients, was the greatest. After consulting his ministers and taking the advice of his counsellors, the king (we are told) ought to go to his Gui, who should be a Brahman, knowing "Dharma, Art ey Kama," ask his opinion, and after arriving at a decat n as the result of that conference, he should carry it exic practice without hesitation. (4)

<sup>(1)</sup> श्रष्टानां मन्त्रिणां मध्ये मन्त्रं राजीपचारयेत्। शां० २० ८२ ग्रध्या०, १२ स्ली० ॥

<sup>(2)</sup> पौरजानपदा यस्मिन् रिवासं धर्मतो गताः। शां० प० हि ग्रध्या०, ४६ झो०॥

<sup>(3)</sup> यो.....न पौरा बहु मन्यते । ग्रमुहत्तादृशो चेयो न मन्त्रं ग्रोतुमर्हति शां० प० ८३ प्रुच्या०, ३५ श्लो०॥

<sup>(4)</sup> तेषां त्रयाणां विविधं विम विवुध्य चित्तं विनिवेश्य ता। स्वितश्चयं तत्परिनिश्चयं च निवेदयेदुत्तरमन्त्रकाले ॥ धर्मार्थं कामग्रमुपेत्य पृच्छे-द्युक्तो गुरुं ब्राह्मणमुक्तरार्थम् । निष्ठा कृता तेन यदा सह स्यात् तन्मन्त्रमार्थं प्रणयेदसक्तः ॥ शां० प० ८३ ग्रध्या०, ५२, ५ शो० ॥

2.4

The above passage, which I have quoed from the Mahabharat, and other similar passsages which can be quoted from ancient books to prove the same point, clearly indicate the necessity of revising theories about the system of Government obtaining in Orietal countries which are current in the West now a days. But it is no exclusive The same in the case with other thedies. movement has arisen in the East and specially in India which has given a great impetus to the stuly of ancient history. Indian scholars are now no longer content with the story of their past told by western historians. They have realized that even when pride and he high opinion of their own civilzation do not make western historians dishonest, their superficial knowledge of our incient language stands in the way of their understanding Sanskrit literature. Therefore Indian scholars now dieline to accept their authority and have independently devoted themselves to the noble work of making rese/ Shes in past history. And the researches conducted e h for such a short time have justified their expectations. A flood of light is being thrown on many knotty problems of Indian history. New historical facts are being brought to light which go to show that ancient civilization was not, what it is represented by the western historians to be. Old notions about ancient India are rapidly chinging, and a scholar, who has not kept himself in touch with recent researches and dares to speak about ancient India is sure to be laughed at for his pains.

For instance, it is a pop far belief among western scholars that Indian philosophers, though very much advanced in theoretical philosophy, wholly neglected science, the reason being that the were ignorant of Inductive Logic and scientific Method as now understood. But, thanks to the continuous labours of that great scientist of Bengal P. C. Ray, it has been proved beyond

the least shalow of a doubt that Indians were in no way deficient in scientific culture The second volume of his "History o Hindu Chemistry," which recently published, contains much that give a rude shock to the orthodox creed of the western sarant about Aryan History. Dr. has brought tigether an array of historical facts which can not but convince an impartial reader that Indians cared as much for science as for theoretical philosophy. Every Indian who wishes to know something about the progress which his forefathers had made in Chemistry. must read the book for himself. The most interesting part of this ateresting book, however, is that in which Mr. B. N. Sal, the learned principal of Victoria College, Cooch Behal deals with the scientific method of the Hindus. Principal Seal's paper at one stroke demolishes the charge, brough against Aryan philosophers by western writers, that they did not know the rigorous scientific method and that they were ignorant of the Inductive processes of logic Bacon is thought to be the father and Mill the reformer of Inductive Logic. But Mr. Seal has proved that Indian scholars were not only quainted with inductive methods but had brought them to perfection long before they were discovered by Europeans. After touching on the Mechanical, Physical, and Chemical theories of the ancient Hindus, Mr. Seal has given a brief account of the scientific Method of Hindus, which in the writer's words "shows that all this was not a mass. of unverified and unverifimele speculation (the very antipodes of science) -thercharge usualy brought against Hindu thought and culture but professed to be the outcome of a scientific methodology which, in its formation of the canons of the two fundamental Inductive methods, is more comprehensive as well as more original and suggestive than Mill's (The Italies are mine) and which as regards its applied logic of the science (e. g) the logic of therapeutics

of Grammer etc.,) is a standing testimon atic completeness and rigour of the Hindle scientific mind." He has shown that Aryan scholars have fully treated the method of difference, of agreement, and the joint method of difference and agreement, plurality of causes and the definition of the cause. Some people are apt to be misled by the fact that ancient writers have not called this method inferential or, आउम निक न्याप्तियह or that the making of inductions is not treated up der the head of inference and न्याप्ति and inductive proposit ons are not called the products of inference. Sanskrit writers have treated these Vyapties under the head of perception and thought them to be मानस प्रत्यक्ष, which may be translated more accurately as intuitions.

( प्रत्यक्षे सिन्नकर्ष विना भानं न सम्भवति, तथ्य च सामान्य ह-क्षणं विना धूमत्वेन सकलधूमानां, विन्हत्वेन सकलव्य हीनां च भानं कथं भवेत, तदर्थ सामान्यलक्षणा स्वीक्रियते। (मुर्गाविल, प्रत्यक्षखण्ड, कारिका ६५)

But the method of treatment do s not make much difference, if न्याप्तिग्रह is an Inductive process. Secondly it is not true that no Sanskrit writer has thought it to be अनुमान or inference. Though Mr. seal has not touched this point, yet we find that there is at least one school of philosophy that has regarded it is अनुमान and has explicitly said so. Parth Sarathi Mis a, a famous Mimansak, says in his Nyaya Ratna Mala,

"यस्त्वयं 'यत्र यत्र धूमः, तत्र तत्र तत्र ति भूयोद्शनतोऽवगमः स कथम् ? न हासौ नास्ति, न चाऽम् एणम्, सर्वदा सर्वेषां दृढत्वेन जी-यमानत्वातः , तद्यं कस्मिश्चित्प्रमाणेऽनिर्भवतीतिवक्तव्यम् । उच्यते-आ-नुमानिकोऽयमवगमोज्ञातसम्बन्धस्योपनायमानत्वात् । परोक्षरूपित्वाच्यमेनिद्धियकः, साक्षात्कारित्वाऽभावातं संविद्धिरोधाच । " (विद्याविद्यासे मुद्रितायां शास्त्रदीपिकाटीकायामुद्रश्वतं वाक्यम् २८८ पृष्ठे)

# Ancient Aryan Civilization and Culture.

Concerning the word Patala, which literally means the opposite side, a recent discovery of Swami Dayanand Ancient Ary ns Saraswatti, whom I have already mentioned in and Amerika. the preceding letters, is interesting, especially if this discovery can be accepted by philologists, as the facts seem to promise. Daya and tries to show that the ancient Aryan knew, and even visited, America, which is in ancient Mss. is called Patala, and out of which popular fancy constructed in the course of time, something Like the Greek hades. He supports his theory by many quotations from the oldest Ass. especially from the legends about Krishna and his favourite discrele Arjuna. In the history of the latter it is mentioned that Arjuna one of the five Pandavas, descendants of the moon dynasty, visited Patela on his travels, and there married the widowed daughter of the King Nagual, called Illupl. Comparing the names of father and daughter we reach the following considerations, which speak strongly in favour of Dayanand's supposition.

- (1). Nagual is the name by which the sorcerers of Mexico, Indians and Aborigines of America, are still designated. Like the Assyrian and Chaldean Nargals,, chiefs of the Magi, the Mexican Nagual unites in his person the functions of priest and of sorcerer, being served in the latter capacity by a de non in the shape of some animal generally a snake or a crocodile. These Naguals are thought to be the descendants of Nagual, the king of the snakes. Abbe Brasseur de the Bourbourg devotes a considerance amount of space to them in his book about Mexico, and says that the laguals are servants of the evil one, who, in his turn, renders them but a temporary service. In Sanskrit, likewise, snake is Naga, and the "King of the Nagas" plays an important part in the history of Buddha; and in the Puranas there exists a tradition that it was Arjuna who introducted snake worship into Patala. The coincidence, and the identity of the names are so striking that our scientists really ought to pay some attention to them.
- (2.) The name of Arjuna's wife Yupl is purely old Mexican, and if we reject the hypothesis of Swami Dayananda, it will be perfect-

ly impossible to explain the actual existence of tu Sanskri manuscripts long before the Christian era. Of all angent dialects and languages it is only in those of the American abori, ines that you constantly meet with such combinations of consonats as pl, tl, etc. They are abundant especially in the language of the Toltees, or Nahuatl, whereas, neither in Sanskrit nor in ancient, Greek are they ever found at the end of a word. Even the words Alas and Atlantis seem to be foreign to the etymology of the European languages. Wherever Plato may have found them, it was not be who invented them. In the Toltec language we find the root at, which means water and war and directly after America was discovered Columbus found a town called Atlan, at the entrance of the Bay of Uraga. It is now a poor fishing village called Aclo. Only in America does one find such names as Itzcoatle, Zempoaltecatl, and Papocatepetl. To attempt to explain such coincidences by the theory of blind chance would be too much, consequently, as long as science does not seek to deny Dayanand's hyhothesis, which, as yet, it is unable to do, we think it reasonable to adopt it, be it only in order to follow out the axiom "one hypothesis is equal to another." Finongst other things Dayanand points out that the route that les Arjuna to America five thousand years ago was by Siberia and Beliring's Straits.

(Caves and Jungles of Hindustan by Mad m Balavastky).

A Session of the Imperial Parliament in To each he gave a meet abode,
Ancient India. And honoured all and gifts bestowed.

Then, splendid in his king's tittire, He viewed them, as the general sire.

In glory of a god arraye.

Looks on the creatures he has made.

But Kekaya's king he called not then, For haste, nor Janak, lord of men.

For after to each roy friend, The joyful tidings he would send.

Mid crowds from Istant countries met, The king upon his throne was set. The honoured by the people all, The rylers thronged into the hall.

On hrones assigned, each king in place, Looke silent at the monarch's face.

The girt by lords of high renown, And throngs from hamlet and from town.

He howed in regal pride,
As however by the radiant band,

Of Jessed Gods that round him stand, Lord Indra, Thousand eyed.

That to the full assembly bowed,
The name and addressed the crowd.

With gracious speech, in accents loud.
As heavenly drum or thunder cloud;

Needs not to you who know declare, How-ever with paternal care.

My Fathers of Ikshvaku's line, Have ruled that which now is mine.

I too have taught my feet to tread, The pathway of the mighty dead.

And with fond care that never slept, Have, as I could, my people kept.

So toiling still, and ne'er remiss, For all my people's weal and bliss.

Beneath the white umbrella's shade, Old age is come and strength decayed.

Thousands of years have o'er me flown, And generations round me grown.

And passed away, I crave at length, Repose and ease from broken strength.

Feeble and worn I scarce carbear, The ruler's toil, the judge's care. With royal dignity, a weight, That tries the young and temperate,

I long to rest my labour done, And in my place to set my son.

If to the twice-born gathered here, My counsel wise and good appear.

For greater gifts than mine adorn, Rama my son my eldest born,

Like Indra brave, before him fall, The foe man's cities, tower and wall.

Him prince of men for power and might, The best maintainer of the right.

Fair as the moon when nothing bars His glory close to Pushya's stars.

Him with tomorrow's light I fain, Would throne the consort of my reign.

A worthy lord for you I ween, Marked as her own by Fortune's Queen.

The triple world itself would be, Well ruled by such a king as he.

To such high bliss and happy fate, Will I the country dedicate.

And my sad heart will cease to greive, If he the precious charge receive,

Thus is my careful plan matured, Thus for myself the rest is secured.

Lieges approve the words I say, Or point ye out some wiser way.

Devise your prudent plan. My mind, Is fondly to this thought inclined.

But men by keen ebating move, Some middle course which all approve. Theirmonarch ceased. In answer came, The joyous princes' glad acclaim,

So pacocks in the rain rejoice, And has the clouds with lifted voice.

Murriurs of joy from thousands round, Shook the high palaces with the sound,

They when the gathered throng had learned, His will who right and gain discerned.

Peasan and townsmen, priest and chief,
All wet in consultation brief,

And soon agreed with one accord, Gave a swer to their sovereign lord.

King of the land, we know thee old, Thousands of years have o'er thee rolled,

Rama the son we pray anoint, And at thy side his place appoint.

Our gallant prince so brave and strong, Riding in royal state along.

Our eyes with joyful pride will see, Screened by the snades that shelters thee.

(Griffith's Valmiki Ramayana).

Military and Comm
This class also consists of six divisions, issariat Affairs in each composed of five persons. One divi.

Ancient India. sion is associated with the chief naval superintendent, another with the person who has the charge of the bullock-teams by which military engines are transported, of provisions both for the men and beasts, and other requisites for the army. They furnish attendants, who beat a drum, and carry gongs, and besides these, grooms, mechanists, and their assistants. They despatch by the sound of the gong the foragers for grass, and insure expedition and security by rewards and purchaments. The third division has the care of the infantry, the fourth of the horses, the fifth of the

chariots, the sixth of the elephants. There is also a roy I magazine of arms, for the soldier returns his arms to the armoury, and the horse and the elephant to the stable. They use the elephants rithout bridles. by a halter, in order that their legs may not be chafe, and inflamed, nor their spirit damped, by drawing chariots. Beside, the charioteer, there are two persons who fight by his side in the chi riot. With the elephant are four persons, the driver and three bety men, who discharge arrows from his back. They never drink ut at sacrifices. There beverage is made from rice instead of barley, and food consists for the most part of rice pottage.

(Strabo)

In procession at their festivals, many elephants I re in the train, adorned with gold ad silver, nu erous carriages drawn by four horses and by several pairs of A Procession in oxen, then follows a body of ttendants in full Ancient India. dress (bearing) vessels of gold, large basins and goble is an orguia in breadth, tables, chairs of states, drinking cups, and lavers of Indian copper, most of which were set with precious stones, as emeralds beryls, aud Indian carbuncles, garments embroidered and interwoven with gold, wild beasts as buffaloes, panthers, tame lions, and a multitude of birds of variegated plumage and of fine song.

Cleitarchus speaks of four-wheeled carriages bearing trees with large leaves from which were saspended (in cages) diffrent kinds of tame birds, among which the orion was said to posses the sweatest note but the catreus was the most beautiful in appearance, and had the most variegated plumage. In shape it approached nearest to the peacock but the rest of the description must be taken from Cleitarchus.

(Strabo)

O great king, the assembly-hall that Moya built, stood ongolden pillars, and it occupied an area of five thousand cubits square, possesing a most beati\_\_\_ Architecture in ful form. It (the hall) shone in great splendon Ancient India. like the fire, the sun or the moon. By its great effulgence it seeme to darken even the rays of the sun.

With its effulgence which was the mixture of both celestial an terrestrial light, it appeared if it was on fire. Like a mass of new clouds rising in the sky, it filled the whole of the view. It was specified

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cious, large, clairming, soothing, full of celestial effulgence and filled with all sorts of excellent things. It was adorned with jewelled walls and gates with many pictures and much wealth. It appeared like the work of Vishva tarma himself.

The Suacaarma (the assembly hall) of the Dasarahs (Vrishnis) nay even the abilde of Brahma was not so grand and endued with so much beauty is the assembly hall built by the intelligent Maya. Being appointed by Maya, eight thousand Rakshashs named Kinkaras, guarded and supported this assembley hall.

They were capable of ranging the sky, they were fearful, huge-bodied, and greatly strong, they had blood-like red and coppery eyes and arrowy-early, they were all well armed.

In that seembly-hall Maya built a matchless tank, and in that tank were lillich with leaves made of dark coloured gems and with stalks made of trilliant gems, there were also other aquatic flowers of golden leaves.

Various kinds of waterfowls played in its water, it was adorned with full blossomed lotuses, its water was transparent, and golden coloured tortoises and fishes play in its bottom which was without mud. A flight of crystal steps rose from the edge of the water to the banks.

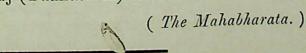
The gentle breeze shook the flowers, that studded its water, its banks were adorned with costly marble slabs set with pearls.

Seeing that tank thus adorned with jewels and precious stones, many kings that came there mistook it for land, and they fell into it with their eyes open.

The assembly hall was adorned with many charming, large and blossoming trees with great foliage and cool shade.

And with many gardens emitting a delicious fragrance. There were many tanks adorned with swans *Karandavas* and *Chakvakas*. The breezes carried the fragrance of lotuses that grew in the waters and flowers that grew in the land and ministered to the pleasure of the Pandavas.

O king having built such an assembly-hall in fourteen months, Maya informed Dharmraj (Yudhushtra) that it had been completed.



# EDITORIAL REFLECTIONS. The Primeval Source of Chrisianity.

Mr. J. N. Farqhuar contributes an interesting article to the July number of the Contemporary Review under the hading of "The Crown of Hinduism." The spirit in which the artice is conceived and elaborated is a fair indication of the remarkable change that has come over the attitude of cultured and broad-midded Christian missionaries towards the religion, polity, and philosophy of the Indian people.

There was a time when Christian divines striously asserted that Hebrew was the language from which all the anguages of the world had been derived, that researches in the science of Geology confirmed Christian hypotheses, that the Pagan religions were mere corruptions of the religion of the Old Testament and much more that would now be laughed out of court. Says Professor Max Muller in The Science of Religion.

"As soon as the ancient language and religion of India became known in Europe it was asserted that Sanskrit, like all other languages, was to be derived from Hebrew, and the ancient religion of the old Brahmans from the Old Testament. There was at that time an enthusiasm among oriental scholars, particularly at Calcutts and an interest for oriental antiquities in the public at large, of which we, in these days of apathy for Eastern literature, can hardly form an adequate idea. Every body wished to be first in the field, and to bring to light some of the treasures which were supposed to be hidden in the sacred literature of the Brahmanas...... No doubt the temptation was great. No ore could look down for a moment into the rich mine of religious and mythological lore that was suddenly opened before the eyes of scholars and theologians without being struck by a host of similarities not only in the languages, but also in the ancient traditions of the Hindus, the Greeks, and the Romans and if at that time the Romans were still supposed to have borrowed their language and their religion from Jewish quarters, the same conclusion could hardly be avoided with regard to the language and religion of the Brahmans India.

The student of Pagan religion as well as Christian Missionaries were bent on discovering more striking and more striking coincideness, in order to use them in confirmation of their favorite theory to some rays of primeval revelation, or some confirmation of the Jewish religion, had reached the uttermost ends of the world "reflection of the Jewish religion, had reached the uttermost ends of the world"

The relation of all this is thus summed up by the great orientalist :-

"It was that fate of all these pioneers, not only to be left behind in the assault which they had Manned but to find that many of their approaches were made in a false direction. and had to be abandoned."

When, however, it was established beyond the least shadow of a doubt that the Vedas existed ages before the composition of the Old Testame, it was even dreamed of, there was no option but to leave the similarities unexplained. Bigoted theologians could not be expected to acknowledge boldly and fearlessly the indebtedress of Christanity to Vedic sources. But when further Vedic studies revealed the astounding fact that the Vedas contained not only all that was best and noblest in Hebrew scriptures and the New Testam at but even ideas which were "decidedly nineteenth century liked," even professor Max Muller was dismayed and bewildered at all stood aghast at the majestic and cyclopic proportions, phenomenal strength, and symmetrical charms of the sleeping giant awakened by him.

Now that Vedic research has advanced far beyond the stage at which Max Muller left it and the originality, grandeur, supreme moral worth and magnificient spiritual value, and remote antiquity of Vedic teachings and the unrivalled richness of their ethical content can be questioned by none but tyros, sciolists, smatterers, and ignoramuses, the Christian missionaries, in whose ranks reign confusion dread and anarchy unquestionable, have rallied their forces, changed their plan of compaign tactics and manoevers, and have resolved to make one supreme effort before finally surrendering and laying down arms. They have now sought refuge in the Theory of Evolutionary Progress the superimposing edifice of which being foundationless has been discovered by many to be itself ramshackle. They claim that though the Vedic Teachings are, doubtless, grand and inspiring, Christian teachings being the product of a process of the evolution of the moral sense and human instincts are grander and loftier. This is the claim put forward by Mr. Farquhar and we now proceed to examine it. Before examining the evidence produced by our friend, we should like to urge an apriori argument against this hypothesis. Did the process of evolution stop with the death of Lord Jesus Christ? If not, the loftiest teachings, on this supposition, must be those embodied in the writings of Kant, Spencer, Mattock, Fredrick Harrision, Edward and Whitman rather than those found in the New Carpenter,

Testament. Now to the testinchy put forward in the claim. Mr. Farquhar lays down at the outset that Modern Thought.

"demands a religion that makes all men brothers, are that is suited to every race of mankind; a religion that acknowledges and worship one God; that is spiritual in its worship and its ethical demands, that believing in progress, looks forward, and toils for the steady uplifting of suffering human ty. Nothing less than this can ever satisfy the spirit of India. Modern thought at defeling have already awakened the ration to brotherhood, to universal trule, to freedom and these cravings can never again be stifled."

We quite agree with the learned writer in his confiception of an ideal religion. We have only to add that a religion of that kind is not a modern demand. If there is any truth in the doctrine of special revelation, it could not have been vouchsafed except in the beginning of creation and then it must have fulfilled all these conditions. It is inconceivable that the Merciful Divine Father should have kept back His message from His children for ages and suffered countless generations of them to grope in pitch darkness and stumble and trip up at every step. It is further unthinkable that the Supreme Omnicient Spirit, the embodiment of the infinitely lofty conceptions of perfect knowledge and perfect wisdom, could have revealed to His beloved sons and daughters, distorted and perverted views of morality and monstrous conceptions of His existence and attributes.

Coming to the special conditions prevailing in India, the scholarly writer tells us that :—

"(1) In these modern days no religion will suit India that is not human universal, spiritual, progressive; (2) Since India has expressed itself in Hinduism, no religion will suit India that does not provide a full re-expression of the religious spirit of the people. Hinduism is the revelation of the religious genius of India, and no religion can take its place unless it proves equal to the task of striking all the chords which have resounded in the depths of the Hindu heart throughout the centuries".

This ipsedixit involves the implication that the Vedic Religion can no longer satisfy the yearnings of educated India and meet the demands of its enfranchised spirit. This can only be met by the following statement of fact:—

"(1) In these modern days when orthodox Christianity has been completely discredited by the cryphing and pulverising onslaughts of Science and the Western World is hurrying towards materialism and

rank unbelieft no religion will suit Europe and America that is not human, universal, spiritual, and in accordance with the behests of science—that concerns itself not with the achievements, atrocities, crimes, iniquitals, follies, and internecine warfare, of a specially favored, chosen, and saloiled race but with the well-being of the entire human race irrespective of caste, color, or creed. (2) Since the better mind of Europe and America has expressed itself in Christianity of the New Testament and Sermon on the Mount, no religion will suit the Occident that does not provide a full re-expressson of the religious spirit of the people—purified and regenerated by a fresh appeal to the original sources. Christianity of the New Testament is the revelation of the religious genius of the West; and no religion can take its place unless it proves equal to the task of striking all the chords which have resounded in the depths of the Christian heart—which has not always beaten in unit on with the priestly heart—throughout the centuries."

Having laid down the criterion of an ideal religion for India, the writer proceeds to consider if there is any religion among those that are at present wooing the people of India that is likely to prove equal to the great role. After weighing the Brahmo Samaj in the balance and finding it wanting, he comes to the Arya Samaj. He thinks that

"It is in a worse position than the Brahmo Samaj; for by restricting itself to the Vedas it casts off a huge mass of Hindu ideas and practices; while is signs its own death-warrant by pretending in these modern days that all modern truth may be found in the Vedas".

The Arya Samaj does not restrict itself to one branch of Arash Philosophy. It holds in its hand the master-key to the electric plant which lights up all the paths, bypaths, recesses, corners &c., of the grand trunk road of the progress of the Hindus as a religious people. The Veda has from times immemorial been regarded as the supreme criterion of Dharma in this ancient land and all other works, no matter written by whom, have always been deemed to be of subordinate and lesser authority. The position of the Arya Samaj is by no means novel. Says Manu, the great law-giver.

## प्रमाणं परमं श्रुतिः।

".The Sruti or Veda is the Supremest Authority"

At another place the same sage says :-

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः । आत्मज्ञाने शमेच स्याद्वेदाभ्यासे चयलवान् ॥

एता द्व जन्मसाफल्यं ब्राह्मणस्य विशेषतः । प्राप्येतत् कृतकृत्योहि द्विज्ञ या ॥
पितृदेवमनुष्याणां वेदश्चक्षः सनातनम् । अशक्यं चाप्रमेयं च वेदशास्त्रमिष्तिस्थितिः ॥
या वेदवाह्माः स्मृतयोयाश्च काश्च कुतृष्टयः । सर्वास्ता निष्कलाः प्रत्य तमोनि ॥ हि ताः स्मृताः ॥
उत्पयन्ते चयवन्ते च यान्यतोऽन्यानि कानिचित्। तान्यर्वाकालिकतया निष्कलान्यनृतानि च ॥
चातुर्वण्यं त्रयोलोकाश्चत्वारश्चाश्रमाः पृथक् । भूतं भव्यं भविष्यं च सर्वं देशात् प्रसिध्यति ॥
विभित्तं सर्वभूतानि वेदशास्त्रं सनातनम् । तस्मादेतत्परं मन्ये यज्ञन्तोरस्य साधनम् ॥
सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च । सर्वलोकाधिपत्यं च वेदशास्त्रविद्वित ॥
आर्षं धम्म्रापदेशं च वेदशास्त्राऽविरोधिना । यस्तर्कणानुसंधत्ते स धर्मं वे नेतरः ॥
( मनु० अ० १२)

92 After giving up even the above mentioned sacrificial rites, a Brahman should exert himself in (acquiring) the knowledge of the soul, in extirguishing his passions, and in studying the Veda.

93 For that secures the attainment of the object of existence, it specially in the case of Brahmana, because by attaining that not otherwise, a twice-by-in man has gained all ends.

94 The Veda is the eternal eye of the manes, gods, and men, the Veda ordinance (is) both beyond the sphere of (human) power, and beyond the sphere of (human) comprehension; that is a certain fact,

95 All these traditions (new rites) and all those despicable systems of philosophy which are not based on the Veda, produce no reward after death; for they are declared to be founded in Darkness.

96 All these (doctrines) differing from the (Veda), which spring up and (soon) perish, are worthless and false, because they are of modern date.

97 The four classes, the three worlds, the past, the present, and the future are all severally known by means of the Veda.

99 The eternal lore of the Veda upholds all created beings; hence I hold that to be supreme, which is the means of (securing happiness): o those creatures.

100 Command of armies, royal authority, the office of a Judge. and sovereignty over the world he (only) deserves who knows the Veda-Science.

106 He alone, and no other man knows the sacred law, who explores the (utterances) of the sages and the body of the laws, by (modes of) reasoning, not repugnant to the Vedic-lore.

Even the Puranas declare.

## ब्रह्मणे चादिदेवाय नमस्कृत्य समाधिना । ऋक्सामान्युद्गिरन्वक्तैर्यः पुनाति जगत्त्रयम् ॥ ( मार्कण्डेय पुराण अ० ४ श्लोक ४०)

I bow to the Principal God Brahma, from whose mouth have sprung the Rig, Sam, Yajur, Atharva Veda which are ge source of sanctity in this world (Markandya Purana)

The Puranas nowhere claim Divine origin for themselves or for the Shastras and the Smrities. The Vedas alone constitute Divine Learning. This belief is the source of the chief strength of the Arya Samaj—not a source of its weakness as the writer seems to think. If he had read the sacred literature of the Aryas to any advantage, he would not have made this preposterous statement. Again Mr. Farqhuar is also wrong in thinking that the Arya Samaj "discards a huge mass of Hindu ideas and practices".

The Arya Samaj does not discard the utterances of the sages; it regards them with profound reverence; only it gives them a secondary position as compared with the Vedas and this, as we have shown above, under their own authority. Says the revered founder of the Arya Samaj.

"I hold that the four Vedas— the repository of knowledge and religious truths— are the Word of God. They comprise what is known as Sanhita—Mantra portion only. They are absolutely free from error, and are an authority unto themselves. In other words, they do not stand in need of any other book to uphold their authority. Just as the sun (or a lamp) by his light reveals his own nature as that of other objects of the universe, such as the earth &c., even so are the Vedas.

The commentaries on the four Vedas, viz, the Brahmas, the six Angas, the six Upangas, the four Upvedas, and the eleven hundred and twenty seven Shakhas, which are expositions of the Vedic texts by Brahma and other great Rishis— I look upon as works of a dependant character. In other words, they are held to be authoritative in so far as they conform to the teachings of the Vedas. Whatever passages in these works are opposed to the Vedic injunctions, I reject them entirely".

Again our friend speaks of the Arya Samaj pretending to find "modern" truths in the Vedas. We are amused at this. We should have thought that truth transcends all spatial and temporal relations, is neither modern nor ancient, nor yet belonging to the future and is eternal. In Sanskrit the very word for truth Satya means imperishable. If the learned writer means to assert that Veda being the record of primitive wisdom cannot be expected to embody scientific verities, he is sadly mistaken. It is not Swami Dyananda alone who claims for the Veda that they are the repository of scientific truths. Even European scholars have been struck with this truth.

We have already quoted Max Muller. Griffith acknowledges with surprise and astonishment that the Atharva Veda contains a a Mantra which teaches that the light of the moon is borrowed from the sun. It is not a question of "straining" Vedic texts to yield "artificial" and "unnatural" meanings. The etymology of some Vedic terms reveals clearly the scientific truths which they symbolise and solidify. n the word for earth etymologically means "that which moves ". The word भूगोल which literally means " round earth " is found in the Shastras. Oxygen is called Varuna or acceptable because it is the greatest friend of sentient beings being the support of life. Modern Science" is coming round to Vedic principles. The Veda teaches us that primitive superfine matter is the material source of all creation. "Science" has been teaching all along that there are a number of elements which cannot be further decomposed or mutually transmuted and the cosmos is the result of the various combinations of these elements. "Scientists" have uptill now been ridiculing and satirising the "Vedic bard" whose primitive wisdom was so utterly unscientific. The discovery of Radium has, however, completely turned the tables.

The discovery of the fact that all matter displays the properties of radio activity has completely altered our conception of matter. The theory of the transmutation of metals which in modern times originated with Prout and was elaborated in the "Psotyle theory" by Sir William Crookes, has been revived and has now passed on to the hand of the electrician. Says Mr. Bernard Brunlhes, a French scientist:—

"Matter which seems to give us the image of stability and repose, only exists then, by reason of the rotatory movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific, electric and other forms of vibrations they return to the primitive ether". (Vide "Modern Review" for August 1910.)

Again the rate at which the Arya Samaj is progressing does not support the view that its death warrant has been signed. It seems rather that the gods have descended from Heaven in their celestial car and given it the cup of ambrosia of which it has drunk deep. The copious draughts of the potion absorbed into the system are producing their electrifying and vivifying effect. Almost the whole of educated Hindu Punjab has been converted. The movement is spreading rapidly in the United Provinces, the Central Provinces, Bombay Presidency and Bengal. Even the benighted "presidency of Madras

has felt the impact of the vitalising wave. If the Government regards any religious movement in India as vital and pregnant with possibilities of infinite expansion, it is the Arya Samaj.

Mr. Farquhar bestows much extravagant praise on the programme of Mrs. Besant and the Bharat Dharma Mahamandal presumably because so long as these activities continue, the religion of the Vedas can be rightly represented to its youthful adherents as "pitiful" "absurd", "futile" and Christian evangelists can reap a bumper harvest by arguing, as in fact the writer under notice actually does, that "the character of the Hindu system is such that it cannot fail to disappear, that our modern atmosphere is necessarily fatal to it."

Having disposed of to his satisfaction the claims of the Brahmo Samaj, the Arya Samaj, the Sanatan Dharm Sabha, and the Theosophical Society, our brother proceeds to urge the title of Christianity to the position of the one religion, that will suit modern India. Says he:— "The Hindu who becomes a Christiau loses nothing. All that his old faith offered him he enjoys again in Christianity, only at a more advanced stage of evolution. Every integer is raised to a higher power. Myth is exchanged for history. The material becomes spiritual; the racial becomes human, the philosopher's privilege becomes the right of the peasant and the coolie". He then classifies the cardinal principles of religion and after comparing Christian teachings with what he believes to be Hindu teachings establishes the superiority of the former.

(1) The learned writer asserts confidently that the characteristic feature of the Hindu Philosophy of the Atma is its uncompromising monism— its identification of the individual soul with the Supreme; graciously acknowledges that it seems not only to solve certain serious metaphysical problems, but appears to unite and fuse religion and Philosophy; but takes away with the right hand what he gives with the left by saying that the difficulty of reconciling its philosophy with prayer and worship made its wide acceptance impossible. To this cause he traces the endless succession of theisms. Vishnu, Shiva, Brahma, etc., are represented as members of the Hindu pantheon—as subordinate gods conceived to do away with the imperfection of the philosophy—but this addition "to the concept of the unknowable Brahma" could "it is argued "never produce the supreme personality of true monotheism." It is alleged that Hinduism never succeeded in conceiving the universal person and then it is roundly

asserted that the Hindoo thought of the world objectively and subjectively and evolved the conceptions of Brahman and Atma, but it was the prophets of Israel who thought of the world morally and conceived the universal Person, whose will is the source of the law of righteousness. On the basis of this chaim of reasoning, the learned writer tells his Hindu readers that if they accept Christianity, the positive elements in the concept of Brahma which are Unity, Universality, Reality and Intelligence are retained; the old idea is not disturbed or weakened, but receives the rich moral content necessary for its completion. God becomes much more real for He is now the basis of the moral as well as the intellectual order.

All this is very very fine, plausible, specious and glozing. There is only one defect in it, but it is a defect which vitiates the whole argument. The premises are false and the entire edifice built with such infinite pains and resourcefulness on an airy and insubstantial foundation must needs fall down with a tremendous crash and a loud thud as soon as the weakest seismic wave disturbs the earth or the cyclone blows with the least violence. Ancient Vedic Philosophers knew nothing of uncompromising monism as the following quotations from the Vedas and the Upnishads abundantly show:—

पुनर्मनः पुनरायुर्म आगन्, पुनः प्राणः पुनरात्मा मआगन्, पुनश्रक्षः पुनः श्रोत्रं म-आगन् ॥ यज् ४ । १५ ॥

O Lord! When 1 take a fresh incarnation may I get a healthy mind, may my soul be good, may I get good eyes and good ears. (The Yajur Veda)

द्वा सपर्णा सयुजा सखाया समानं द्वश्चं परिषस्वजाते । तयोरन्यः पिष्पलं स्वाद्वर्य-नक्तनत्रन्योऽभिचाकशीति ॥

समाने द्वक्षे पुरुषोनिमग्नोऽनीशया शोचित सुद्यमानः । जुद्रं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ सुण्डकोपनिषद् ॥

There are two conscious entities, possessing divine qualities, co-eval companions, embracing each other, and residing in one and the same univercelum. One of them enjoys the fruits of his actions and the other looks on the same, unaffected by consequences. The soul, engrossed in worldly desires, falls into grief through ignorance not having realised God. But when he realizes the almighty rules of the universe and recognises his greatness, he is then emancipated from his grief.

Again Shiva, Vishnu etc. are not members of any pantheon or subordinate deities but different pumes of the same universal Brahma. The Veda declares:—

"That which is one, sages name it in various ways, they call it Agni, Vayu, Matrisvan" (Rig Veda 164, 46)

In the Kaivalya Upnishad we read

स त्रह्या स विष्णुः स रुद्रः स शिवः सोऽजरः स परतः स्वराट् । स इन्द्रः स का-लाग्निः स चन्द्रमाः ॥

The same Lord is designated as Brahma, Vishnu, Rudra, Siva, Svrat, &c. on account of His possessing different attributes.

Lastly God was proclaimed by the Vedas and the Upnishads, as the moral Governor of the Universe aeons before the land of the Hebrews became habitable. The following citations from the Vedas and allied books hardly require any comment.

हिरण्ययेन पात्रेण सत्यस्य पिहितं मुखम् । तत्त्वं पूपत्रपाष्टशु सत्यधर्भाय दृष्टये ॥

पूपत्रेकपे यसस्र्यंप्राजापत्यव्यहरदमीनसमूह । तेजो यत्ते रूपं कल्याणतमं पद्यामि

योऽसावसौ पुरुषः सोऽहमस्मि ॥

अग्ने नय सपथा रायेऽस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमना भूयिष्ठान्ते नम डाक्तें विश्वेम ॥ (युज्वेद )

O, Thou who givest sustenance to the world, unveil thatface of the true sun which is now hidden by a veil of golden light, so that we may see the truth and know our whole duty. O sage of sages, Preserver, Ruler, Eternal Light, and Life of the Creation gather up Thy rays, so that I may be able to feel Thy glorious presence full of beatitude. This alone is my earnest prayer. O Allwise Being! Thou art the source of knowledge. Inspire us with Thy wisdom. lead us to rectitude and drive off our evil. To this end we repeatedly praise Thee and adore.

तेजोऽसि तेजो मिय घेहि, वीर्यमिस वीर्य मिय घेहि, वलमास वलं मिय घेहि, ओजोऽसि ओजो मिय घेहि, मन्युरीस मन्युं मिय घेहि, सहोऽसि सहो मिय घेहि॥

Lord! Thou art Glorious, Let my heart be filled with glory! Thou art the ocean of strength. Arm me with strength. O Lord! Thou art the source of power. Inspire me with power! O Lord! Thou are the embodiment of righteous indignation! Do thou fill my heart with righteous wrath. Thou art the embodiment of fortitude! Do Thou steel me with fortitude.

(Yajur Veda)

## भिचते हृद्यग्रन्थिव्छिग्रन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्म्माणि तस्मिन् दृष्टे परावरे ॥

The perception of that Omnipresent Being destroys all ignorance of the heart, eradicates all doubts of the mind, and puts a stop to all wicked actions.

सत्येन ठभ्यस्तपसा ह्येप आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ॥ अन्तःशरीरे ज्योतिर्मयोहि ग्रुश्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ॥ येनाक्रमन्त्य ऋषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम् ॥

Through strict yeracity, uniform control of mind and senses, abstinence from sexual indulgence and ideas derived from spiritual teachers, men should approach God, who full of glory and perfection works in the heart, and to whom or votaries free from passion and desire can approximate. Truth always triumphs, and untruth is always vanquished. Truth is the path way which learned men tread. It is by this path that the sages, satiated in their desires have obtained Him who is the infinite ocean of truth.

May we not say, then, that if a Christian accepts the Vedic Dharma, the old idea of the Moral Governor of the Universe is in no way disturbed or weakened, but receives the rich moral content necessary for its completion. God is still moral, but is at the same time Omnicient and therefore "repenteth" not of what He had done. He still punishes the wicked, but his indignation is manifested according to the requirements of absolute justice, and never moves him to acts of—injustice such as ordering the Israelities to "spoil" the Egyptians by deceitfully taking away 'jewls of silver and jewels of gold, and raiment. He still promises lands flowing with milk and honey but it is to the righteous of all nations not only to "His people" for He is not only "the God of Isaac, and the God of Jacob" but विवादि

. (2) Coming to the Hindn conception of man, the learned writer divides Hindu Philosophers into two schools. To the first belong those that hold that the human soul is God. This, though sublime, contradicts human experience and renders prayer and worship impossible. To the second belong those who regard the human soul as a portion of God. But this is a mathematical and materialistic conception. Christ's teaching covers all the truth sought by both schools. God is the father of all men.

Man's self-consciousness and moral freedom are reasonably explained by the conception of man as the child of God. Out of the fatherhood of God, there springs immediately the brotherhood of man, the only sure foundation for true freedom, for democracy, for the dignity of woman and for the loftiest of all duties, the service of man.

Now we have already shown that the ancient Aryan sages belonged to neither of those schools. They regarded soul and God as two distinct entities, one doing deeds and the other adjudging the good or evil fruits of those deeds.

As regards the Fatherhood of God, the sonship of man, and the brotherhood of man they are, as taught by Christianity, only imperfect reproductions of what the Vedas and the Shastras teach.

(i) In the Rig Veda we read स नः पिंतेव सत्तवेऽग्रे स्पाय नो भन्ना स च स्वान स्वस्तये ॥ O Omnicient Lord! even as a father imparts knowledge to his child so do Thou enlighten our understanding so that we may acquire means of happiness.

#### (ii) Sonship of man :-

In the Yajur Veda we read

#### श्यण्वन्तु विश्वे असृतस्य पुत्रा आये धामानि दिव्यानि तस्थुः॥

O children of Immortal God; Listen! Just as the beatified souls have attained to salvation by Prayer, so do you.

#### (iii) Brotherhood of man.

In the Rig Veda we read

संगच्छध्वं संवद्ध्वं सं वो मनांसि जानताम । देवाभागं यथापूर्वे संजानाना उपासते ॥ ऋखेद, अ०८, व०४९, मं०२॥

समानो व आकृतिः समाना हृदयानि वः । समानमस्तु वो मनो यथा वः स्रसहासाति ॥ ऋग्वेद, अ० ८, व० ४९, मं० ४॥

O Men! Do you walk together in the path of duty, do you discuss measures for your welfare harmoniously and peacefully in councils and public meetings, do you combine together to increase your knowledge, do you follow in the footsteps of learned men.

O men! Let your energies be directed to the promotion of the good of all mankind. Let your reladitions with all fellowmen be characterised by love and harmony and your hearts beat in unison with all human hearts. Do you promote the equal good of all.

The Veda goes a step further and declares in unmistakable terms the broth erhood of all sentient beings.

## मित्रस्य इं चञ्चपा सर्वाणि भूतानि समीक्षे । मित्रस्य चञ्चपा समीक्षामहे ॥ (यजुर्वेद )

May I regarded all creatures with eye of a friend. May we all live knit in bonds of love and friendship.

So we see that the Vedic Dharma completes the Christian theism.

We have not only the Fatherhood of Gol, the sonship of man, and the brotherhood of man, but also the conception of man being a responsible agent, which raises his dignity and self-respect since he gets salvation not the brough Divine grace but as a matter of right earned by righteous described. The only sure foundation for freedom won and not conceded, for heavy based upon a rational basis as contradistinguished from mas because or ochlocracy, for the dignity of woman who is regarded not use an appendage of man but as a person independently answerable for linear deeds, for the service of man as a means of salvation. The Vegal lower creatures the right of living and claiming love and considered.

(3) Mr. Farquhar next discusses the Hindu theory of God and the world. He generously recognises that it renders life beareble representing a man's lot as as the absolutely just recompense of his own action, completely moralises life by exhibiting all experience as depending upon the moral quality of one's own acts, and kindle-a passion for emancipation by exhibiting the world as unreal.

But the idea that emancipation from the sway of the senseworld is to be bought only by the completest abandonment of the life of man is open to objection and evoked protests from Krishna and Budha. Jesus thinks of the world as the work of God, a school for the education of a race of beings into sonship and likeness to himself. The doctrine of fatherhood conserves all the moral harvest won by Transmigration. According to Christian notions doing something to further health, sanitation, political progress or morality is helping to kingdom of God.

This reasoning is also based upon an indequate study of rtholy scriptures. The Vedas teach us that we must do deeds sq that as we live, should actively promote the good of mankind, but always regard these as means to an end and not ends in they ren to Let us while doing our duty in this world never lose sight of them of human endeavour—salvation. Complete renunciation is tentate A life of retirement and rigid discipline is recomr, for distwo orders of life—Brahmcharya and Banprasth—so that harma is a may be conserved, the faculties drilled, the soul fortified, giry vow of abled to work in the world without becoming of it, to englicetual and rial comforts without being enslaved and dominated by men is alrewfonality they notions, to do his duty without any thought of dissppointments may be regarded as inevitable and may to scorn the or serve as deterrents to the performance of unpleasa proclaiming fact a Sanyasi or perfect man is expected to die in hand to act as willing to uppromoting in a spirit of selflessness the good of manki priesthood of

This is what the Veda declares.

कुर्वत्रवेह कम्माणि जिजीविषेच्छत ५ समा ॥ एवं त्विय नान्यशेwhose master personality.

that

consider

Aspire, then, o man, to live, by virtuous deeds, for a hundred years in bours- Thus alone and in no other way will the deeds not influence thee. Xertion of the

The doctrine of fatherhood does not const the evolution for righteous harvest won by Transmigration. It leaves une ignate the con-

equalities in the world and the Father of the universe is converted into an arbitrary paterfamilias for whose orders there is no rational basis "To assert the special creation of a soul for every fresh body, implying that the coming into existence of a soul depends on the formation of a body, inevitably leads to the conclusion that with the death of the body the soul will pass out of existence; that a soul with no past should have an ever-lasting future is as incredible as that a stick would exist with only one end. Only a soul which is unborn can hope to be undying, The loss of the teaching of Reincarnation with its temporary heaven for the tansmutation of experience into faculty—gave rise to the idea of a never-ending heaven for which no one is good enough, and a never-ending hell for which no one is wicked enough, confined human evolution to an appreciable fragment of existence, hung an everlasting future on P contents of a few years, and made life an unintelligible tangle tunjustices and partialities, of unearned genius and unmerited cay inality and an intolerable problem to the thoughtful, tolerable teres blind and foundationless faith." Christ himself preached dual. ctrine which be had learnt from his Essene preceptors though ch repudiates it. In Mathew xvii, we read:

of myth disciples asked him saying, why then say the scribes that Elias must first come? And and said unto them Elias truly shall first come, and restore all things. But I say he drawn this is come already, and, they knew him not, but have done unto him whatsoever they summated shall also the son of man suffer of them. Then the disciples understood that he spoke

Vedic Theo

nature, and Mark (viii) we are told that Jesus asked his disciples, most inspiri them, "Whom do men say that I am" at which they nishes parallne say Elias and others, one of prophets," or in other the cup of soul of Elias, or one of the prophets had transmigrat forced to endy of Jesus. In John (ix) it is stated that Jesus and tarily suffer wa man "which was blind from his birth, the disciples Vicar of Ch, who did sin this man or his parents." The sin could covered, Dyan committed in a former birth.

over death by irtherance of municipal and social wellbeing smile playing a duty upon all Aryas. Yayna means "any nance, are exen association of men or objects, and productive of than it does Chts." The 5 Mahajynaas constitute the first step perfection and include (I) the expenditure of

6. Mr. he promotion of learning, and righteous conduct (2) forces dimly emeriah, the maimed and the leprous (3) improvement

of the general health of the community by facilitating the operation of purificatory agents in nature. God Himself is spoken of in the Veda as Yajna. The Vedic Dharma, therefore, completes the Christian conception of the Heavenly Father and His kingdom by removing from Him the charge of arbitrariness, nepotism, and favoritism and by providing an equitable basis for the constitution of the kingdom of Heaven.

Mr. farquhar next refers to Vedic Revelation, priesteraft, the idea of a people holy by birth, sacrifice, and caste as religious ideas of great value, tells his readers that these connot but be laughed out of court and then offers as substitutes the Revelation in the New Testament, the High-priesthood of the son of God, the people of God holy by spiritual birth, and the atoning efficact of the death of Christ. As we have stated above, if the doctrine of special revelation is true, it would be imputing injustice, shortsightedness and imperfect vision into futurity to God to claim that He vouchsafed his Revelation millions of years after the appearance of man on earth thus condemning billions of His Children to everlasting hell for going against His will without telling them what it was. This is reducing God to the position of a savage potentate who promulgates no code of laws and yet punishes his subjects for disobeying the law. The Brahman according to the Vedic Dharma is a man of learning and character who has taken a voluntary vow of poverty and devotes his time and energies to the intellectual and moral well being of his fellowmen. The mission of such men is always regarded divinely appointed, no matter to what nationality they belong or what creed they profess. He who would laugh to scorn the claim of such people to divine authority would only be proclaiming his insane desire to defy the eternal verities of things and to act as if the moral Governor of the Universe is unable or un willing to uphold moral supremacy in His Universe. The high priesthood of Christ becomes a mere euphemism when we consider he had derived all his teachings from the Essenes whose master Budha, the Indian Revivalist, was doubtless a grander personality. spiritual birth of the twice born-in Vedic termiology men who are born a second time spiritually by the exertion of the will force of the preceptor in guiding and directing the evolution of their in tellectual powers, and their utilization for righteous ends-is ridiculous by what epithet are we to designate the conception of people of God holy not by merit but by the sufferance and unearned favour of an over indulgent Father. Sacrifice or Yajna which we have defined above is a grand institution which can never lose its power to touch the human mind, while the doctrine of vicarious atomement leads to conceptions of an eternal heaven and an eternal hell which have been directly answerable for religious persecution and torture which till recently disfigured the legislation of European countries. Moreover the doctrine of vicarious redemption conduces to the loss of self respect and the notion of the dignity of the soul, for the prospect of unearned preferment connot but debase man and make him averse to the discharge of painful duties.

The Vedic Dharma thus completes Christianity by rationalising the doctrine of special revelation, basing the Divine authority of the priest on grounds of eternal truth, moralising the conception of spiritual birth, and rescuing the self-respect of man from inevitable decay by enjoining the right sort of sacrifice—sacrifice of individual interests for the good of society and the constitution of society so as to secure the unrestricted development of all the faculties of the individual.

- (5) Discussing the theory of Incarnation and rejecting it as a part of mythology, the writer urges that the same deep wells of emotion can he drawn upon by the story of the self-sacrificing love of Jesus consummated on the cross. The doctrine of Incarnation finds no place in Vedic Theology where God is spoken of as अकायम (disembodied by nature, and अज (unborn). The story of the crucification though most inspiring does not present any unique sight. Every nation furnishes parallel instances of supreme self-sacrifice. Sacrates drinking the cup of poison voluntarily-Christ had no help for what he was forced to endure-but refusing to surrender his beliefs, Galileo voluntarily suffering imprisonment in obedience to the wishes of the Vicar of Christ but refusing to suppress the truth he had discovered, Dyananda dying of poison administered by a representative of the class for whose good he had labored and truly triumphing over death by the act of facing His Heavenly Father with a sweet smile playing on his lips and not a contortion disfiguring his countenance, are exemplars whom humanity cannot afford to reverence less than it does Christ.
- 6. Mr. Farquhar speaks of the subduing power of the divine forces dimly emergent from the native rocks in the great cave at

Elephanta and concludes by telling his readers that he who has come to know Christ needs no idol. With greater truth it may be said that he who reverently worships Christ's Father and endeavours to do His will is as good a son of God as Christ himself. Would it then be wrong to say almost in the words of our friend.

"The Christian who becomes an Arya loses nothing, all that was ennobling in his old faith he enjoys again in Vedicism only with the consciousness of perfection super added. Every integer is raised to a higher power. Myth is exchanged for truth. The material becomes spiritual; the racial becomes human, the privilege of special favorites is taken away and the right of the truly deserving established on a rocky basis" Mr. Farquhar thus concludes his interesting article.

"Thus the New Testament will remain the focus of all revelation: the central sun in the light of which everything else must be read and estimated. But the greater books of Hinduism will form a sort of second old Testament, set like stars round the sun: and the teaching of the old saints will be abandantly used by the Christian Sons of India. Every Hindu belief rite and institution will be seen to have been a germ, an adumbration, the full blown flower and reality of which came with Christ.

How can the whole of Hinduism be transfigured in spirituality save in Christ. Is He not the crown of Hinduism."

We need no apology to our readers for concluding our notice of this article as follows:—

Thus the Holy Veda will remain the primal focus of all Revelation, the Central Sun in the light of which everything else mustbe read and estimated. But different parts of the New Testament-when the pruning knife has been applied to it-will form another Arash Granthavali set like stars round the sun, and the Vedic teaching of Christ will be abundantly used by the Aryan sons of the Occident. The old Testament will be classed with the Puranas as a part of literature which must be definited repudiated and proscribed because tending to fetter the intellect with chains of superstition. Almost every Christian belief, rite. and institution be seen to have been an inperfect and partial statement of some Vedic truth, the withered branch or decayed flower plucked from the ever green tree of Vedicism-cut off from the supplies of vitalizing sap and suffered to rot-which only imperfectly exhibits the trascendental charms of the celestial tree. How can the whole of Christianity be renovated and perfected except in the Veda. Is it not the primeval, pure, and varianted source of Christianity?

## Many Thoughts of Many Minds.

The "Indian Review" for July leads off with an excellent Dr. Paul Deussen small article on "Some Remarks on the Reon Pre-natal semblance of the child to the Father" from Influences. the pen of the eminent philosopher, Dr. Deussen. Says the learned doctor:

Everybody knows certain popular superstitions according to which the impressions received during the time of pregnancy such as terrific aspects, beautiful views, the sight of statues and pictures, all exercise an influence on the formation of the embryo. Without attributing to those vulgar beliefs any more value than they deserve, we take it for certain that the psychical emations of anger, sorrow, joy, and others, have a considerable influence on the condition of the body and consequently, in the state of grazibility, on that of the embryo. This being granted, nobody, I think will deny the possibility and, perhaps, even the probability that all psychical impressions, all occurrences in the brain of the mother are capable more or less of co.operating in the development and individual formation of the foetus. None of the impressions will be, as a rule, of greater effectiveness than the image of the husband."

#### And again:-

If experiments should be made on the subject (which will be very difficult, if not impossible) they might lead to the following results:—(1) If a woman is physically quite faithful to her husband but bears in heart and mind the image of another, the child born under these circumstances, would show the features and qualities of that other who really is not his father (2) If, on the contray a woman is faithful in heart and mind to her husband but by some erroneous substitution and without her knowledge the act of generation has been performed by another, the child will resemble not him who is the father but him whom she believes to be the father."

The phychological principles explained above were fully under stood and utilized by the ancient sages of India. In Manu (IX 8,) we read:—

The husband after conception by his wife, becomes an embryo and is born again of her; for that is the wifehood of a wife (Jaya), that he is born (Jayate) again by her. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore earefully guard his wife in order to keep his offspring pure.

In order to guide and direct consciously according to the wishes of the husband, the development and individual formation of the foetus and to influence for good the condition of the embryo, the ancient Rishis of India had instituted two Sanskars or effective ceremonies which helped in the control of the emotional endowment of the pregnant wife for the obtainment of a child with a psychical organisation stored with capacities and capabilities of the right sort. The first of these was Punsavan which was performed in the third month of conception.

Veda Mantras were recited embodying prayers for a beautiful brave and highly intellectual child. These prayers mystically intertwined themselves with the psychic upbuilding of the pregnant wife and gave a peculiar direction to her thoughts. Moreover she was publicly exhorted by the officiating priest to eat only nourishing substances, to give up sleeping overmuch, abandon loquacity and cultivate seriousness of disposition, to subdue anger, envy, cupidity, greed &c., and to realise her new responsibilities and prepare herself to discharge them.

The second Sanskar—the seemantonian—was performed in the 6th or 8th month of conception. After inspiring prayers had been recited, the husband publicly combed the hair of his wife and she was also entertained with music—a symbolic act signifying that she should make it her special care to entertain healthy, inspiriting, and joyful thoughts and to drive away all hateful, sinful and sad thoughts. After this she was made to view her reflection in the liquefied clarified butter. The husband asked her "What seest thou?" "Offspring" replied she. The meaning was that the child would inherit her physical, mental and moral features and therefore she could not be over-careful and over-cautious.

Most people in India think that the West is a seat of elysian Edward Carpen- joys—a veritable heaven—and are of opinion ter on Western that the salvation of their country lies Civilization. only in blindly aping European manners and customs and indiscriminately importing occidental institutions into this hoary land. They will perhaps pause in their headlong pursuit, when they ponder over the following utterance of Edward Carpenter than whom there does not live on this earth a more keensighted observer of conditions of life prevailing in Europe and America.

Surely the time will come when humanity will refuse to be diseased any longer.

This list of filthy and hideous complaints—too filthy to be calmly spoken of: these small poxes, typhoids, choleras, cancers, tumors., tubercles,—dropsy, diabetes, uraenua—all preventable and easy enough to prevent,

And yet incredible—though it seems—men and women still tolerating and condoning them:

Men and women who pride themselves on their culture, refinement, punctiliousness of nose
and so forth—and who would turn up the latter at the sight of a pig and a few fowls in a Irishman's cabin—ac:ually tolerating in their own persons, the perpetual presence of the most digusting organisms.

And other men and women, through sheer ignorance believing such a state of affairs to be necessary,

Surely the time will come when to be diseased, to spread disease around one or transmit to desendants.

To live willingly in the conditions that produce disease or not strenuously to fight against such conditions

Will be looked on as a crime-both of the individual and of society.

For since a little self-control, since a clean and elementary diet, pure water, openness of the body to sun and air, a share of honest work and some degree of mental peace and largesse are the perfectly simple conditions of heatlh, and are or ought to be accessible to every body.

To neglect these is sheer treason.

While to surrender them out of fear (should one stick to them) of being robbed of other things far less precious, is to be a fool, as well as a coward.

Surely the time will come when people, seeing how obvious and simple is the problem of human life.

Will refuse to do other work than that which they like and which they feel to be really needed;

Will cease to believe that their own well-being can only be maintained at the cost of the fear, torment and slaughter of the animals and the hanging and imprisonment of men;

And will waste the hours no more in elaborately preparing food which, when prepared, does but rot the vitals of those who consume it and in schemes of money making and 'business' which but destroy their souls.

The time will come surely when we shall cease to burden our limbs and be cloud our skins with garments, the major part of which are useless, unless as a breeding ground of ill-health, deformity and indecency.

Shall cease to build walls and fortifications of property and possession each round ourselves as against the others—deliberately confining so and crucifying the great God of love within us—

And shall at last liberate our minds and bodies from that funny old lazar house of the centuries, of which none but ourselves, after all, are the warders and gaolers.

Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

The season is simply charming and captivating. The thundering clouds, the flashes of lightning irradiating for a The moment pitch darkness, the beautiful rainbow Season. embellishing the spangled heavens at times, the heavy downpour, the drizzle, sunshine and rainfall at times combining together reminiscent of the radiant smile visible through a stream of grateful tears, the frogs wooing their intended brides by sweet music, the inspiring silence of the night broken by the immeasurable volume of water stupendously rushing along in the holy Ganges and greeting the ear of the restless " intellectual " rolling in his bed tortured by 'problems' with a harmonious and melodious sound, the huge tree uprooted by the action of the water rearing aloft its proud head though chained down and pinioned on the crest of the wave and borne along to its doom with headlong speed symbolising the utter futility but withal the obstinate persistence of pride even when shorn of its dazzling embellishments, the green fields, the domes of foliage, the verdure on the hills spread like a Persian carpet, the drops of rain settling like pearls on kachalu leaves, present a composite scene which defies description or characterisation but rouses the powers of the imagination for a supreme effort.

The health of the inmates is splendid. This year it appears that the giant of malaria has been completely subinformation jugated. Shankar, the only student who has not not completely recovered from the afer-effects of Typhoid, is fast reaching the convalascent stage.

Mr. Mahesh Charan Sinha B. A. M.Sc, (America) has joined the staff of the Gurukula at considerable sacrifice. He is a young man, open-hearted and frank in manner and full of bright hopes, alluring visions, and fiery enthusiasm. Let us hope he will distinguish himself in the Gurukula as he did in America by original research and shed lustre and glory on this holy seat of learning.

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TRICHINOPOLY.

#### SELECT OPINIONS.

Sir Roper Lethbridge, K. C. I. E., K. B.

in a recent issue of the London Times refers-to the Wednesday Review as "y fraps, the g of of all the Reviews edited by Indian born writers." And again into w to to be says:—

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The Hon. Mr. G. K.

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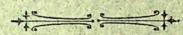
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THE

# Vedic Magazine

AND

## GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

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"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

KUAR, 1967.

No. 4.

## THE ADVENT OF THE REDEEMER.

(I)

The Rev. C. W. Scott-Moncrieff M. A., late warden of St. John's College, Auckland, N. Z., recently delivered a lecture on the mission of the Theosophical Society, and predicted the advent of a Jagat-Guru or world Redeemer in the not distant future. He said:—

"There are many throughout the world, men of different races and religions, men looking from different points of view, who look for the coming of a Great Teacher. So to-day in India wanderingpreachers foretell the near coming of the Jagat-Guru, the world-Teacher. The thoughtful Buddhist, if you press him, admits that the coming of Maitreya Bodhisattva may not be far off. The Mohamedan looks for the appearance of a great Prophet who shall reconcile the religions of the world. Different Christian preachers and sects proclaim the near coming of the Christ and the

end of the age. And then again, from the standpoint of a thoughtful man of science, a writer like Sir Oliver Lodge hails the near advent of a great Teacher, the sound of whose approaching footsteps some ears are already quick to catch. Now can so universal an expectation remain long without fulfilment? And what if all are right? What if the Lord Maitreya, the Bodhisattva, the world-Teacher, the expected Prophet, the Christ, of whose second advent some Christians yet cherish the hope, be one and the same Teacher, Guide, Inspirer of the whole world's spiritual life, Wisdom-Truth, Lord of Love and Compassion, He whose name is Kindness?"

He further said:—"And now if you have followed me so far in the survey I have attempted to give of the world's changing thought, scientific and religious, I think you will agree with me that, if there be indeed such a Teacher, such a Great One, one who is not the private possession of any separate sect or religion, but the Light of the world, and if in very truth He be coming soon, the nature of His work, when He comes, may be summed up in these words: "The reconciliation of the great religions with one another, and the reconciliation of religious and scientific thought."

## Again:-

"Men want the great teachings of Reincarnation and Karma, the possibility and the eventual certainty for every human soul of Christhood, the Beatific Vision, Moksha, Nirvana—the name matters not, the thing is the same."

## And again :-

"This Great Teacher will introduce a civilisation purer, more self-controlled more spiritual, more humane more tolerant and brotherly than our civilisation of to-day."

Now there was an ancient prophecy among the Jews that the World Redeemer would come, and they kept eagerly waiting for Him. "But lo! when He appeared before them, they knew Him not." And the present conduct of the leaders of the Theosophical Society puts one in mind of the ancient Jewish people or rather of the Foolish Virgins in the Parable "who watched for the coming of the Bridegroom the whole night but went to sleep just as He came and passed by them."

The World Redeemer has come and gone. He was Rishi Dayananda, the Teacher, the Guide, the Inspirer of the whole world's spiritual life, the embodiment of Wisdom-Truth, the Lord of Love and Compassion, he whose name was Kindness (Dayananda).

"Redeemer of the world he was in sooth, Mightier than Shankara, and reformer true, Equal to Vyas in learning, Buddha's peer, Prophet and saint and scholar roll'd in one.

"He had a master mind, a soul of fire, And milk of human kindness fill'd his breast, Error he hammer'd hard, but did protect, Virtue and justice, truth and innocence;

"Upholder of true faith, a prince of peace,
A veritable sight-bestower on the blind,
Helper of orphan and of widow'd girl,
Vice's sworn foe, but Virtue's constant friend;

"Emancipator of the human thought,
Who set the seal of Reason, Budhi's test,
On ev'ry question pressing to be solv'd,
Killing blind faith which kept us all enthrall'd;

"He brought us wisdom of the higher sort, Opening the founts of inspiration true,

Giving new ideals to the world at large, Ush'ring anew the dawn of consciousness,

"And larger life he conferr'd on mankind,
By widening prospects of a pure faith,
Destroying sin which tends to stop outright.
The rolling wheels of this great Universe,

"And he has sown the seed which promises, To yield rich harvest and a goodly fruit, Uprooting error, bringing righteousness, Back to the paths forsaken long by man."

Verily, the Jagat-Guru has come and gone. But the this materialistic world saw him not. And he has produced "a new sense of Brotherhood, given a fresh impulse to the upward-striving spirit in humanity, and a higher world—consciousness has manifested itself through Him." And he has introduced "a civilisation purer, more self-controlled, more spiritual, more humane, more tolerant and brotherly than our civilisation of to-day."

Here let us pause for a moment and see what the much vaunted civilisation of to-day really is. A high-minded Englishman writes from London as follows:—

"Mr. Roosevelt is anxious to civilise barbarism in Asia and Africa. He is, if not the light of the world, at least the light of America, and though he may seek solace in the fact that every light while it illumines distant space, always throws a shadow about its own base, he was expected to know better. Mr. Roosevelt may be the light of America, but the week's events have proved that there are few darker spots in the modern world than certain portions of America itself: In the first place, even barbarism will be ashamed of the things that have been done in the course of last week at Reno. Mr. Roosevelt clair superior civilisation for himself and his

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country, but his own people have proved what room for improvement there is in the soul of that very civilisation of which their ex President posed before all the world as the great apostle and prophet. The match itself was a sign and symbol of barbarity. In Pagan Rome they enjoyed the fight of man with lions, and civilised men and refined women crowded the amphitheatres to see the exciting scene. In Christian America they don't have bull fights like the "semi-civilised." Spaniards, but enjoy the sight of fighting men, not in jest but in earnest, and fighting each other for fabulous pecuniary stakes. That thousands of men and women could enjoy the sight of one man trying to beat another man by a number of regulation knocks itself showed how the brute lurks still underneath all our fine-cut clothings and conceit of culture. People do not enjoy that which is not essentially in themselves. The man who has no poetry in himself can never appreciate or enjoy poetry. He who has no music in himself cannot enjoy music. He who has no religion in himself finds all religion to be disgusting superstition. Similarly, the people who have still the brute in them, hidden away, perhaps, but still here in the very depths of their being, can alone enjoy or appreciate the brutal competition of boxers or wrestlers."

So much for the American civilisation of to-day. Let us now see if the modern European civilisation fares any better. A well-known Britisher gives the following sage advice to the Indian people:— "There are two ways of gaining the whole-hearted esteem of an Englishman. One is to contend valiantly with him in battle. But that accomplishment leaves you poor in knowledge and in worldly goods. The other plan, the surest, is to work hard, as he (the Englishman) generally does, and make lots of money. The possession money is a guarantee of good behaviour and almost entirely leads to the enlargement

Let us now analyse "the white South African civilisation" and see if it can stand the test. This will best be done by giving a few quotations from the deeply pathetic article of Mr. H. S. L. Polak F. T. S., entitled "Brotherhood; As understood in South Africa", published in the May number of the *Theosophist*. Mr. Polak writes:—

- (1) "Last year regulations were published denying to Indian children the possibility of education in any Government institution beyond the age of fourteen years. On the pretext of economy a blow has thus been struck at the intellectual development of an already badly-hampered section of the population".
- (2) "Indians are excluded from the Civil Service, and the highest Government post that they can occupy is that of a badly paid interpreter or teacher, and Indian teachers are deprived of the benefits of the recently created Pension Fund".
- (3) "Although Indian labour has redeemed Natal from becoming a desert and has turned it into a fruitful garden, the Unoccupied Lands Act confines "beneficial occupation" to lands in the possession of a European owner, whilst Indian lands have to pay a four-fold tax".
- (4) "Liberty must be paid for; equality is a vain dream; fraternity does not exist."
- ded Moses of Asia, Jesus of Asia, Mohammad of Asia, Buddha of Asia, Shankara of Asia, Confucius of Asia, because they could not pass a South African culture test. Orangia and the Transvaal would have excluded them because they are Asiatics."

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- (6) "They have reduced the local Indian community to a status lower even than that of their own aboriginal native servant."
- (7) "The Indians are classed with illiterates, criminal, paupers, lepers, prostitutes, procurers and lunatics."
- (8) "Thus from the cradle to the grave, the Indians, British subjects and citizens of the British empire though they be, are made to feel the burden of race inferiority, of race-hatred and colour-prejudice."

Now this is the much-vaunted civilisation of to-day. Analyse it and what do you find? Pure greed, undisguised materialism, and spiritual stagnation. But greed of gain in the most prominent characteristic of modern civilisation. The late lamented Pandit Gurudatta Vidyarathi M. A. called it *Pecuniomania*, and described it in the following significant words:—

"See, what a wreck of noble feelings this love of money makes. Duty clashes with interest. Evils are shielded under the suppressing power of Mammon. The dictates of higher human nature are cruelly set aside and trampled under foot. Physicians, instead of disseminating the knowledge of physiology and making the laws of public health, disguise even simple diseases and medicines under the garb of foreign names, and the modes of their preparation under the mysterious symbolism of prescriptions. The numerous host of physicians, now existing in the country, instead of wisely administering to the destruction of disease and blooming of cheerful health, earnestly pray, every day, that men endowed with purse and power to pay, should fall sick oftener, and suffer more frequently. Lawyers, instead of breeding feelings of peaceful friendship and encouraging reconciliation create feud and strife and fan the flames of haughty pride or revengeful animositv. Tradesmen, instead of administering to the wants and needs of the people, and regulating with justice the law of demand and supply, get all they can and give as little, keep their trade recipes secret or patented, and delude the ignorant consumers with adulterated materials. Even the preacher or the clergyman, whose business it should be to hestow consolations of simple truth and morality, and to shed the sacred blessings of religious piety and spiritual light, revels in the grand money-making scheme of winding up his lengthy, gloomy, affected, hypocrisy-infected sermons with mysterious nonsense, which he himself does not and cannot understand.

"It is not thus alone that urged by the society-born instinct of hoarding money, the physician and the clergyman, all alike, are led to the perversion of their duty and avocation- More serious still are other evils into which the society is plunged, but for the possession of wealth. There is the rich wine-dealer. or the opulent tobacco or opiumseller, suffered to live and flourish by his trade in society, and no one even casts a look of disgust or disapproval at him, simply because he is rich. There are thousands of poor innocent people charged with crimes they never committed, and are punished, but the wealthy culprits, armed with bribe or corruption, influence or intercession, escape with impunity. In spite of the inspiration of the poet and the philosopher to the effect that all mankind are kin, in spite of the weak whisperings of pure religion that all are children of one common Father, there is the wealthy class fostering inequality by its constant aggressions, oppressions, iniquities and tyrannies inflicted upon the weak and the poor. Under the strong infatuation of money, even the graduating student forsakes his tastes and inclinations, if he has any, and althogh fully confident of his intrnisic unfitness for the profession he chooses, he rushes into medicine, law, engineering and service, and floods the world with the consequences of his iniquitous calling. And the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

newspaper writer, who is never ashamed of calling himself the leader of public opinion, without a pang delivers up his conscience, and feeds the vanity of the party that supports him. Read the degenerate newspaper literature-for newspaper literature is seldom reforming, regenerating or elevating—and you will see, how little is devoted to sound advice, true leadership, or to the cause of *justice* and *truth*, and how much to party-feeling, sentimentalism, race prejudice, selfish bias, and wilful misrepresentation. All benevolence and disinterestedness is affected for mere show and ceremonialism, and in truth and in heart, exchanged for base selfishness and combatant sectarianism. Is this humanity?

"The conclusion that irresistibly flows from the above consideration is, that the love af money is now-a-days a disease, a form of insanity. Modern science of pathology would be imperfect and incomplete without a record of this discovery of the widest-prevalent malady, that at present infects society and saps the very foundation of morality and religious feeling.

"This disease is to be styled "PECUNIOMANIA", for like other forms of insanity, it produces destruction of mental equilibrium and generates incoherency of thought; it communicates an irrevocable bias in one direction, withdrawing the human mind from all other channels of activity and exercise; and, lastly, it creates an over-excited condition of the whole system, incompatible with moderation, or normal exercise of functions. Like many contagious diseases, cholera and the live, it spreads its germs of destruction most profusely, and most widely, and is easily caught by the susceptible organisation of man. And like hereditary diseases, this is also easily transmitted from father to son, from brother to brother, and from companion to friend. Hence:—Pecuniomania is a disease of the type of Insanity, very contagious, transmissible by hereditation, incurable or hardly curable, of the most virulent type".

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It will thus be seen that the modern European civiligation is essentially materialistic and therefore Godless. And can it be the foundation upon which to build a satisfying and soul-consoling philosophy of life? Can it lift man from the animal towards the spiritual plane, and enable him to claim his birthright? No. The Western civilisation has been weighed in the balance and found wanting.

And it was at a supreme crisis in the history of the world in general and the history of Aryavarta in particular, when the frail barque of humanity was well-nigh submerged beneath the dreadful breakers of materialism, that the Almighty Father in his infinite mercy sent a pure and pious soul in the world to lift it out of the "Slough of Despond" into which it had fallen. This great soul was Rishi Dayananda, the Jagat-Guru, the Redeemer of the world. And he introduced a civilisation purer, because based upon moral and spiritual principles, more self-controlled because founded on the adamantine rock of Brahmacharya, more spiritual because consonant with the needs of the soul rather than with those of the body, more humane because grounded in the noble principle of ahinsa or harmlessness, more tolerant and brotherly because responsive to the pathetic wails of a suffering creation.

And this marvellous civilisation which the Rishi has introduced is based upon the eternal rock of the Veda which is the Fountain-head of Religion, the Ancient Wisdom, the Absolute Truth, the Original Revelation, and Science of Sciences, the True Doctrine, the Good Law, the one All-embracing and All-satisfying Philosophy.

We will know make a few quotations from the writings of Swami Dayananda to prove the truth of the remarks we have made. These extracts will give us the creteria of true religion and true philosophy which are basal principles of all true civilisation.

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(1.) Dharma consists in constantly obeying the will of God by the practice of truth, justice, and righteousness, without prejudice or partiality, as enjoined by the Ve las, at all times and under all circumstances.

#### (S. P. Chapter I.)

(2) Blessed are the men and women whose minds are centred on the acquisition of knowledge; who possess sweet and amiable tempers; who cultivate truthfulness and other similar virtues; who are free from vanity and corruption; who enlighten the minds of those who are in ignorance; whose chief delight consists in promoting the happiness of others by the preaching of truth, by generous distribution of knowledge without fee or reward; and who are engaged in altruistic work as prescribed by the Vedas.

## (S. P. Chapter III.)

(3) He, who observes *Brahmacharya* properly during the first period of his life, acquires knowledge, grows in health and strength, remains free from disease, and attains to the age of a hundred years.

### (S. P.Chap. III)

(4) By virtue of the highest kind of Brahmacharya, a man acquires perfect knowledge, perfect wisdom, perfect strength, mental and physical, perfect development of all faculties and good qualities, shines like the sun enlightening all, and is enabled to master all kinds of knowledge.

## (S. P. Chapter III.)

(5) The study and teaching of all true sciences, observance of the vow of Brahmacharya, acceptance of truth and rejection of untruth; dissemination of true knowledge; leading a virtuous life as enjoined by the Vedas; communion with God; performance of the five

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Great Daily Duties; and doing such other good deeds as are productive of beneficial results to the community at large, such as the development of technical arts &c., All these eight thing go to make a true Brahman. In other words, his person ought to be the sanctuary of Vedic learning and devotion to God. Without the practice of these, an individual is never entitled to be called a Brahman.

(S. P. Chap. III.)

(6) Good conduct or righteous living as taught by the Vedas as well by the Smritis, in conformity with the Vedas, is the highest virtue. This is the be-all and endall of all reading and reciting, studying, teaching and preaching. Let a men, therefore, always walk in the path of righteousness. He who swerves from it can never enjoy true happiness which is born of strict adherence to the conduct of life enjoyed by the Veda.

(S. P. Chap. III.)

(7) Equitable dealings, acceptance of truth and rejection of untruth and practice of virtue constitute the true conduct of life. This is Religion while the reverse of this is Irreligion.

(S. P. Chap. III.)

(8) It is only those who stand aloof from the headlong pursuit of both wealth and carnal pleasures that can ever attain to a knowledge of true religion.

(S. P. Cháp III.)

(9) That country alone prospers where Brahma-charya is properly practised, knowledge is keenly sought after, and the teachings of the Vedic religion followed.

(S. P. Chap. III.)

(10) He alone amonthe four classes is entitled to be called a Brahman whose knowledge is perfect, who lives

a pure and virtuous life, and who is bent on doing public good.

(S. P, Chap III.)

The essence of the Jagat-Guru's message, when He comes, is pointed out to be (1) the reconciling of religions with one another, (2) the reconciling of Religion and Science, (3) the establishment of righteousness by a fresh proclamation of the Good Law and (4) the revelation of that supreme Science of the spirit whose goal is the knowledge of the Etenal.

1.

Swami Dayanand has reconciled the religions of the world; for, he has proved beyond the shadow of a doubt that the Vedic religion is the primitive, hoary religion of humanity, that the other great religious of the world are based upon and derived from the Vedas, that the Vedas are the ultimate source to which all religious knowledge can be traced, and that the founders and teachers of all other religions drew their inspiration from the Vedas which are eternal and therefore the fountain-head of all religion. "I believe", say the great Swami, "in a religion based on universal and all-embracing principles which have always been admitted as true by mankind, which are admitted as such at present, and which will continue to command the allegiance of mankind in the ages to come. This religion is the Vedic religion. It is the primeval, eternal religion of humanity It is above the hostility of all human creeds whatever. All men should therefore believe in the Vedas, for they are the primary source of all religious thought and thereby cultivate unity in religion."

2.

Swami Dayananda has also reconciled religion and science. He has proved on the authority of the Vedic texts that the earth moves round the sun, that the planets

are habitable globes, that the moon borrows her light from the sun, that matter is indestructible and that there can be no effect without a cause. And he has similarly established the theory of solar attraction, the principle of gravitation, the revolution of the earth and other heavenly bodies, and the laws of heat and electricity.

We will now make a few quotations from the writings of the Swamiji, and therely show that he possessed a perfectly scientific and philosophical mind.

- (1) In answer to the question: "Is it wise to waste these odoriferous things by destroying them in the fire?" Swami Dayananda says:-" That only shows your ignorance of Physical Science, for it is one of its cardinal principles that nothing is really destroyed in this world. You must have noticed that, even when you are standing at a distance from the place where Homa is being done, you can smell a sweet fragrant odour in the air. That alone proves that an odoriferous substance put into the air is not destroyed, but is, on the other hand, being rarified, fills the room, and is carried by the air to distant places when it rids the air of its impurities." He further says:-"The scent has not the disintegrating power to rid the house of its impure air, and replace it by fresh, pure air. It is fire alone which possesses that power, whereby it breaks up the impurities of the air, and reduces them to their component parts, which, getting lighter, are expelled from the house, and replaced by fresh air from outside."
- (2) "There is a passage in the Rigveda which means "Uksha sustains the moon and the earth." Some ignorant person seeing the word Uksha used in the mantra, invented the childish story of the bull supporting the earth, because Uksha does also mean a bull. But it never entered the head of that idiot as to how a bull could be powerful enough to support such a big planet. Uksha here means

the sun, because he waters the earth through rain; sustains it by solar attraction; and keeps it moving in its orbit."

- (3) Q. "Do the earth and other planets revolve or are they stationery?"
  - A. "They revolve."
- Q. "Some say that it is the sun that moves, not the earth, while others say just the reverse. Now which of the two are right?"
- A. "It is written in the Veda that the earth moves round the sun. This shows that the earth revolves. Again says the Veda: "The glorious, resplendent sun, who give life and energy to the whole creation—animate and inanimate—through rain and solar rays, and makes all physical objects visible, attracts all other planets, and rotates in his own orbit, but does not move round other planets."
- (4) "In each solar system there is one sun that gives, heat and light to all the planets composing that system."
- (5) "Says the Veda. "As the moon is illuminated by the sun, so are other planets, such as the earth illuminated by solar light."
- (6) "Those who say that the sun moves round the earth are ignorant fools. The Vedas clearly lay down that it is the earth that moves round the sun."
- (7) "The sun is much bigger than the earth and millions of miles distant from it."
- (8) "Those who say that the sun is stationary are ignorant of the science of Astronomy. A heavy body like the sun could never remain in space without rotating constantly."
- (9) The sun, the moon and the stars are all worlds inhabited by men and other living beings. The Shatpatha

Brahman says: "The earth, the water, the heated bodies, the space, the moon, the sun, and other planets are called Vasus or abodes, because they are the abiding places of living beings as well as of inanimate objects."

- (10) "When the sun, the moon and other planets are abodes like our earth, what doubt can there be in their being inhabited? When this little earth of ours is full of men and other living beings, can it ever be possible that other spheres should be void and empty? Nothing that God has made is useless. How can myriads of other worlds made by Him be of any use unless they are inhabited by men and other beings. It therefore follows that they are all inhabited."
- (11) "Everything made by God is beyond human calculation. There are countless suns and solars systems. And each star is a sun, the centre of its own system. Such is the teaching of the Vedas."
- (12) Let men, after deep study, acquire a knowledge of the laws of nature, and by a proper application thereof, make discoveries in the domain of arts and sciences, and invent machines useful to man. As for instance, if an iron ball or an arrow be filled with such combustible substances as when ignited will produce smoke, which by coming in contact with air or the rays of the sun will catch fire, he will have invented an Agne yastra. The fire opened by it will never fail of its effects. It may, however, be rendered useless, if the commander of the opposing army discharges a Varunastra which is made of such materials whose smoke is converted into a cloud the moment it comes in contact with air. It then immediately begins to rain and extinguishes the fire. Likewise there existed in ancient times other weapons of war, such as Nagaphansa which when discharged against an enemy paralysed his limbs-and Mohanastra-which

was charged with such narcotic substances whose smoke could cause stupefaction of the soldiers of the enemy. There was also pashupatastra—another kind of Agneyastra in which electricity produced from a wire, glass or some other substance was employed to kill one's enemy."

- (13) The Vedic mantra Agnaye Swaha means that the clarified butter and other nutritious and odoriferous substances, when burnt in the fire, purify the air, bring rain and thereby promote the happiness of mankind."
- (14) "There can be no reflection of God because it is impossible for a formless object to be reflected in a transparent medium."
- (15) "If there were no aqueous vapour above, where could the rain come from?"
- (16) "There can be no conflict between true religion and true science, because both are based upon eternal and universal principles."

# THE VEDIC CONCEPTION OF GOVERNMENT.

#### FOREWORD

This group of Vedic Mantras is my humble dedication to those earnest inquirers who wish to know something about the conception of Government in the Veda.

In this book I have given a few mantras regarding the Vedic idea of Government, without making any lengthy criticism upon them, as I do not want to prejudice the mind of the reader. No doubt, there are some words which give beautiful meanings when they are interpreted in the Yaugic sense, but I do not force the readers to accept any of the deep meanings until they are inclined to do so.

Leaving aside the grand work of exposition for learned persons, like "Atma", I only wish to collect materials for studying the Vedic idea of government of which this is the first part.

Before presenting this part to my readers, I wish to request them not only to read the mantras in plain meaning, but to think over them and draw their own conclusions as to the Vedic conception of government.

The number of future instalments will depend upon the appreciation of this humble attempt of mine.

Criticism of every kind is welcome.



#### THE VEDIC CONCEPTION OF GOVERNMENT.

#### Part I

(1) Idea of "Mother-land"

नमो मात्रे पृथिव्ये । नमो मात्रे पृथिव्ये ।। यज्ञु ९ । २२ ॥ Salutation to the Mother-land.

उप सर्प मातरं मृमिमेतामुरु-व्यचसं पृथिवीं सु-शेवाम् ॥ अथर्व० १८ । ३ । ४९ ॥

Approach this *mother-land*, which is vast in extent and fit to be served.

ये ग्रामा यदरण्यं याः सभा अधि भूम्याम् । ये संग्रामाः सिन-तयस्तेषु चारु बदेम ते ॥ अथर्व० १२ । १ । ५६ ॥

O Mother-land!

(Wherever I may be) whether in a hamlet, in woodland, in assemblies, in gatherings, or in meetings, I speak (nothing but) well of thee.

(2) About the Assemblies.

### धर्माय सभा-चरम् ॥ यजु० ३० । ६ ॥

I approach the member of the assembly for *Dharma* or duty.

#### नमः सभाभ्यः सभापतिभ्यश्च वो नमः ॥ यजु० १६ । २४ ॥

Salutations to the assemblies and to the presidents of the assemblies.

[This shows what amount of respect the Vedas inculcate for national assemblies and their Presidents].

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### त्रीणि राजाना विदये पुरूणि परि विश्वानि भूष्यः सदांसि ॥ ऋ०३।३८।६॥

Kings honour with their presence all the three big assemblies.

## राजानावनभिद्वहा ध्रुवे सदस्युत्तमे । सहस्र-स्थूण आसाते ॥ ऋ० २ । ४१ । ५ ॥

Kings devoid of hatred sit in the strong and best assembly (chambers) of 1000 pillars.

The Vedas allude to three big assemblies whose advice the king ought to follow in governing the kingdom].

#### (3) Common Assemblies.

## समानो मन्त्रः समितिः समानी समानं व्रतः सह चित्तमेषाम् ॥ अथर्व०६। ६४। २॥ ऋ०१०। ९४॥

Mantra (i e. plan or idea) is common, the assembly is common, the mind (conception) is common, so also their desires (are common).

A common assembly is that assembly of which any one who has acquired the necessary attainments can became a member. This is the conception of membership of the Vedic common assembly.

#### (4) The Position of the Assembly.

स विशोऽनुव्यचलत् ॥ १ ॥ तं सभा च समितिश्व सेना च सुरा चानुव्यचलन् ॥ २ ॥ सभायाश्च ते स सामितेश्च सेनायाश्च सुरायाश्च प्रियं धाम भवति य एवं वेद ॥ ३ ॥ अथर्व० १५ । ९ ॥ He followed the people. The meeting and assembly and army and treasure followed him.

He, who knows this, becomes the dear home of meetings, assemblies, army and treasure.

[ This shows that those kings, who love the people and consult their wishes are popular ].

#### सभ्यः सभां मे पाहि ये च सभ्याः सभासदः ॥ अथर्व०१९। ५५ ॥

(O God) Protect my assembly and protect its courteous members.

## सभा च मा समितिश्रावतां प्रजापतेर्दुहितरै। संविदाने । येना संग-च्छा उप मा स शिक्षाचारु वदानि पितरः संगतेषु ॥अथर्व०७।१२।१॥

May gathering and assembly, both protect me. They are like daughters to the protector of the people. They impart knowledge to him. May every man I meet advise me. O Fathers! I will speak fair word at the meetings.

[In this mantra there are many things worth noting. (1) The gathering and assembly are called the daughters of the king. (2) Again they are invoked for protecting the king. (3) And in the last portion of the mantra the members of the assemblies are called or addressed as "Fathers". These three things at least must be carefully observed by the readers.

The word (दृद्धिता) Duhita means in its ordinary sense "daughter". The (योगिक) Yaugic meaning of the same is "That which is placed far away." So the प्रजापते: दृद्धितरी means (both the assemblies) are placed far away from the king". They, are so to say, independent of the king and therefore they are (संदिक्ष i. e.) in a position to impart knowledge to him.

( वितर: ) Pitarah = Fathers are the members of the assemblies. This word shows how the members of the assemblies are to be honoured by the king.

## विद्य ते सभे नाम निर्ष्टा नाम वा असि । ये ते के च सभासद-स्ते में सन्तु सवाचसः ॥ २ ॥ अथर्व० ७ । १२ । २ ॥

O conference! We know thy name. Thy name is निर्धा ( Narista i. e. " Non-destroyer"). Those who are the members of the assemblies may agree with me.

[The name Narista shows that the assembly cannot havem the people as it actually represents nothing but the will of the people ruled ].

#### एषामहं समासीनानां वर्चो विज्ञानमा ददे । अस्याः सर्वस्याः सं-सदो मामिन्द्र भगिनं कृणु ॥ ३ ॥ अथर्व० ७ । १२

I receive the power and knowledge from all these assembled members. O Indra! make me partner of all this gathered conference.

#### यद् वो मनः परागतं यद् बद्धामिह वेह वा । तद् व आवर्तयामिस मिय वो रमतां मनः ॥ ४॥ अथर्व० ७॥ १२

Whether your thoughts are turned away, or bound and fastened here and there, I draw them this side, let your mind take pleasure in me.

#### (5) About the order of speech in the assembly-

#### अहं वदामि, नेत् त्वं सभायामह त्वं वद् । ममेदसस्त्वं केवलो नान्यासां कीर्त्याश्चन ॥ अथर्व०७।३८।४॥

I will speak here in the assembly and not thou, speak thou (afterwards). Thousand be mine and only mine, do not mention others.

Th

(6) How the assemblies came into existence.

## विराइ वा इदमग्र आसीत् तस्या जातायाः सर्वमिवभेदियमेवेदं भविष्यतीति ॥ अथर्व०८। १०।१॥

At first it was king-less. The thought that it would be all over terrified.

िविराद् Virat means (वि without राद् king) without king or king-less ].

## सोदकामत् सा सभायां न्यक्रामत्।। ८।। यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ अथर्व० ८। १०। ९॥

It evolved and manifested in the form of meeting. He who knows this, becomes civilised (or fit for meeting) and people go to this meeting.

## सोदक्रामत् सा समितौ न्यक्रामत् ।। १०॥ यन्त्यस्य समिति सामित्यो भवति य एवं वेद ॥ अथ० ८ । १० । ११

It evolved and manifested itself into the assembly. He who knows this, becomes fit for the assembly, and people come to this assembly.

### सोदक्रामत् सामन्त्रणे न्यक्रामत्।। १२ ॥ यन्त्यस्यामन्त्रणमामन्त्र-णीयो भवति य एवं वेद ॥ अथ० ८ । १० १२ ॥

It evolved and became the ministry. He who knows this is fit for ministry, and to his consultation people come.

[This shows how the power that was lying in the people was] concentrated and came into the king's own hand. First of all there was no king. At that time the whole power was with the people. Iterwards the power manifested in meetings, then in assemblies, and afterwards in

the ministry and then in the King. So the power that is in the king was with the people. It is the people that gave the administrative power to the king. This idea is worked out here ].

#### (7) The best nation.

### यत्र ब्रह्म च क्षत्रं च सम्यञ्ची चरतः सह। तं लोकं पुण्यं प्रक्षेषं यत्र देवाः सहात्रिना ।। यजु० २०। २५ ॥

The nation, where learned people and soldiers move together in accordance, and where the learned are with Agni (God), is the holy nation, which is desired by the enlightened people.

[It means that if a nation wants to be holy, there must be amity between the learned and the soldiers, and the learned must be God-loving. This must be the goal of all the enlightened peoples according to the Veda].

#### (8) About the sins in the assembly.

यद्ग्रामे यदरण्ये यत् सभायां यदिन्द्रिये । यदेनश्रक्रमा वयिषद-न्तदवयजामहे स्वाहा ॥ यज्ञ ० ३ । ४५ ॥

#### यद् ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यच्छूद्रे यदर्थे यदेनश्रकः मा वयम् । यदेकस्याधि धर्म्मणि तस्याऽवयजनमसि ॥ यज् ०२०।१७॥

Each fault in the village or in the wild, in the assembly or in corporal sense, each sinful act that we have done to Shudra or Arya or to others, even of that sin thou art expiation.

To act against the rules of the assembly is a sin and the sin must be expiated.

Th

(9) Wishing a son fit for the mem bership of the assembly

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां दोग्धी धेतुर्वोदानड्वानाशुः सितः पुरिधर्योषा जिष्णु रथेष्ठाः सभयो युवाऽस्य यजमानस्य वीरो जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां योगक्षेमो नः कल्पताम् ॥ यजुः २२ । २२ ॥

O Brahman! Let there be born in the kingdom the Brahmana, illustrious for religious knowledge. Let there be born, the Kshatriya, heroic, skilled archer, skilled in targetting, mighty warrior; (the Vaishaya having) the cow giving abundant milk, the ox, good at carrying, the swift horse; the respectable woman. Let this Yajamana (sacrificer) get a brave son who has the best character, and is fit for the assembly. May rain fall at the proper time. May our fruit bearing plants ripen. May acquisition and preservation of property be served to us.

### सोमो धेनु छं सोमो अर्बन्तमा शुछं सोमो वीरं कर्मण्यं ददाति। सादन्यं विद्ध्य छं सभेयं पितृश्रवणं योददाशदस्मै ॥ यजु ० ३४। २१॥

Soma (God) gives to His worshipper, a milch cow, a swift horse, a brave and skilful son, who is skilled in domestic duties and fit for the assembly and one by whom the father becomes famous.

(10) About Public Servants.

#### वयथं राष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥ यजुः ९ । २३ ॥

Stationed in front, let us remain awake among the people.

### दूरे पूर्णेन वसित दूर ऊनेन हीयते । महद्यक्षं भुवनस्य मध्ये तस्मै बिलं राष्ट्रभृतो बहन्ति ।। अथवे १० । ८ । १५ ।।

When perfect it (everying) remains above, when defective it becomes lowered. In the centre of this

[ By this it is plain that public servants shall be the devotees of God ].

# अभिवर्धतां पयसाभिराष्ट्रेण वर्धताम् । रय्यः सहस्र वर्षसेमौ स्तामनुपक्षितौ ॥ अथर्व ६ । ७८ । २ ॥

Let the (married) couple be fed by milk, let them prosper with the people let them possess inexhaustable wealth of thousand powers.

## सं वसव इ।ति वो नामधेयं उग्रंपक्या राष्ट्रभृतो हाक्षाः । तेभ्यो व इन्दवो हविषा विधेम वयं स्याम पतयो रयीणाम् ॥ अथर्व ७।११४।६॥

Your name is संवसव: (samvasavah). You look aweinspiring and you are public servants you are the eyes. We bring you homage. O Indra! may we become the lords of riches.

[ सं-वसवः (Samvasavah) means those who protect life and property].

(11) How the nation was developed.

#### भद्रमिच्छन्त ऋषयः स्वविद्स्तपो दीक्षामुपसेदुरग्रे । ततो राष्ट्रं वरु मोजश्र जातं तदस्मै देवा उपसंनमन्तु ॥ अथव १९ । ४१ । १ ॥

Learned sages being desirous of prosperity meditated upon and dedicated themselves to it. From it came forth energy, might and nation. Let all the learned people, therefore, bow down to it.

(12) About the king.

Th

राजा न सत्यः समितीरियानः ॥ ऋग्वेद ९ । ९२ । ६ ॥

(Like) a king who goes (attends) to great assemblies.

[ This mantra shows that it is one of the most important duties of the king to attend the assembly.

#### राजा हि कं भुवनानामिश्रीः ॥ तै० सं १। ५। ११॥

The king is the beauty of the country.

#### राजा राष्ट्राणां पेशः । ऋग्वेद ० ॥

The king is the ornament of the country.

ऋतावाना निषेदतुः साम्राज्याय सुक्रतु । धृतव्रता क्षत्रिया क्षत्र-मारातुः ॥ ऋ ० ८ । २५ । ८ ॥

Those that are truthful and do good deeds sit for empires. Those that are true to their pledges and are brave become powerful.

ता हि श्रेष्ठवर्चसा राजाना दीर्घश्रुत्तमा । ता सत्पती ऋताव्य ऋतावाना जने जने ।। ऋ०५। ६५। २।।

Kings are those, who are best in vigour, vast in learning, great in fame, good in protecting, honest and truthful.

(13) The address of the subjects to the king.

आ त्वा गन् राष्ट्रं सह वर्चसोदीहि पाङ् विशां पितरेकराट् त्वं विराज । सर्वास्त्वा राजन् पिदशो व्हयन्तूपसद्यो नमस्यो भवेह ॥ अथर्व ३ । ४ । १ ॥

(O king!) To thee has come the country with its splendour. Being the lord of the people and sole monarch, rise and shine. Let all regions invoke you. Here become accessible and be respected.

त्वां विशो वृणतां राज्याय त्वाधियाः प्रदिशः पञ्च देवीः । वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्य ततो न उग्रो विभजा वस्नुनि ।। अथवे ३ ।४। २ Let the people elect thee for the kingship. Let (mein) these five enlightened regions elect thee. Occupy the foremost place in the country, thence being majestic divide riches among us.

ध्रुवोच्युतः प्रमृणीहि शत्रून्छत्रूयतोधरान् पादयस्व । सर्वा दिशः संमनसः सधीचीध्रुवाय ते समितिः कल्पतामिह ।।

अथर्व ६ । ८८ । ३ ॥

Being firm and unshaken, crush your foe-men, tread underfoot those that behave like enemies to you. Steadfastly loyal to thee be all people in all the regions. Let this assembly be for your firmness.

आ त्वा हार्षमन्तरभूर्ध्रुवस्तिष्टाविचाचितः। विशस्त्वा सर्वा वा-ञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ऋ० १०॥ १९४॥ यजु० १२।११ ॥

O king! I brought thee. Get in. Stand firm without shaking. Let all the people wish for thee. Let not thy kingship fall away.

(14) The address of the king.

ऋषभं मा समानानां सपत्नानां विदासिंहम् । हन्तारं शत्रूणां कृषि विराजं गो-पतिं गवाम् ॥ ऋ० १० । १६६ । १ ॥

O God! Make me the foremost among equals, make me conqueror of my rivals, make me the slayer of my foes make me the king of the kingdom and protector of kine.

अभिभूरहमागमं विश्वकर्मेण थाम्त्रा । आ वश्चित्तमा वो त्रतमा वोऽहं समितिं ददे ॥ ऋ०१०। १६६ । ४॥

I came as a conqueror with majestic energy which is the source of all deeds. I accept all your thoughts, deeds and the assembly. 15 The king as President.

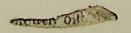
#### विशां राजानमञ्जतमध्यक्षं धर्मणामिषम् । अग्निमीळे स उ श्रवत् ॥ ऋ०८।४३।२४॥

I praise the learned king of men, the wonderful president of the holy laws. May he listen ( to us ).

### अधिपति विशाम् । अस्याः पृथिव्या अध्यक्षमिममिन्द्रं वृषभं कुरु ॥ तै० अ०२ । ४ । ७ । १ ॥

O Indra! make this powerful man president of this earth, king of the people, live long and vigorous.

ओ हम् शान्तिः शान्तिः शान्तिः ॥



# The Gurukula and its Infinite Possibilities of Expansion.

Ι.

Introductory

anxious inquirers to communicate my
opinion as to the present condition
of the Gurukula and as to its future usefulness in the light
of the present educational policy of Western countries.
It is, therefore, with greatdelight that I am herewith giving
out what I have felt at seeing the institution at a close
range.

The very first thing which can never fail to strike an observer is the choice of locality for the Kula. It is situated like an island in the midst of the sacred river Ganges, On the Eastern side of the main quadrangle lie the calmly rugged hills, covered with vegetation of a blackish hue, green emerald, or bluish verdigris according to the changing whims of light that loves to play with colors.

Behind and over the hills live even to-day the elephants, leopards and the wild boars to put to the test the courage and perseverance of a waylaid traveller. As you stand upon one of these heights and survey the little island with its bowers and trees, and flowers, you can not help thinking that it must have been a choice spot like this where Valmika wrote his immortal Ramayana and where ancient Munis sat to practise yoga or write their sacred works.

On the eastern side of the Kula flows the mighty Ganga with astonishing speed, presenting a most pleasing view to the eye, the banks of which every evening are lit up with beautiful resplendent polors and most charming sceneries as far as you can survey.

It is such ennobling and uplifting sights that surround the Gurukula. In front of the quarangle is the garden which never appears more picturesque and enchanting than when yellow-robed Brahmcharis roam under its shady trees from one place to another. The very sight of it transports a man to an age when under similar garb the disciples of Viswamitra must have received their training in the *Batikas* of Oudh?

As soon as one goes round the College Building
Buildings.

one sees the Vidyalaya, the Viakhanalya, the Pustakalaya, the Vachnalya
the Chikatsalya and the Science Laboratory with all the
paraphernalia of a modern educational institution.

Every thing bears the mark of an effort towards making things Aryan, towards right assimilation, and towards such modernisation as is in strict confirmity with the old traditions and practices of the Aryan race. I was not a little surprised to see that some of the bottles in the chemical Lab were labelled in Arya Bhasha

Arya Bhasha.

all been named in the same way; the result of which has been very marked—for not only the students but even the common wage earners on the grounds have acquired a proficiency in speaking Arya Bhasha which will put to shame many a man who has taken a course in Kashi.

Regularity.

Regularity.

even of a casual observer is the habit of regularity and personal cleanliness taught at the Gurukula.

The boys have to get up, every one of them, early in the morning at four and before the break of dawn you will find them quite ready for the day's work—a habit which can

not be admired too much in a land where lots of officegoers for want of regularity waste the whole of their mornings. Personal cleanliness is another notable feature of the Gurukula.

Religion. important part in the seminary—it is in fact the central axis on which every thing turns. The boys offer a short prayer on rising from their beds and perform Sandhia and Havan after bath. In the afternoon, they perform sandhya and Havan again and offer a prayer again before going to bed.

Yet with all this, they don't seem to be bigoted for if you hear them in the Debating Club you will find that they discuss freely. They are capable of taking as wide a view of things as any one else. The ethical standard of the Gurukula island is equally high. If you miss some of your things at any place, you are sure to find them back again.

Care of the Children.

Children.

Care of the children.

If we take into consideration the care which is bestowed on the younger ones in the lower classes, the institution is simply matchless. It is impossible even for the well to do parents to bring up and educate their children better at home. It is always a pleasant sight to see the little army of boys ranging from six to twelve, marching every morning at five to bathe and every evening to take a walk with their teachers by their sides and chanting mantras before going to bed. They are in the society of their Gurus all the twenty item mants.

If the boys wish to go out for relieving themselves after sunset, the Adhyapak is sure to accompany them with a lantern in hand. He is there to help them in the room and to attend to their comfort day and night—one Adhyapak for every class. During the day when the boys go to school, there is a new set of Adhyapaks to teach them.

It certainly does a great credit to Mahatma Munshi Ram to have conceived such an idea and to have practically carried it out in the teeth of all opposition.

The mutual love and esteem which prevails among the different members of the Kula is remarkable.

Here every one knows the other by name and is ready to help and be of service to him. The teachers and the professors all seem to be enthusiastically interested in the welfare of the Brahmcharis. The Governor of the Kula bestows a fatherly affection upon the students.

But above all this is the towering personality of M.R. Mahatma Munshi Ram. He is the guiding star and the controlling power of the Gurukula. He injoys the confidence of the young and the old alike. He is an impressive speaker and is neither pedantic nor dogmatic. He is full of faith and hope to-day as ever.

Sanskrit.

Sanskrit education, that even the boys of the school classes can talk in Sanskrit—as for College students, it will be enough to say that the Veda is their element. I was present at the debate of a monthly meeting and was not a little surprised at seeing the off hand manner is which the students quoted the sacred lore.

The Gurukula is just the institution which can impart The Gurukula in the high class training given abroad. The idea of the authorities is to proa line with foreign Schools. duce sound scholars. Like first class American institutions, the situation and surroundings of the Gurukula are most likely to encourage research and original work. A quiet place, freedom from petty cares, a well equipped Library and Laboratory, and competent guides are all that are needed for research work. The Gurukula has made an admirable start and has to some extent succeeded in providing as much as its finances permit. It is already a nice field for literary research, and if money were forthcoming its Science Laboratories could be adoptable for research work.

The Gurukula has got extensive acres of land and can be a most useful Agricultured Institution as well, if a lac of Rupees could be had to fit up Botanical, Zoological and Bacteriological laboratories and a machine workshop. There is a nice orchard, a small carpanter's shop, a Construction Department, and a lot of farming land attached to the Gurukula already. All these can be made use of for the purposes of teaching, and with a little additional expense can be turned into systematic laboratories. For it is the combined work of the field, the machine shop, and the Laboratory that goes up to make a successful research. There is no institution which has got so overwhelming a number of advantages on its side as the Gurukula Kangni to make it an institution of international fame.

The National College of Calcutta is of course another good institution coming up to the standard of a Modern College but it has got none of those agricultural features which facilitate research in American Universities, nor has it got that residential system which affords time and aids the continuity of property and progress of work without break.

Th

But the last and yet not the least important point about the Gurukula is the sympathetic attitude of the authorities which is the surest way to foster the growth of independent research.

Research work is always an expensive and yet a kind of slow and a uncertain work, it is mostly for the good of humanity and does not pay the capitalist. It is for this reason that the Rajas, Maharajas and Reises of India have fought shy of it—the very people who by an irony fate laugh and sneer at the Dollar worship of the Americans, who inspite of their mammon-worship if you please, spend millions of dollars every year on mere experiments.

The Oregon Corvallis College alone spends a lac of Rupees annualy on its experiment section.

But I am glad to notice, that Mahatma Munshi Ram has taken a different view. He glows with enthusiasm even to-day, and maintains that plain living and high thinking was the practice of ancient Aryans, and as such he is ever ready to encourage research.

"Since the work done at the Gurukula is for the benefit of whole humanity and since the money spent for research is not spent with a view to turn out articles of commerce, or meant to show results at once and since it gives ample freedom from care to the students there is no reason why it should not succeed in its aims," is what Professor Ram Deva, the learned Editor of the Vedic Magazine, told me with his usual enthusiasm.

Since it has become a fashion these days to denounce every thing that speaks of reviving the old system and putting new wine in old bottles, I am not surprised to read in a quotation from the Educational Review of Madras a denunciation of the fellow system. "Certainly" writes the Review, "the ideal of Manu on which stress is laid by

Mrs. Besant is not the modern ideal. The Guru Sishya system of the past can not be of much use at the present day, when the aim is to foster a spirit of independent research. In the days when there was no printing, the pupil had to depend upon his teacher who either knew books by heart or possessed manuscripts. At the present day when books are being multiplied without number, the best College is a good laboratory presided over by Professors who will serve more as simple guides than as nurses who will spoon—feed pupils."

It is always easy for certain people to belittle what hey have not seen and like ancient Jutes to destroy what hey can not understand. The Madras Educational Review does not take the trouble of pointing out the particular shortcomings of the ancient system, but is content with making a sweeping statement. It is, therefore, no use discussing what the ancient ideal was.

But if we are to infer from the deeds of those who have translated into action what they have gathered from Manu about the ancient ideals of education, I am sure the conclusion to be arrived at will be quite opposite of what the M. E. Review asks us to believe in.

The Gurukula Kangri is a standing refutation of the charge against the old system—for it certainly has got all the features which the M. E. R. commends.

The E. R. is evidently laboring under the misapprehension that a Gurukula is necessarily an out of the way place where the Guru and the Shishya sitting under a Pipal tree repeat the Vedic Mantras uttered by the Guru or recite their lessons out of the palm leaves of ancient usage, or where the pupils are taught to entertain certain opinions and to know certain methods of work without any permission to change them and affort being made to allow the students to think and act for themselves for

that is the only possible interpretation that one can put upon the "spoon-feed" Shishya of the E. R.

No, the Gurukul is something more than a mere "spoon-feed" affair. It no doubt takes the "spoonfeed" boys at a tender age and treats them as such for a few years, but no sooner do the boys reach a sensible age than they are given training in the most suitable manner possible and the older boys of upper classes are given every opportunity not only to store their brain and cultivate their minds but also to use their talents for independent research work themselves.

### A few Thoughts on the Ramayana.

#### II

Allegory or History.

Allegory or Gertain events and circumstances.

Seeta (the furrow), he says, occurs both in the Rigveda and in the Grihya Sutras and is an object of worship and represents the Aryan agriculture. Rama represents the ploughman. \* But many scholars after patient careful examination of circumstanresearch and a tial evidence have arrived at the conclusion that the story of the Ramayana is based on solid facts of history. In these days of scientific advancement, some religious enthusiasts and compromising rationalists try their utmost to give a scientific explanation and an allegorical representation of popular stories which claim to have a spiritual ring about them. The mighty war of the Mahabharata, they say, represents a mightier struggle between the higher and the lower nature of man. Some scholars have seriously doubted the existence of such historical personages as Christ, Krishna, Shakespeare and Kalidasa. Some ingenious writer has represented the Great Napolean I's history as allegorical and delineated him as the sun. born in an island, his course was from west to east, his twelve marshals were the twelve signs of the Zodiac". Wherever there may be some traces of symbolism or whenever some historical reality might have been veiled by myth, these forerunners of peace and compromise are ever ready to discover allegories Indeed in the Ramayana, his

<sup>\*</sup>Quoted by Mr. Griffith M. A. C, I. E. in his translation of the Ramayana.

torical truth is interwoven with myth and in certain passages the poet Valmiki who seems to have an inordinate love for exaggeration has freely indulged in the use of hyperbole and his fertile brain makes stones float in water and mountains fly in air. The characters there walk, talk, grieve and rejoice like ordinary human beings and they are all subject to human feelings as well as to failings. How can the simple allegory of the "Ploughman and the Furrow " be expanded into fifty thousand verses and how for many centuries that voluminous work could wield such a great influence on the minds of the Hindus passes our comprehension. "When doctors disagree" who can decide? Even granting for a moment that the Ramayana is an allegory, the loftiness of its ethics and the sublimity of the theme shall ever remain the same. Call the Ramayana by any name and like a rose it shall still smell as

Father or People.

Father or People.

Sir Narayan Chandavarkar rightly observes that at a time when the Hindu youth is charged with losing all sense of parental control and with being devoid of that traditional respect for elders which has from times immemorial been one of the greatest features of the domestic and racial constitution of the Hindu race, the life of Ranade has many noble lessons to teach.

When Ranade lost his wife, his friends of the Reform Party wanted him to marry a widow while his father who was of the old orthodox school asked him to marry a young girl. The zealous reformer was on the horns of a dilemma whether to obey his old father or to revere the opinions of his 'Reform' friends, till at last out of reverential fear he married the young girl. Lady Reay, it seems, remarked "Mr. Ranade has atoned for what he has done by giving us Mrs. Ranade has atoned for what he has done by giving us Mrs. Ranade of the Kaliyuga with Sree Ramchan-

dra of the Satya-yuga is "to measure by one standard two great personalities each of which has its own distinct characters". On a very grand scale, preparations for Rama's coronation were made, the city of Ayodhya was magnificently decorated and

"Kings, Brahmins, Teachers fill the court

From town and village far and near The noblest men are gathered here

And kings from many a distant land, To view the consecration stand "

Countless voices pronounce benedictions and hail Rama as their "guardian, sovereign, and guide." But Kaikeyee, his venerable stepmother claims from Dashartha.

"That Bharata on the throne be set and that Rama be sent to Dandaka forest". The obedient and dutiful son obeys his father, and a "friend, master grateful sovereign" and goes to the forest. With one voice his people, his preceptors, his brother and mother ask him not to attach great importance to the commands of a father "who was in his second childhood and was a slave to passion". Somehow—call it weakness or greatness—Rama feels that his salvation lay in strict obedience to his father. Well, with Lady Reay, one may exclaim that Kaikeyi or rather Dasharatha has atoned for all this sins by giving us a Rama who would go to a dense forest, destroy Ravana the oppressor of the great and the good and thus establish a reign of law and justice.

Why forest and not palace.

into voluntary exile? Why did he prefer wilderness to the pomp of sovereignty? What charmhad ascerticism for a prince?

How could the Dandaka forest surpass Ayodhya in beauty?

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These are the problems which have puzzled many a careful reader of the Ramayana. Some ingenious solutions too have been proposed. Mr. Thomas C. Rice. B. A., holds that three (?) thousand years ago civilization had fewer attractions and therefore the hardships of a forest life were preferable to the pleasures of a city life. It may be that thundering motor-cars, brilliant electric pankhas, sparkling soda-water, delicious lemonade, crystallineice were not known in the court of the king of Ayodhya. But according to the conditions and circumstances peculiar to those times, the palaces of emperors should have been well furnished with all the necessaries and luxuries of life, at least quite sufficient to charm the prince. Moreover, Rama as a student at the Vishwamitra's Ashrama should have already experienced both the pleasures and the horrors of a forest life. After his return from the Gurukula at the head of which was a strict disciplinarian and a stern task-master, certainly the pleasures of the palace at the head of which were a kind father and an affectionate mother, ought to have a greater fascination for the young prince. The court of Dasharatha, the self-same critic observes, had every article of luxury and civilization such as carpets, silken bedsteads, ornamental umbrellas and golden couches. Why did Gautama Buddha scorn the pleasures and comforts of a palace? In our own time why did Swami Dayananda Saraswati leave his home and subject himself to privation and miseries in order to solve the problem of life and death? "Much depends upon individual temperaments". In the case of Rama a sense of stern duty and strict obedience to his father compelled him to prefer a forest to a palace. When we remember the following shloka,

यदब्रवीन्मां नरलोकसत्कृतः पिता महात्मा विबुधाधिपोपमः । तदेव पन्ये प्रमात्मनो हितं न एव्लोकेश्वरमुन्नताशयम् ॥

(whatever my father who is loved and respected by the peo-

ple and is noble-minded and wise, command I consider that alone to be conducive to my welfare. And to me the sovereignty of the world is nothing) we need not find any difficulty in realizing the genuineness of Rama's wishes to dwell in a forest. Why did Casabianca, the brave English boy, allow his body to be consumed by fire on the burning deck? It was simply to obey his father. Obedient sons are made of stern stuff.

Thirty three crores of gods, whatever their metaphorical or allegorical significance may be. Man or God. could find no better abode than India to live in. It is a veritable paradise for them and it is here that both the inanimate and animate objects travel along the line of least resistence to spiritual greatness. Again this is a land of presiding deities. Over every object in nature a deity presides and as years roll on the very objects over which the deities were supposed to preside, become deities themselves. Very soon, stocks and stones, rocks and rivers, fields and forests develop themselves into mighty gods guiding the destinies of millions of their votaries. In a country where inanimate objects attain the position of gods very soon there is no wonder that martyrs and monarchs, saints and scholars, poets and philosophers are deified and and worshipped as gods. Every country has produced its greatest men and ancient India too gave birth to great warriors and noble kings. The greatness of such warriors, poets, philosophers gradually transformed itself into godliness. Hero-worship in India has a peculiar development and heroes of ancient times are gods of modern times. I consider that blasphemy consists more in calling aman God than Goda man. Of course, both are equally dangerous. To suppose that the All-pervading, Omniscient and Omnipotent god takes the form of a human being "to protect the good and to punish wicked" is only to degrade Him and I have certain reasons to hold that Rama was

a noble and a god-like human being and nothing more and these are as follows:

- (1). Rama is subject to all human failings. When Seeta is lost, he is completely bewildered and upset and embraces every stone and tree saying "हासित हासिते". He becomes almost senseless and loses all presence of mind and to behave in this fashion in times of difficulty shows lack of fortitude and courage. Of course, on more occasions than one, he has displayed these virtues but it is difficult to account for such weaknesses in an incarnate-god.
- (2). Rama secretly compasses Vali's death. He does not openly fight with him in the field but sitting behind a tree shoots an arrow at him and causes his death. Sugriva's cause was not a righteous one. Rama defends himself by saying that as a representative of Bharata, he killed him. Another charge brought against him was that he "administered these punishments as he had ravished the wife of the younger brother". As a prince in exile or to use a modern term as "a political prisoner", he could not have interfered in political matters and there are reasons to believe that Vali was a noble king. We may give him credit for his diplomacy but judged by the standard of an incarnation of justice, righteousness and godliness, this incident tends to lower him in popular estimation.
- (3). His banishment of Seeta during her pregnancy for no fault of hers deserves a careful consideration. Seeta is condemned unheard. A washerman condemns Rama's conduct for bringing back Seeta and on the strength of that, a woman—an incarnation of chastity—is banished at a critical moment of her life. Whatever explanation religious enthusiasts may give for the behaviour of Rama, a woman of her type certainly deserved a better treat ment. The spirit of chivalry demanded it because she deserved level and protection and a spirit of righteous criticism condemns Rama's conduct.

When I cite these instances, I do not mean that Rama was not a great being but on the other hand admiration for him becomes all the My contention is that these weaknesses to humanise him. Of course these incidents do enable us to study human nature more carefully and we can perceive how even the great are not without blemishes and how every rose can have its own peculiar thorns. The theory of Avatars cannot explain these difficulties. Opinions of a great writer and a sound thinker have a peculiar educative value and, therefore, I need not make an apology for quoting Swami Dyananda remarks in full "What are Kansa and Ravana, when compared with the Almighty God, who without being incarnated has created this world, is sustaining it and can resolve it into its component elements? He being omnipresent also pervaded the bodies of Kansa and Ravana and could at His Will cut their vitals and instantaneously kill them. What shall we call such a says that the Supreme Spirit possessed of man who Infinite power, attributes and activities takes on a human form and becomes subject to births and deaths in order to kill one insignificant man. Were any one to say that God incarnates for the salvation of his devotees, then too it could not be true for if the devotees, conduct themselves according to is Will, He is powerful enough to save them. Is the destruction of Kansa, and Ravana even more difficult than the creation, sustanance and dissolution of the sun, the earth and the moon and the other planets?

already outside to have gone into and come out of it? Being subject to passions and desires, hunger and thirst. fear and grief, births and death, these were all only human beings." But certainly they may have been the greatest benefactors of humanity as men in flesh and blood. We are slaves to popular belief and we do not easily free ourselves from prejudices. Had it not been so, long ago ideals would have dethroned idols, the path of progress would have been made smooth and our common goal would have become easier of attainment.

# Comments and Criticisms. Christaianity and Vedic Dharma.

To

The Editor of the Vedic Magazine.
and Gurukula Samachar,

KANGRI.

DEAR SIR,

In the first week of March last I sent to the Editor of the Epiphany a reply to his comments on my letter published in his issue of the 5th February last. The Editor adopted the unusual and unfair procedure of commenting upon my letter in his issue of the 19th March without publishing the letter itself. I again earnestly requested him, about three weeks ago, to publish my letter in order to enable the public to come to a right conclusion on the point in dispute, but he has not yet complied with my request. I therefore, enclose a copy of my reply as also the two issues of the Epiphany referred to above, hoping you will kindly publish the whole correspondence in your esteemed Journal.

 $egin{aligned} ext{Multan:} \ ext{\it Dated 13th April 1910} \end{aligned} 
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Yours faithfully, KASHI RAM, Pleader,

To the Editor of the Epiphany—Sir, In your note under my letter which appeared in the Epiphany of the 5th instant you ask me why I "carefully" omitted to quote the words which, you contend, entirely disprove my statement that Christ's mission was to the Jews only--"Go ye therefore, and make disciples of all the nations—"St. Mathew XXVIII, 19.

Before I reply I think it proper to give all the saying.

Jesus himself in order to see whom the genuine utterance of Jesus.

1. "These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles and into any city of the Samaritans enter yet not. But go rather to the lost sheep of the house of Israel." Matthew X. 5, 6.

The command to these twelve "not to go into the way of the Gentiles nor, to enter into any city of the Samaritans "exposes the narrow views Jesus entertained in confining salvation to the lost sheep of Israel.

- 2. This spirit is again displayed when the woman of Canaan beseeches him to cure her daughter, and he refuses, saying "I am not sent but unto the lost sheep of the house of Israel." "It is not meet to take the children's bread and to cast it to dogs." Matthew X.V. 24, 26.
- 3. In his Sermon on the Mount Jesus commands "Give not that which is holy unto the dogs, neither cast ye your pearls before swines lest they trample them under their feet and turn again and rend you."—Matthew VII. 6.

Here Jesus calls the Gentiles by the abusive term of dogs and swine. This is another instance of his narrow views.

4. See also Matthew XIX. 28, where Jesus tells his disciples, "When the son of man shall sit in the throne of his glory, ye also shall sit upon the twelve thrones, judging the twelve tribes of Israel"—

These positive declarations of Jusus show that his saving grace was to be limited to the Jews. This was afterwards confirmed by the older apostles themselves, in their strong opposition to Paul when he proposed to extend his preaching to the Gentiles. Vide Acts chapters X, XI, Galatians II.

It would thus appear that my statement that Christ's mission was to the Jews only is supported by the positive declarations of Jesus himself and the subsequent conduct of his own apostles. Now my reply to your question why I "carefully" omitted to quote the words cited by you is that I doubt their genuineness.

Some of my grounds are :-

life time. They are put, by an anonymous author of the gospel of

Matthew, into the mouth of the Resurrected Christ and stand or fall therefore, with the resurrection.

The gospel accounts "exhibit contradictions of the most glaring kind. The actuality of the resurrection depends for its establishment on these very narratives, and in such a case unimpeachable witnesses are naturally demanded. Such witnesses do not exist."— Church and Modern Thought (pp. 85, 56). By Philip Vivian. Life of Jesus, By Strauss.

- 2. In these words, Jesus is made to contradict has own positive declarations by which preaching to the heathers is forbidden and the mission of Jesus is limited to the lost sheep of the house of Israel—see Matthew X. 5, 6, XV. 24, 26, VII. 6.
- 3. The directions to teach and baptise all the people without distinction were not found in the early Greek copies of Mark, the oldest gospel. St. Mark really ends at XVI. 8. The last verses (XVI. 9 f f) have been undoubtedly added by later hands. See "Philosophy and Development of religion" Vol II p. 30 by Otto Pfleederer, D. D. and Churches and Modern Thought" p. 99.
- 4. But even when regarded apart from these consideration "it is not very well conceivable why the enquiry whether the gospel should also be proclaimed to the Gentiles, should at a later time have given rise to such a violent strife and why the older apostles, the constant attendants on Jesus, should have placed themselves together from the first on the side of the negative of the question if Jesus had in fact insisted so directly and solemnly upon it "—Life of Jesus by Strauss pp. 91, 92.

Multan:

Dated 10th March 1910.

Yours faithfully, KASHI RAM, Pleader.

TO THE EDITOR OF THE EPIPHANY.

DEAR SIR,—With reference to Mr. Des Raj's letter published in your issue of the 27th November last, I beg to point out that the ten principles of the Arya Samaj are as follows:—

[See EPIPHANY of 13th November 1909]

It would thus appear that Mr. Des Raj is quite wrong when he says that it is the principle of the Arya Samaj that "everyone should promote his own good and his co-religionists." This so-called "rock of truth" or principle finds no place amongst the principles of the Arya Samaj. It is rather diameterically opposed to them.

The ten principles of the Arya Samaj are entirely free from religious bigotry, national prejudice or racial partility; they inculcate the heavenly virtues of Truth, Justice, Benevolence and general peace with all creatures. They enjoin everyone to promote the welfare of the whole world. Yajna or self-sacrifice is the soul of the Vedic religion. Truth, Justice, Love and Righteousness is the rock upon which the Arya Samaj is based. The Veda which is regarded by the Arya Samaj as Word of God enjoins us to be friendly to all beings. Says Yajur Veda (xxxvi. 18):—" May all beings regard me with the eye of a friend. May 1 regard all beings with the eye of a friend."

Again we are taught to regard all beings as our own Atma or self. It is said, "The man who in his self beholds all creatures, and in all beings sees his self does not shrink away from them as alien and inferior to his own self." See Ishopnishad V. 6: Yajur Veda XI. 6.

Could any religion be more all-embracing than the Vedic religion, which enjoins us to extend our love and sympathy even towards the lower animals—the dumb creatures of Gop—which are declared to be the legitimate food of man by Christianity as well as Islam?

Further, the Veda claims to have been sent for all men irrespective of their caste, colour and tribe, for the Vedic God is a universal and not a tribal God like Jehovah: God says "As I have given this Word, which is the word of Salvation for all mankind—for Brahmins Kshatriyas. Vaishyas, Sudras, women, servants, aye, even the lowest of the low, so should you all do, i.e., teach and preach Vedas." Yajur Veda xxvi. 2.

Compare with this what Lord Jesus Christ says to a woman of Canaan: "I am not sent but unto the lost sheep of the house of Further on He says: "It is not meet to take the children's bread and to cast it have a long of the whole world, calls Christ, Who is alleged to be the Saviour of the whole world, calls

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the Jews as children of God and the Gentiles as dogs. There are other passages too which go to show that the mission of Lord Jesus Christ was to reform the "chosen people" and that He was a national religious reformer.

Yours faithfully,

MULTAN.

KASHIRAM.

[Since you appear to know something of the New Testament, why do you carefully omit to quote the words which entirely disprove your statement that Christ's mission was to the Jews only? Go ye therefore, and make disciples of all the nations."—St. Matthew xxviii. 19. Christ's mission while he remained on earth was to the Jews, in order that He might afterwards make them His missionaries to all the world.—Ed., E.]

## EDITORIAL REFLECTIONS.

#### THE SITUATION.

No wise ruler will treat the deeply seated discontent of a great party, as he treats the fury of a mob which destroys mills and power-looms. (Macaulay)

Our Intelligence Department is very faulty. Only a Hindu understands a Hindu, but we watch Hindu unrest through Mahommedan agency, supervised by some half-caste Eurasian inspectors. The Government argues that the Mahomadon and Eurasian will tell the truth against the Hindu. They must know the truth before they can tell it, How can they know when they are not allowed to eat or mix with the Hindus?

(S. M. Mitra's Hindupore),

In spite of protests, declarations, manifestoes, petitions, deputations, assurances, interviews, and the letter of His Honour Sir Louis Dane, the Aryas are being persecuted by some short-sighted officials and discontent is being deepened. The Press Act has silenced murmurs and complaints, but it cannot be expected to control subjective processes, mental acts or heart-burnings. It appears that there The heads of administrations assure is a screw loose somewhere. our leaders that the fact of a government servant being Arya will in no way prejudicially affect his official career but some local Hazurs egged by the counsel of ap ke wastes and jo hukams, and under the sporofic and narcotic influence of peptonised pills and sugar coated tabloids of information prepared in the grand laboratory of the C. I. D. under the direct supervision of Mohammad Buxes and Alla-Dins— Head Constables and Sergeants—are acting as if the Arya Samaj had been proved and declared to be a seditious body. Aryas are subjected to unreasonable harassment and undeserved indignities. They are treated as outlaws. They may be insulted, abused, vilified, and reviled with impunity. Rowdies of all communities have taken into their head to think that an Arya is fair game and his church a legitimate target for foul-mouthed oratory and obscene eloquence. We do not mean to say or even to suggest that British officials are directly or consciously responsible for this outrageous behaviour of minions and myrmidons. No Britisher however sun-dried and devoid

of sympathy he may be can ever descend to such depths. But the impression has gone abroad that the Arya is under a cloud and his persecutor has only to invent a story against him to put the vigilant and temperamentally impartial District officer off his guard. Unfortunately the active hostility of some officers and the supineness and indifference of others, when the Aryas smart under the sense of an iniquity perpetrated by their enemies, lends countenance to this view. Since facts are more eloquent than luminous discourses and philosophical dissertations, we proceed to state them in chronological sequence.

I

The Officer Commanding of a Brigade in the Punjab has issued the following order.

All ranks are forbidden to attend the meetings of Arya Samaj or any other political body.

And this in the face of the Queen's Proclamation and King Edward's pledges! Poor "Colonel Ironside"! We wonder if he can distinguish politics from Adam!

II

A first class Hospital Assistant in an Indian Regiment was asked by his medical officer to resign his post and the latter in order to save his subordinate all further trouble very graciously prepared the following draft in his own hand-writing.

To,

THE SECY. OF THE ARYA SAMAJ

SIR,

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I hereby resign my membership of the Arya Samaj and I shall be greatly obliged if you will acknowledge the receipt of this letter of resignation and will inform me in writing from what date my name has been struck off the list of members of the Arya Samaj.

Yours faithfully,

The following representations submitted by our brothown was asked in so many words by the property government which is pledged to religious neutrality to abjure his church or to

forego all rights enjoyed even by people professing animism and other lowest forms of religious belief speak for themselves.

FROM

1st. Class HOSPITAL ASSISTANT

To,

THE MEDICAL OFFICER

SIR,

I most humbly and respectfully lay before you the following few lines for favour of your kind consideration and forwarding to the proper authorities if you consider necessary.

I have pondered deeply over your verbal orders and the draft of the letter addressed to the Secretary of Arya Samaj... which you so kindly gave me. I beg most respectfully to say in reply that as I am an Arya Samajist by faith since my childhood with all my family members, it will be acting against my conscience if I send in my resignation from the membership of that religious body.

I further beg humbly to urge that as all Government servants are allowed complete freedom in religious matters, you will very kindly see your way to reconsider the matter and graciously to withdraw the said order, for this act of kindness I shall ever pray.

I beg to remain
Sir
Your most obedient servant
Ist. CLASS H. A.

FROM

IST. CLASS HOSPITAL ASSISTANT

To,

THE MEDICAL OFFICER.

SIR,

In commention previous petition, in obedience of your to-day's verbal orders I most humbly beg to submit my resignation

from my service, because I cannot conscientiously sever my connection with the Vedic Church (Arya Samaj) of which I am a member from my childhood.

I beg to remain Sir,
Your most obedient servant
......
Ist. Class H. A.

The resignation brought the Medical Officer to his senses and the matter was dropped.

#### III

The Rohtak District has recently been proclaimed under the Seditious Meetings Act. The reason is unknown. The public is in the dark. Our usually well-informed contemporary of the *Punjabee* suggests that it may be due to the Shuddhi movement. But when we consider that three fourths of the inhabitants are Hindus and that no Shuddhi on a large scale has ever taken place in the district, the conjecture falls to the ground. His Honour Sir Louis Dane attempted an apology in the Imperial Legislative Council. We have carefully perused the speech. It is full of vague hints and suggestions, but no bold statement of a case.

There are some facts, of course, which require to be stated so that the public may arrive at its conclusions independently. The Arya Samaj propaganda has been vigorously pushed on in the district for the last two years. Thousands of Hindus have been converted. There are numerous branches of the Samaj in the district. The Arya Samaj preacher has often come in contact with the orthodox Hindu priest for his strong, incisive and cutting denunciation of Idol-Worship, Shradha, and hereditary caste. Scores of religious discussions have been held, but never has there been a breach of order or disturbance of the public peace. One reason of this may be that the combatants have relied upon the traditional love of peace of the Hindu Jat and have never applied for the assistance of the police. Mohammadans have been severely left alone by Arya Updeshaks in this compaign and that for a very simple reason. The Arya is never aggressive in his conflict with the Muslim. Only when the Muslim er attacks the Shastras and seeks to transcription of Islam, the Arya Samaj is roused to activity and strikes hard blows and vigo-

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rous strokes. The Muslim who now boasts of "political importance" instead of pursuing the controversy feels that his newly-acquired vanity has been wounded and foolishly believing that he is an ally of the British while the poor Arya is a subject marches prancingly to the Lord of the District and poisons his ears against the Arya seditionist. He forgets his Koran which teaches

"Fight against them who believe not in God, nor in the last day, and forbid not that which God and his apostle have forbidden and profess not the true religion, of those unto whom the scriptures have been delivered, until they pay tribute by right of subjection, and they be reduced low (chapter IV)"

and taking isolated passages from Manu which enjoin punishment on those that deliberately wound the susceptibilities of a majority of their fellow subjects and do not penalise the profession of any form of belief tries to convince the unwary Englishman that the Arya Samaj is a re-actionary movement intolerant of unvedic faiths and foreign rule. The young Civilian falls into the snare and does not pause to consider that the Manu Smriti is not the work of Swami Dyananda or of any one of his followers, that it is believed in by 200 millions of Hindus, and that it is cited and accepted as an original authority on Hindu Law by British courts. This sort of subterranean activity has, we have reasons to believe, been carried on in the Rohtak District also. As we have stated above, the Arya is never aggressive for he has not yet entered upon a campaign of a wholesale conversion of Mohomadans. The Mahammadan is preparing himself for this contigency by these subterfuges.

Though there is no acute religions conflict between the Arya and the Moslem in the Rohtak District, yet the spirit of Pan-Islam is abroad and the Mohammaden is taught by some pseudo religious leaders to regard every Arya as his natural enemy no matter whether he has afforded any cause for provocation or not. We are not prepared to commit ourselves to any definite expression of opinion. We have stated some facts which have not yet seen the light of the day, for no opinion can be formed with regard to the causes that have led to the proclamation of the district unless all the factors in the situation are duly considered. We have no doubt suggested a new line of thought and indicated a possible solution of the mystery. To this we have been ied by a present of the following correspondence.

SIR,

## THE DEPUTY COMMISSIONER ROHTAK.

Most respectfully I beg to bring to your kind notice the following facts hoping you will take proper action.

On the 7th instant it was proclaimed by beat of drum that all the books bolonging to the religion of the Arya Samaj have been forfeited and confiscated to His Majesty. So far as I am informed no such order has been issued by the Government and I am afraid the enemies of the Arya Samaj have done this mischief by misrepresenting the Government notifications proscribing certain newspapers and periodicals having no connection with the Arya Samaj. Such a proclamation is likely to bring the Arya Samaj into hatred and lead the people to think the Government considers the Arya Samaj as a seditious body. Such a feeling may involve the Arya Samaj into serious difficulties and may give rise to various criminal proceedings. Therefore it is our most earnest request that if there is in fact any such order of the Government as has been proclaimed you may kindly issue directions as to what should be done with the books contained in the Library of the Arya Samaj here and if there is no such order of the Government as has been proclaimed the former proclamation be contradicted by a counter-proclamation and the mischiefmonger who has caused that proclamation to be made without the order of the Government be properly punished. Such an action will give great satisfaction to a class which is carrying on its mission in the most peaceful manner.

I have the honour to be

Sir,

Your most obedient servan-

NYADAR SINGH

President And San

Dated ROHTAK June 13. 1910

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No. 29 1910

FROM

#### E. A. A. JOSEPH ESQR

Deputy Commissioner

Dist. Rohtak

To,

#### LALA NYADAR SINGH

President Arya Samaj

ROHTAK.

No. 896

Dated June 13, 1910.

SIR,

In reply to your letter No. 6404 13th instant, I have the honour to state that I am unaware of the existence of any Government order forfeiting all Arya books to His Majesty, and have authorized no proclamation of that nature.

I have &c., Sd. CHELA RAM

for Deputy Commissioner.

Just mark the pre-eminently unsympathetic tone of the reply. It is gracelessly brief, remarkably formal, studiously constrained and bears marks of a studied desire to omit all expression of fellow-feeling. There is no promise to punish the wicked man who was responsible for the mischievous and lying proclamation or even to inquire into the affair, no expression of concern for the mental agony caused to Aryas, no statement of the beneficent intentions of the Government with regard to rengious neutrality. It almost seems that the "experienced" efficer was constrained to pen a reply while conscious all the

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time that he would have been mightily pleased if instead of being under the painful necessity of allaying apprehensions, he had been in a position to confirm them. One is reminded of admissions grudgingly and reluctantly made by Mr. Brodrick when nettled by a recalcitrant M. P.

What a beautiful demonstration of "sympathy" on which Lord Morley waxes so eloquent and of "humanity" with which the bureacracy is credited. If the intentions of His Gracious Majesty, his noble-minded Secretary of State, his good-natured Viceroy, and the sympathetic provincial sataraps like Sir Louis, are to be fulfilled, the bureacratic machinery should be re-adjusted and greased with the oil of sympathy and humanism.

#### IV.

Mahatma Munshi Ram, the venerable Governor of the Gurukula went to Dharamsala Hills a few months back to recruit his shattered health. He also contemplated writing a book on the Patials Imbroglio if his health permitted him to undertake literary work But was not sufferance the badge of the tribe of which he was the head. What mattered it, if Sir John Hewett had assured him in an interview that he was a holy man and a recluse about whose mission the Government did not entertain the slightest suspicion. What mattered it, if important officials knew him personally and admired him. What mattered it, if his powerful voice had always been raised on the side of law and order and if in the past he had courted obloquy and suspicion on the part of his countrymen for refusing to misdoubt the intentions of the Government and resolutely standing by it in tempestuous times—curbing the youthful ardour of his lieutenants, solacing the wounded pride of old veterans, hushing the murmurs of victims of suspicion, and counselling moderation sobriety and patience all around. The "guardians of law and order" must have materials for their secret diaries. He was subjected to harassment in his railway journey and when he reached Dharamsals he found strange and unwelcome visitors lounging and sneaking about his place of residence. His correspondence was tampered with and a strict vigilance was kept over him as if he was a member of minal tribe. The correspondence which we print below nardly to quires any comment.

Th

To

The 15th of June, 1910.

#### THE DISTRICT SUPDT. OF POLICE

DEAR SIR,

I came here for a change because the state of my health required it. I also intended to devote my spare time here to the preparation of a book which had already been notified if there was any improvement in my health. I learn that a subordinate of yours has been trying to fish information about the contents of the book which I am supposed to be writing from my friends, giving out that the same was required for a report to you. I am sorry the man has been beating about the bush for an information which he could have easily got by coming straight to me. My health has not so far permitted me to work upon the book here, but the accompanying notice which has been freely distributed will give you an idea of the contents of the work which I hope to take in hand so soon as I improve in health.

If any other information about me is wanted, I request you to kindly write to me direct. This will save unnecessary misunderstanding.

I Remain
Yours Faithfully,
MUNSHI RAM JIJYASU

#### AN IMPORTANT BOOK.

## The Arya Samaj and its Detractors. A VINDICATION.

At this moment the Arya Samaj is the one Dharmic movement which is the cynosure of all eyes in India. Its organization and acheivements are the best talked of, of all the present-day movements in our country and it will not be an exaggeration to say that the theme of its exploits has reached the farthest corners of the civilized world.

#### 60 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

But how many educated people are there who understand anything about its aims and its method of work?

Even in India, the home of the Vedic Dharma, the Arya Samaj is the most misunderstood religious movement of the time: how then can we blame the foreigners who learn everything about it through the jaundiced eyes of a prejudiced Anglo-Indian Press!

While the soul-elvating teachings of the Arya Samaj have lifted thousands out of the depths of ignorance and superstition, the unrivalled success of its Church has aroused the jealousy of lakhs of bigoted sectarians, who are trying to crush this infant institution by sheer misrepresentation and calumny. The celebrated Patiala case was only the final outcome of all these hostile efforts and the speech of the Procecution Counsel in that case is an epitome of the argument urged from time to time by the detractors of the Arya Samaj against its followers and their literature.

It is intended, in the above work, to give a detailed account of the Patiala case and after giving a verbatim report of Mr. Grey's notorious speech, to expose its misstatements and fallacious arguments; and to give a short history of the Arya Samaj movement, together with some of the principal incidents in the life of its founder. The teachings of the Arya Samaj will also be examined in the light of hostile criticism and its claim upon the attention of the educated community of the whole world will be prominently brought forward.

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MUNSHI RAM JIJYASU,

C/o The Manager,
THE PEOPLE'S BANK BRANCH.
JALANDAR CIT.

24th June, 1910.

DEAR SIR,

It is very good of you to send me the prospectus of your book, which you propose to publish. I trust that the climate of Dharamsala will benefit your health and that you will be soon in a position to proceed with your work; that it will be conceived in a spirit of fairness and moderation and that in your criticisms of others, who may appear to you to have interests in opposition to those of your cause, you will endeavour to be just.

I notice that the Patiala case will be discussed in your book. This will involve some notice of Mr. Warburton and his labours, and I would suggest that two things may be borne in mind in connection with Mr Warburton:—Firstly that he is not a European, but a pure Asiatic and, 2ndly, that he has the reputation, and a well deserved one, of being one of the finest detective Police Officers ever known in this Province.

"Warburton da Sundia Namchor jawahiran Sog tamam."

There are very many of your countrymen who have a high regard for Mr. Warburton.

I have heard a good deal from my friends in Multan of the good work that you have done at Hardwar. The conception of your Gurukul College was a very fine one and I may say, that, from what I hear, the whole scheme is an admirable one. Shortly before I left Multan, I visited the Gurukul at Dera Budhu and I have nothing but praise to say of that remarkable little institution.

As regards Police enquiries about the movement and doings of individuals, I may mention that I made a stay some few years ago, at a large town in Germany and I had to give full particulars about myself, in writing, to the police. Similarly, in Paris, a little over three years ago, the Police had authority to demand from me, in writing, my identity and business. Here in India the liberty of the individual is much greater and the power of the Police much more circumscribed than in the countries of Europe and America.

I go it same detail with you as you are a known leading man in your community and much depends on your enlightenment, on your counsel and on the moderation of your views.

### 62 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

Live and let live means a good deal. Yourself as a social and religious refermer of eminence will I hope, in my district, never have to complain of want of courtesy or of undue interference by the police. I thank you for kindly permitting me to refer to you for information: but it will be as well to advise you that I am by profession a policeman. We too have our duty to do. We do not seek popularity with any class in particular neither do we wish to offend the susceptibilities of any one. We try to do the right thing for the public good, though what we do may perchance by annoying to some.

With a learned man like yourself? Verbum Sat Sapientis.

I am
Yours Sincerely

The Revd. Munshi Ram Jijyasu.

. . 27th June 1910.

DEAR SIR,

I thank you for your kind and courteous letter in reply to mine and for the valuable interesting information contained therein. I might, however, tell you that I already know all about Mr. Warburtons' antecedants having had to go through lengthy official files and other important documents in preparing myself for the gentleman's cross-examination for which, however, no occassion arose. I consider I know his strength and his weakness and as I have always tried to be fair and moderate in criticism of men and measures alike, I hope I will not depart from my previous course of couduct in this particular instance.

I thank you for your kind expressions of opinion about the Gurukula and myself. I also thank you for the well deserved rebuke which you have administered to me at the end of your letter. I admit it was rather silly on my part to ask a Police Officer to apply for information to the very object of his investigation.

Personally I have never felt the least inconvenience on account of Police Surveillance, but I do not want the rank and file of the Argumaj, who cannot all be expected to possess a philosophical balance of mind, to become grievance-mongers on account of the fool-

ishness of some of the subordinate Indian Police officers. This was the only excuse for my boldness in addressing you without previous acquaintance for which I hope you will excuse me.

I remain
Yours Sincerely
MUNSHI RAM.

Kotwali Bazar Dharmasala: The 15th June 1910,

#### THE POST MASTER GENERAL,

Punjab, LAHORE

SIR,

I came here for a change on the 9th of April 1910. I learnt that I was being watched by the detective Police. For the first fortnight it was alright with my Dak. But after that period I began to suspect that my Dak was being tampered with.

When I reached Dharamsala, a Hindu was in charge of the Kotwali Bazar Post office, but he was replaced by a Mahomedans shortly after my arrival. I kept quiet up to this time for fear of unnecessary botheration, but matters have come to a pass when it is difficult for me to remain silent. I have the following definite complaints to make to you.

- i. I am a member of a society called the Arya Pratinidhi Sabha Punjab whose head quarters are at Lahore. The Secretary of that society Dr. Parmananda says in his letter No. 722 Dated 27th Jeth i.e. 9th June 1910, that he sent a notice of meeting to me on the previous day. That letter reached me on the 12th of June but the notice has not reached me as yet.
- ii. One 28th April 1910 I wrote to the Secretary of the London School of Economics and Political Science asking for a Prospectus, because I wanted it for a young man in whom I am interested. In his reply Dated 27th May 1910, the Secretary says:—
  "I send by the same mail a copy of the programme of lectures and classes at this School of the University of London together with the

64 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

syllabus and time table of the special course for Indian students. The packet containing "the programme &c." has not reached me as yet while the letter was received on 12th June. I respectfully request the favour of your kindly instituting inquires about the same, if you think it proper.

I remain, Yours faithfully, MUNSHI RAM JIJYASUî

No. VI-2525

FROM

THE POSTMASTER GENERAL,

Punjab & N.-W. F. Province,

To

L. MUNSHI RAM JIJYASU,

Kotwali Bazar, DHARMSALA.

Lahore, the 21st June, 1910.

SIR,

I have the honour to acknowledge receipt of your communication No. nil dated, the 15-6-1910.

The matter will be enquired into at once and I shall communicate with you again in due course.

I have etc.

For Postmaster General, Punjab and N. W. F. Circle.

Kotwali Bazar Dharmasala The 23rd of June 1910.

To

THE POST MASTER GENERAL,

Punjab, LAHORE.

SIR,

Th

I am in receipt of your No.  $\frac{4645}{V1-2525}$  dated 20/6/13.1 thank you for your kind acknowledgement of my letter.

- ii. I have further to inform you that the packet containing the programme &c. alluded to in the letter of the Secretary of the London School of Economics and Political Science has now been received by me. It is, however, very strange that while both the envelopes bear the London postmark of the same date and time (i.e. May 27 10 B. 5-45 p.m.) the letter reached Dharmasala on the 12th June 1910, while the packet reached the same place exactly ten days later (i.e. on 22nd June 1910). I earnestly request you to inquire and kindly satisfy me on the point. If the packet was detained as suspicious on account of the envelopes containing the words "Political Science" on its face, I would like to enquire from responsible authorities whether "the London School of Economics and Political Science" attached to the London University is or is not a proper institution (in the eyes of the Indian Government) to send young Indians to.
- iii. I have not yet received the envelope containing a notice of meeting of the Arya Pratinidhi Sabha Punjab, Lahore.

I am forwarding to you with this letter both the envelopes from an inspection of which you will find that besides the London postmark they bear only three post marks each of the Dharmsala Cant. and Kotwali bazar post offices and of no other intermediate station.

I remain
Yours Faithfuly,
MUNSHI RAM JIJYASU.



THE CURURULA SAMACHAR

dense the and the second record the order of the day. It

Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

The Vacation.

been closed on account of the Annual Vacation.

The Primary Department will be closed for one month with effect from October first. Professors Balkrishn M. A, and Mahesh Charan Sinha M. Sc, have gone to Sindh to attend the anniversaries of some Samajes. L. Lachman Dass B. A, and Pandit Ralla Ram Shastri have formed a deputation and are collecting subscriptions in the Punjab. Professor Rama Deva has completely recovered from the nasty eye complaint and intends staying in the Gurukula for the vacation. He expects that his Arya Bhasha History of Ancient India of which about 400 pages have ready been printed will be out by the middle of November.

Professor Balkrishna having resigned, Mahatma Munshi Ram has been persuaded to emerge from his retirement and take up once more the arduous duties of Governor and Principal. We welcome him back to the big family which has never ceased regarding him its father and hope that it will grow and flourish under his fostering care and paternal guidance.

Heavy downpours are no longer the order of the day. We have occasional showers and drizzles and sometimes feel

The Season. the oppressive heat which humidity in the atmosphere causes. However we are much better off than the "toilers" in the plains below who look up to us with yearning glances.

\*\* The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.

It is advisable that articles sent to the Editor should be typewritten.

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Manager,
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The above book professes to be a modest contribution but is really a great deal more than a modest contribution towards guiding and assisting those who are desirous of taking on hand some industrial project or other. All questions regarding the industrial and economic aspect of India are dealt with in a practical spirit in the twenty-one essays that are printed in this Volume. The Author Mr. Palit was for more than four years Editor of the "Indian Economist." The book is fittingly dedicated to His Highness the Gaekwar of Baroda who is in the practical sphere, what the late Justice Ranade was in the theoretical, the apostle of industrial Swadeshi in this country. We have no doubt that the book will be found useful by all persons who seek light and guidance on Indian trade, industries and manufactures. The book is neatly printed on feather-weight paper and handsomely got up. For a Volume of 336 pages the price Rs. 1-8-0 is very moderate.

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. in a recent issue of the London Times refers-to the Wednesday Review as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

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Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated and October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written Wednesday Review which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive......... admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.F.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in this country.

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VOL. IV.

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WHOLE NO. 41

# Vedic Magazine

AND

## GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

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## Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मतु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV

KARTIC, 1967.

No. 5.

## ACTION, BOUND AND FREE.

This is a chapter of a supremely excellent book by Brahmchari F. T. Brooks "The Gospel of Life" which is in press. Brahmchari Brooks is a learned and pious man who has devoted years to the study of the Gita references to which will be found in the footnotes. We have no doubt that when the books is out, it will command a wide sale. Ed. Vedic Magazine

Man's Choice. does not lie between acting and not acting. It lies between acting like a galley-slave Man's Choice. and acting like a Man.

The deliberate taking up of action by one who clearly realises this is Karma Yoga -the setting of one's shoulder to the

<sup>1.</sup> v. 2 iii, 4, 8; iv, 19-24; vi, 1; xviii, 9.

<sup>2.</sup> Karma Yoga simply means the 'taking up' (yoga) of 'action' (karma—v, 2; xviii, 9), as opposed to the 'giving up of

World-Wheel<sup>1</sup>. It means the passing of the danger-point, the point where the collapse of separate selfish motives<sup>2</sup> may by confusion<sup>3</sup> be mistaken for a signal to desist from Act<sup>4</sup>.

Now, while the collapse of separate selfish motives marks the end of an agelong disease, the half-formed desire to cease from Action threatens an insidious relapse. Hence the Master's double

action' (karma Sannyasa—v, 2; viii, 7, 8). Of course the ordinary man's activity is not the 'taking up' of action—not in this sense, at least. It is being carried away by action—quite another affair. Hence karma yoga comes to denote only that sort of action by which the man is not carried away (apa hrta, 'snatched away, unpoised'—ii, 44, 67), i. e. action in a state of inner Poise (ii, 48, 64-66); and yoga comes to mean poise, Self-centredness, the being linked up, knit together, at-one, on longer scattered after prospects (Ko. iv, 14; cf. BG, xviii, 66). Karma Yoga may thus be defined as action without personal motive (whether hope or fear), i. e. impersonal action. It also connotes, by extension, the attempt to act impersonally, the gradual training of oneself in the Royal Art (ix, 2) of Impersonal Action.

- **1**. iii, 16. **2**. i, 32, 35; ii, 5, 6, 8.
- 3. ii, 7, 52, 53, xviii, 60, 72.
- 4. i, 46; ii, 9; xviii, 58, 59.
- 5. Usually called vairagya, lit., 'dis-passion. But this term emphasizes only the feeling, or motive (yoga) aspect. From the cognitional (sankhya) point of view, vairagya may be defined as the recognition of the inadequacy of sense and mind to solve the problem of existence—a necessary prelude to...that blessed mode

In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened" (Wordsworth)

This cognitional counterpart of vairagya may be connoted by the term asammohah, freedom from the glamour [of mind and sense] (x, 4). See part II.

mood, hailing the one with joy', urgently warning against the other'.

I have deliberately used the words "separate selfish motive", for selfish motives there

True Self-ishness... must be, else no motives. Selfishness is an unavoidable as self. Yet there is self, Self, and Self's, likewise selfishness, Selffishness and Self-ishness. 'Selfishness' being usually taken to connote the pampering of the falsest 'self' of all, 'unselfishness' has, by contrast, come to connote the denial of that false self, 'self-sacrifice.' But as the pampering of the false (shadow) means the denial of the true (Light) so must the denial of the false imply the 'pampering' of the true—let us rather say the worship of the true, allegiance to the true. Hence is unselfishness true Selfishness, and the Power that impels thereto, Man's true Desire.

That vairagya should be no pretext for inertia is clearly implied in vi, 35, where we are told that vairagya and abhyasa (exertion), combined, form the only Path to Mastery (cf. V, 2)

"...That serene and blessed mood
In which the affections gently lead us on
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul
While with an Eye made quiet by the pow'r.
Of harmony, and the deep pow'r of Joy.
We see into the Life of things."

<sup>1.</sup> ii, 10, 11. 2. ii, 2, 3, 4-8, 16; xviii, 56-60. 72.

<sup>3.</sup> xv. 16-19. See Part II.

<sup>4.</sup> satyah kamah (Chho, VIII, i, 6); atmana kama (Brho II. iv, 5); dharma-aviruddha kama (BG, vii, 11):—the 'affections' spoken of in the immediate sequel to the lines of Wordsworth quoted in a previous footnote.

Like 'self', like motive: "Whate'er his faith, the same is he²." That is why K a r m a...ushering in True
Self-hood.

Yoga, the passing from falsely selfish motives to truly SELF-ish ones³, marks the transition from false selfhood to true⁴.

Now one cannot grasp one's 'self', but one can analyse, influence, encourage or discourage, and ultimate!y rule one's motives. As wrong motives gradually make way for the One Right Motive, Universal Good⁵, the prevailing wrong notion of self gradually melts away. It goes where darkness goes when light shines forth 6.

Of course this 'True Desire' may be more clearly connoted by 'aspiration' or some such term. The *muni* or 'aspirant' of vi, 3 is one in whom the 'true desires' are being quickened into birth.

This True Desire will in its turn fall into two ('truer' and 'truest') according as it centres in Self or self, i. e., in the individual immortal soul, or in the common self (sarvabhuta-atma, v, 7—of. iv, 35, 41 etc...). The latter alone means absolute Salvation, and is the ultimate aim of all upanishad-Teaching. The former is dealt with in BG., xvi. It deserves the name of 'far-sighted selfishness' rather than unselfishness. It is the doing of good for the sake of one's own ultimate individual good. The necessary transition from this second stage (Self-ishness) to the third and final one (self-ishness) is clearly indicated in xvi, 22. Morality (xvi, 23, 24) leads from the 'lower' to the 'higher', from self to Self. Upanishad (the Mystery-Teaching Chho III. v.) leads from both self-and Self to self. See Part II.

- 1. Emerson's definition cannot be too often repeated; "The Consciousness in each man is a sliding scale which identifies him, now with the First Cause, and now with the flesh of his body."
  - 2. xvii, 3. 3. e. g., loka sangraha, iii, 20, 25.
- 4. iv, 38, where yoga must be taken to mean karma-yoga. There is no other in a Universe of Action (v, 11). Jnana and Bhakti are but the inner (consciousness and motive) aspect of the same.
  - 5. Sarva-bhuta-hitam, v.25; xii, 4.

6. x, 11.

Thus Karm Yoga comes to mean, negatively,

Karma-Yoga the elimination of selfish motives.

Selfish motives are connoted by the terms karma-phala and sanga.

Karma-phala, action's fruit', simply means personal gain, of whatever kind; sanga', 'sticking, cleaving, adhesiveness,' means the inability mentally to dissociate one's own separate self from the prospect of consequences, the careful weighing of which characterizes all rational action'—the inability to think and plan impersonally.

Thus, not being motived by karma-phala or personal gain<sup>3</sup>; acting without sanga<sup>4</sup>, i. e., impersonally—such the negative definition of Karm-Yoga.

But the elimination of wrong motives is not enough.

Negative precept is broomstick

b. Positively. morality at best—fit but to clear the way for something positive. That something positive is Sacrifice<sup>5</sup>, loka-sangraha, 'the draw-

<sup>1.</sup> Verbal root sanj, to stick, adhere. Adj. sakta, 'stuck' attached.

<sup>2.</sup> There can be no greater error than to imagine that K a r m a Y o g a means acting without regard for consequences. Such action would be tamasic, irrational (xviii, 25), tending to sheer degradation. Yogah karmasu kaushalum, 'Y o g a [is] efficiency in deeds' (ii, 50). It is not the consequences that we have to disregard, but merely the consequences to our own self—an infinitely harder task, requiring gradual mastery of the mind (vi, 36), not recklessness.

3. ii, 47.

<sup>4.</sup> a-saktah, 'detached', ii, 48; iii, 19; iv, 20 where both expressions coalesce in tyaktva karma-phala-asangam, 'having cast out the sanga (sticking) to karma-phala.'

<sup>5.</sup> Yajna, iii, 9, 13, 16; iv, 23, 24, 30,33. Cf. ix, 26, 27; xviii, 46.

ing together of Creation into One<sup>1</sup>; that something positive is LOVE<sup>2</sup>.

Now what happens when a man begins to practise Karma-Yoga.

Till then he was himself [his limited, personal self] the goal of all his undertakings. He Binding. never undertook anything without mentally projecting himself forward 3 as the recipient of the train of consequences conjured up in thought by him. Imagination4 being the power that moulds destiny, the man imagining the results for himself, predestined himself for the results, fatally bound himself up with the results (whether they were what he had fondly imagined, or not.) And so, causal concatenations of linked events, initiated by him with himself for goal, had constantly to be received, absorbed, neutralised by himself at the other end. No, image exactly expresses this, but a slight stretch of the imagination may enable one to conceive a sort of 'Wonderland' or Dreamland tennis-player sending off endless balls (some fast some mighty slow—yet sure) while wishing to receive them himself in the other court. The force of his own wishs wafts him over as if by magic at the right time, so that he is constantly compelled to receive and somehow neutralise (unless he prefers to send them off again . . da capo) the impact of balls erstwhile set flying by himself. The man, at the initial moment, through the

"In all his undertakings, free From selfish forethought's moulding pow'r."

<sup>1.</sup> iii, 20, 25-26.

<sup>2.</sup> Read together ix, 11-14, 29; vi, 31; xii 4, 13-19; viii, 22.

<sup>3.</sup> Through sanga, defined above.

<sup>4.</sup> Sankalpa, 'forethought,' vi, 4; 'thought for self,' vi, 24; also iv, 19, of which the first half may be rendered thus.

**<sup>5.</sup>** v, 12. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

'pro-creative',' power of his imagination binds his action, i. e., limits the ultimate benefit thereof (as imagined) to himself. It is no free gift of energy drawn forth from inner realms for the uses of the world. Well his self-bound action binds... himself. That is all. His selfish forethought intercepts his action from the start, and his self-intercepted action fatally intercepts him,—for 'better' or or for worse, cloying with sweets that pall at end, or scorching with the hell-fire of merciless self-chosen, self-inflicted pain. "As a man sows, so must he reap."

Think of a man engaged in hurling forth continual streams of energy from the centre of a sphere of perfectly elastic surface

<sup>1.</sup> i. e,, 'Carrying forward', sam-kip, the root of sankalpa, means at the same time 'to imagine' and 'to determine'. "Is fit," kalpate (ii, 15), means at the same time is 'destined,' is 'determined', 'bound', 'predestined' (by his own previous exertion). term, in xviii, 53, has been translated 'cannot help becoming.' moment of imagining is the moment of choice. Attainment is mere consequence. "But we all, beholding as in a mirror the glory of the Lord, are transformed into that same image from glory to glory." (Paul II, Cor., iii, 18) Chho, III, xiv; Brho IV, iv, 5, 6; BG, viii, 5, 6; xviii, 3. The deeper aspects of creative imagination appear only in the yogi, the man who is yukta, 'poised', in whom Budhi, the spiritual sense (see Part II) has become manifest (ii, 66; xv, 10, 11). Our Book then calls it bhavana, the 'power to cause to be,' saukalpa denoting selfish imagination in all three instances cited (iv, 19; vi, 4, 24). Brahmacharya (vi, 14) is ceasing to 'procreate', i. e. ceasing to carry forward selfish separate existence mentally, ceasing from selfish forethought (sankalpa)-not mere abstinence from sexual intercourse, as usually understood.

<sup>2.</sup> Good done to others as a mere intermediate means to one's own good, can bear no permanent fruit. It reacts on the doer and... is cancelled. It brings him no nearer to his final goal.

<sup>3.</sup> v, 12.

<sup>4.</sup> The 'Auric Egg' of the Secret Doctrine.

which surrounds him on all sides and shuts him off both from and in God's Cosmic Life, just as the membrane's shuts the fœtus off both from and in its mother's organism? Whatever he sends forth impinges on that surface and rebounds, returns to him to be in part absorbed and thereby cancelled (a lesson mastered), in part sent back, refused, but sure to 'call again' (his partial failure.)

Lower a cylinder into a stream and drop stones in the centre. The waves raised by each stone in turn are intercepted and rebound to where they started from, thence to the periphery once more and back again, slighter each time, until after a few more oscillations they have sunk to rest. But meanwhile other stones have raised fresh waves—an endless complication of ripples crossing ripples, forth and back, a skein close-tangled past unravelling, yet where not a single *loose end* can be found. All starts from him finds him out at last, or soon or late.

Such the karma of the selfish man. 'Vain action,' it is called—"He lives in vain<sup>5</sup>.''

<sup>1.</sup> iii, 38, 40.

<sup>2.</sup> We may call this his complex, growing, self-imposed notion of himself—the mementry shifting limit mistaken for itself by the self-conscious Essence which it limits.

<sup>3.</sup> Whether after the lapse of moments, lives, or mons, matters little to the timeless SELF.

<sup>4. &#</sup>x27;Mis-selfish' would be a truer epithet, for he constantly misses himself; while running after what seems something else. And when he catches it he finds that it is nothing but 'himself,' at bottom: there's no more in it than what he put in to start with—and that was always his, hence scarce worth running after. He is like a dog who, glimpsing something like a sausage, vows to dine off it and after a wild chase, in splendid appetite, closes teeth on...his own tail. He cann't dine off it without dining it off him—a sorry fix.

<sup>5.</sup> iii, 16; ix 12. Yet not in vain, since selfish action gradually leads up to its own tessation, and that is the surest sign

Now when the man has had his fill of shallow, narrow 'selfishness,' and grows 'unselfish' (sympathy or deeper, broader,

more organic selfishness the symptom), you may conceive the cylinder as wearing out. The man grows tired of thinking of himself, of planning, calculating for himself, of vainly setting his own self athwart the prospect. His prison must wear out, in parts at first, its purpose served. It must wear out by slow degrees as the winged Spirit grows to ripeness in the shell. Little by little, more and more of that divine, remember, even-cre-ative energy (always divine remember, when most abused) is free to pass, to radiate and to mingle with the cosmic Stream.

While the man's energy (or what he was allowed to fancy his) was bound by his own selfish 'aura', it hampered him unceasingly, pouncing on him at every turn from every quarter of the seeming-infinite, self-consolidated Space<sup>2</sup> that hemmed him in. What could he know of Freedom?

But once he lets his energy pulse freely forth, postulating nothing for his own self as apart, craving nothing, asking nothing, wishing Good all round<sup>3</sup>, content to go on

of Wisdom's Dawn (ii, 11). But quite in vain in the sense that its ultimate result is not what the selfish man expects of it. No man acts selfishly in order to become unselfish, yet that is what the hidden Mover in him is steadily driving at, the while the outer man pursues his loves and hates. Self-cancelling action, one might call it. At the same time it is the gestation of the Power of Divine Act in us. 'Vain' while it continues, yet not vain in that it tends to cease, and must give birth to Wisdom in its death.

<sup>1.</sup> i.e. by his sankalpa, by his own mind-created (iii, 34,-37-41) conterfeit of God's Creation, within which he has been living, spell-bound (vii, 13, 15, 27; ii, 52), thinking it to be the Universe. See part II.

<sup>2.</sup> Brho, I. iii, 10. 3. iii, 20, 25; xi, 55; xii, 4, 13.

doing so as long as LIFE lives on,—he grows into a Radiant Centre of Cosmic power. From God his Action henceforth springs—not from 'himself' (he knows it now)—to God it sweeps back as a mighty Wave (one amongst many) bearing along with it some of the garnered fruit of æonian cosmic harvests

Whoever sets his Power free has freed himself. This is true absolution; this alone is being absolved. None but the ungrudging Servant holds the Key to Perfect Mastery. Once he craves no other wages, God's own SELF is his. He need not even ask for it. Truly is the Labourer worthy of his hire! Whatever we may claim, the Master gives, but once we cease to claim, he gives... HIMSELF. When shall our clamour cease?

[Again an orgy of metaphors!—Well, the more, the merrier. No simile, let us repeat it, can express the truth it hints at. A simile is at best a tool of no intrinsic value. Yet it may serve a precious purpose as a stirrer-up of trains of thought—a sort of worthless stick picked up to stir some priceless mixture. Let it be wiped and thrown away when done with.]

<sup>1.</sup> Tenyson's 'Wages,' p. 239.

<sup>2.</sup> v, 16, 17; xv, 4, 5.

<sup>3.</sup> The consummation hinted at in ii 72; iii, 7, 8, 10, 11, 19; iv, 9, 10, 16, 23, 24, 33; v, 24, 25, 28, 29; xi, 54, 55; xv, 20 and other passage too numerous to be mentioned.

<sup>4.</sup> The transformation of the aura of the ordinary man into that of the Arhat, in C. W. Leadbeater's 'Man Visible and Invisible' (see Plates) is nothing but a picture-symbol of this loosing of man's Active Power—rather, of God's Power in Man.

<sup>5.</sup> See Part II, ', The Forgiveness of Sins' (Index).

<sup>6.</sup> ii, 64, 65; iii, 7: iv, 39, 41; ix, 26-28.

<sup>7.</sup> iv, 38.

<sup>8.</sup> vii, 20-23; ix, 20, 21, 23-25.

<sup>9.</sup> vii, 18, 19; ix, 22, 28-34; x, 8-11; xi, 55; xii, 4, 6, 7; xiv, 26, 27 etc.

# The Lives and Times.

OF

Sikh GURUS.

AND.

After.

Bacon in his essay on studies says "Histories make men wise; poets witty; the mathematics subtle; moral grave; logic and rhetoric able to contend." The Hindus have been studious students of the above and other abstruse subjects except that of History. To us the whole world and what happened over it was "Maya" and it was worse than useless to give an illusion the honor of a perpetual record. We made the illusions more illusive by turning them into allegory. The indifference to our own History afortiori, made us neglect the History of other people we came in contact with as friends or foes. Abeunt studia in mores: Studies pass into the character. We were what were our studies, our studies made us learned, metaphysists, mystics, moralists, warriors, heroes, nay they made us everything but practical, politic and patriotic. The Hindoo mind is deficient in those qualities which the study of History has evolved and developed in other nations. Devotion to abstruse studies in the abstract and pious disdain of subjects pertaining more to the things of the world below than to the spiritualistic airy castles above, rendered the Hindus inferior in practical ability to men of lower quality and actuated by much less elevated sentiments than theirs, the neglect of historical studies and the consequent failure to guide our steps in the onward march of human progress in the light of past experience, made us commit the same mistakes, fall into similar snares, tumble into identical traps. Our indifference towards practical studies deprived us of an antidote to the overdoses of spiritualism, mysticism, and metaphysics. The result was inevitable. We have been an inert mass of humanity and inaptitude and apathy have been our characteristics. The evolution and progression of other nations is coeval with our involution and retrogression. We fell whilst others rose. Similar and sometimes the same difficulties confronted other nations. They fought and triumphed whilst we struggled and fell. Other nations learned to glory in their success and we acquired the shamelessness to exult in our degradation. We were so passive and spiritless that political disruptions in and around India failed to turn our attention to national advancement. Our hypnotic spirituality induced national torpor. We sought happiness and salvation in the realm of faith and fantasy, in the world of imagination and dream. We drowned ourselves in the divine. We filled heaven and earth with spirits and supernatural non-being, and in the fascinating world of legends, stories and myths; of saints, ascetics and imiracles, we forgot the real world of the "Survival of the fittest." We withdrew from real practical life, making the realm of fantasy our fatherland and heaven our home, and allow ed other people to cut the ground from under our feet.

Such are the literary causes which account for our easy subjugation by Moslems and reconciliation even with the oppressive rule of fanatic and intolerant tyrants. There were causes many and various, religious and social over and above the literary which made the Hindus feeble, superstitions, disunited and inert. The priestly hierarchy with its hard coils of caste, food taboos, rites and rituals, had literally vanquished and unmanned the sturdy masses. Then came the turn of the haughty oppressors themselves,—the higher castes. These Hindu-hating Hindus unsupported by the masculine masses fell prostrate before the handful of Moslem invaders just as falls the effigy of Ravana when ropes are cut which

held it. The story of our struggle to stem the tide of Mohammadan onrush shows that higher castes had to bear the brunt whilst millions of the down trodden lower castes remained unconcerned. Almost all our virtues were passive. We learnt the art of obedience and sycophancy in no time.

Our own notions and ideals helped the Moslem invader to tighten the grip and made us a prey to policies and tactics.

We have one great quality—a quality which has stood the test of time and trouble. With wonderful tenacity we have retained, down to the present time, the religion, the institution, the literature, the asceticism, and spiritism, and in short all the forms and theories, which inspired and ennobled our character or crippled and broke the moral and productive force of the nation. No matter how many wars spread death and desolation over the land, no matter how many Muslim conquerors put their iron heel on our necks, no matter how many fanatical despots oppressed us, the Hindoo principles and character survived all changes and withstood all oppression, persecution, and attempts at forcible conversion. We possess a force of endurance which could not be broken by any outside power. We bowed under dominion without being broken in character.

The tide of time has swept away the Afghan, the Khilji, the Tughlak, the Lodhi, and a host of minor raiders who ruled and robbed India. The mighty Moghal has passed away. The splendour of his court has vanished, the power gone, and the sceptre broken. Now is the turn of quite a different people to rule over India, incomparable in any respects with the despots gone by. With the advent of British rule in India, there came a change as all things human change. The progressive influence of British rule has developed new and sterling qualities in the Hindoos. Benefi cient British rule has made Indian nationality a possibility and

the Hindus are becoming nationalised. None of the advantages we derive from the present regime equals this one. Unpatriotic Hindus are generally spoken of as de-nationalised. It is more correct to call them unnationalised.

Amidst all the blessings and benevolence of British rule, the Hindus are face to face with problems concerning their very existence. Our inherent passivity and religious social incoherence have become more acute. Our philosophy of fatalism, opposed as it is to individualistic self-assertion necessary to success in the struggle for existence, still stands in the way of the realisation of civic ideals. We have Theosophic Gurus who teach Hinduism to Hindus, and have-very kindly indeed-taken to dozing the over-dozed Hindus with spiritualism, mysticism and white and black magic. Idolatory, hierarchy, caste restrictions, food taboos are mildly encouraged and prevented from being obliterated. Our social degeneracy has developed into the more malignant form of social hypocrisy on the one hand and subversive social vagaries on the other. Our dealings with the rival communities are still marked by a simplicity derived from ignorance of ideas and ideals which sway their minds. Our want of knowledge of their true nature and characteristics has over again exposed our impractical and impolitic disposition. We have not understood the true import of the fact that Indian Mohammadans ceased to be Hindus in Mohammandan times but have turned Mohammadans only recently. We not only ignore but actually sacrifice our own interests, sentiments, and principles to please others. The impolitic Hindu politicians, though adepts in building Nationalistic airy castles, are indifferent to the dangers which beset their own community.

We are not at all ashamed to wish success with all our

heart to the Christian Missions. It is more notable that Hindus have dwindled more where there are more Hindu politicians. We are deteriorating physically and decreasing numerically. Our food is the most unwholesome and our charity misplaced. Our relative fecundity is the least at present and our brethren are going over to the Cross and the Crescent in numbers. Taking the figures for Hindus, Mohammadans, and Christians under similiar conditions, the death rates are, as a rule in favour of the last two. For the period 1891-1900 the mean death rate of Mohammadans was lower than that of Hindus in the Punjab, the United Provinces, Madras, Bombay and Lower Burma and in Bengal during 1891-1600. In the Indian army, during 1895-99, the mean death rate of Hindus was 8.8 per mille-while that of Mohammadans was only 3.6. The available records of mortality from plague afford testimony to the greater power of resistance which Musalmans enjoy. The number of Hindus returned in 1901 was less by ½ million than it was ten years previously, and the proportion borne by them to the total popoulation has also decreased. Further we have become too impatient to snatch at political rights without acquiring the requsite qualifications and fitness.

Such are the difficulties with which the Hindus are confronted at present. We are in the whirlwind of rivalry and competition. New and peculiar conditions surround us, silent but subtle forces shake us. We must compete and rival or suffer even our physical existence to be wiped off the surface of India. If this happens at all, it will happen, not through any policy of the rulers or the jealousy of the rivals, but through the faults and failings of Hindus themselves.

Hindus must be wise in time. They must acquire that sort of wisdom which the study of History has imparted to other nations. The literary cause is the most potent cause of our fall. We must remove that cause first by taking to practical studies and especially to History. If the Hindus would tide over their present difficulties, if they would hold their own under the stress of rivalry and competition, if they would maintain their position and honour as the foremost community in India, they must know themselves and the people they have to deal with.

We have a History but we do not study it. In spite of our neglect, it has been growing on. It is intertwined with the history of other nations and is written by non-Hindu hands. We should detach and separate it, and write it ourselves. It is hoped better hands will do it. I contribute to the knowledge of Hindu History by writing an essay on the "Lives and Times of Sikh Gurus and A"ter" confident as I am that such humble efforts will encourage the study of History among the Hindus.

#### II

The times in which the Sikh Gurus lived and preached and the Sikhs rose and fell, extends from 1469-to-1840, a period of 380 years in all. This short space of time is the most interesting period of Indian history. During this period the Mohammadan power touched the highest as well as the lowest mark in strength and extent. During this period the Hindus re-asserted themselves. Again it was during this period that the British entered the arena, and gave the final kick to the Mohammadan suzerainty.

To understand the lives and times of the Sikh Gurus aright, we should have knowledge of the influences which made, and the forces at work on, the Hindu Society of those time. Accordingly I will pass in rapid review the stages Hindus had passed through, and notice the salient points necessary to be borne in mind about the then state of things.

Budhism had spent its force and was almost a nullity at the end of the 5th century A. D. The process of deifying the great Reformer had gone on for centuries. The worship at first accorded to him was emblematic, the imprint of his feet and the image of the tree under which he was supposed to have entered the state of supreme wisdom were set up as objects of adoration. Shortly after, Buddha, represented as a god, got a place in the temples. At first he was represented alone, or nearly so, then by and by he figures along with other gods, the creatures of sacerdotal imagination. He entered the Hindu Pantheon, and gradually lost in the host of gods, came finally to be regarded as an incarnation of Vishnu. The above fact is apparent from the study of Budhistic monuments.

The process of idolizing the Reformer is the indication of the morbid changes Buddhism was undergoing withal. The Royal support and the ardent efforts of the mighty Asoka which are the potent cause of the rapid spread of Budhism far and wide, are also strong factors which caused the decay. The royal favours brought in the time servers, the hypocrites and double-faced men. The nominal converts produced weakness in the Budhistic movement for reform. Every relaxation of the thorough-going position, decline from the old stand-point and approximation of the Budhistic views to the ideas, which were the object of reform, were welcomed by the nominal adherents. Gradually the margin of difference faded away and the Budhistic reform lost its point. The decay brought on the inevitable demoralisation. Swarms of sluggish monks and nuns infested the country. Their vapid lives vitiated the pure spring of revitalizing and invigorating ideas started by the Reformer. The bad converts and the worst prea chers marred the movement, and deprived India of a vitality the loss of which proved fatal to her. A similar process, interalia, overwhelmed Sikhism, and [in different colours

under the changed circumstances may now be observed shadowing the Arya Samaj after its existence of 30 years only. This point will be dealt with later on at its preper place.

Budhism in India at its best was but a veneer and the older Brahmanical and Jain religions continued to claim multitudes of adherents. In the matter of religion and social structure, the mass of the people may be said to have been the same. In fact, social reform formed no part of the Budhistic propaganda. Its slow absorption into the older creeds, let loose the abuses Vedic Hinduism had fallen a victim to. There was anarchy in religion and society as it was in the land. The power and wealth of Magadha had declined before the 3rd century A. D. and when the Guptas shifted the centre of their kingdom westward the greater part of eastern India passed into the hands of the Aryanised aboriginal tribes. The Aryan element was also overthrown in Western India. The Indo Scythians had established themselves from Peshawar to Muthra, while Farthians ruled in Gujrat and on the lower Indus. When they were becoming assimilated to the indigenous population, the White Huns burst through the western passes, overran the country, worsted the Gupta emperors and threw everything into confusion. The shock of barbaric invasions dislocated the ancient polity and all historical unity disappeared Southern India had all alone been Dravidian to the conin the matter of religion. Budhism had not touched even th fringe of the people's life. The Andhras, the Pandayas, th Cholas, the Cheras, the Chalukyas, the Pallavas, and the Rashtrakutas made the Peninsula a battle field for centuri till their own end. In the beginning of the 6th centur A. D. Northern emperor, Harshvardhan made war on P. licsan II, the paramount lord of the south. When Harshave dhan died (650, A. D.), Northern India lapsed into a star of feebleness and anarchy and the South went on wea

ening itself by unceasing mutual hostility until overwhelmed by Moslem power.

Submerged in the East, overwhelmed in the West, with anarchy in the north and confusion in the South, the Aryan element was powerless to check abuses or resist invasions. This state of things lasted for nearly five centuries from the arrival of the Huns (480 A. D.) involving a period of complete anarchy from 650 to 950 A. D. During this period of anarchy and confusion, all the bases of Neo-Hinduism were firmly laid. The indomitable priest with his ceremonials, personal sanctity and privileges, recommenced noosing the people on the coils of caste. Enervating and demoralising ideas took hold of the peoples' mind. Kapalikas, Saktas, Bhairvas and a score of other devilish creeds overran the country. The faithful performance of the daily and periodical rites came to be considered the end and aim of religion and the means to the attainment of salvation. This Budhistic and Jain art of sculpture laid in stone the foundations of idolatory. The theological and philosophical fertility and idolatrous tendencies of our mind evolved Shiva and Shivism and, later on Vishnu and Vaishnavism out of the Budhistic Hinayana doctrine. The conception of Narayana or Vishnu, which finally took the shape of Krishna, was made the basis of a state religion by the Guptas. The Narayan symbolism and Bhagvata or Pancharatra cult was carried to the South by the Vaishnavite emigrants-Alwars of the South-from the banks of Jumna and other parts of the north early in the Gupta period. Tirumangialwar, the last of the Alwars, was a contemporary of Tirugnana Sambandha the Shaive, and of Narsingvarman II. the Pallava king (625-645 A. D.), of Kanjivaram. The Shaive and Vaishnav notions were most congenial to the Dravidian South where there was no end of household and local deities. North and South exercised a reciprocal influence on each other and at the time of Sankara's birth

(788 A. D.), the whole country was drenched in idolatory. bound in chains of caste, divided and subdivided in sects and communities with food taboos and marriage restrictions. Next to Alwars, mentioned above, whose period in the South extends from the 2nd century to the 6th century A.D., stands the galaxy of learned Acharyas. The Acharyas represent the intellectual as the Alwars do the emotional side of Vaishnavism. The Acharyas followed the Alwars in upholding caste, and sanctity by birth, contemplation of the personal forms of the Deity, invention of idols and images. working up stories of incarnations, services at temples, support of the hierarchy and the evolution of Gurudum. To the above, the Acharyas added philosophical speculations and subtlity of reasoning. The greatest and most notable fact about the Acharyas is that they reconciled the highest and the subtlest intellect to the grossest idolatory and inhuman social tyrannies. A most strange conjunction it The Acharyas superposed sects upon castes and their love of parading hair-breadth differences and of having a distinct following, gave rise to disputes and schisms as time advanced.

Hisenchanting lyrics in praise of Mahadev and Parwati and his fervid outpourings to Krishna and Lakhsmi reveal the great Sankara an idolator to the core. He allowed images as well as formless forms to be enshrined in temples, selected Siva as the truest type of God, and established ascetic orders and monastries. Sivaism and Vaishnavism are contemporary phenomena and in working and general effect are similar except in name. Other personages who came after Sankara, saw the Deity in Vishnu and took up the cult of Alwars. Nathamuni (9th century), Yamnachary (beginning of the 10th century), Ramanuj (born 1017 A.D.) Parasar Bhat (born 1074 A.D.). Lokacharya, Vedantdesii (present in the sack of Srirangam by Malak Kafur in 1310 A.D.), Madhavacharya, the celebrated minister of Vi

jayanagar, and many more scholars of note staunch Vaishnavites. They degraded the Supreme Being by attributing to Him form and qualities. Ramanuja was uncompromising in denying the privilege of Vedic study to Sudras and women. He addressed Brahmans only, and established a Brahman fraternity in imitation or, to speak more correctly, in opposition to the four Mutts of Sankara. A consequence of monasticism is tacit obedience to the injunctions of the Head of the institution. The doctrine of Parapatti—surrender to God—inculcated by Rimanuj, soon degenerated into the absolute surrender of Tan, Man & Dhan or body, mind, and wealth to the Guru. Lokacharya in his Vachan Bhushan advocated the surrender to one's Guru as an efficient means of salvation, and emphasized the doctrine of Grace by asserting that the acts of Bhâkats are indifferent and that those who have experienced the effects of Grace can sin no longer. Gura-worship, doctrines of Grace and Surrender and the ascribing of divine origin and powers to the Gurus minimised the sense of responsibility, begot familiarity with sin, destroyed independence of thought and action, crushed the spirit of self-reliance, and encouraged veneration for men unmeritorious and undeserving.

Such causes gave rise to voluptuens sects as Vallabhcharies, the founder of which was born in 1749 A. D. in Telingana and settled in Muttra. The object of their worship is Krishna and his gopies and their gospel, the rhapsodies of Gita Govinda, whets the appetite for licentiousness. Chaatanya (1495 A. D.), the founder of Bengal Vaishna vite sect of that name, had set up Radha-Krishen as the object of adoration. Another chief Vaishnative sect of the North is that founded by Ramanand who lived early in the 15th century. Ramanand, having been outcasted by the Ramanuj sect, for infringement of the rules regarding bathing, eating, dressing and marking, migrated to the North and established a Muth at Benares. He set up Rama instead of Krishna

as an object of worship, advocated Bhakti and attempted to discard social distinctions. The last feature appears to be due to the influence of Mohammadanism which had begun to tell by this time. The action and re-action of Mohammadanism and Brahmanical creeds had commenced. Kabir (1450,) a Mohammadan disciple of Ramanand, assailed the idolatrous worship practised by the Hindus as well as the sphistications of Muslim Doctors. To him Rama was a spirit, and they that worshipped him must worship him in spirit and truth. Next to Kabir comes Nanak (born 1669 A. D.), who worshipped none but the God almighty.

To be continued

## The Advent of the Redeemer.

(II)

In the first part of this article we tried to show that Swami Dayananda Saraswati was the Redeemer or the Jagat-Guru who reconciled religion with science. We will now quote a few texts (mantras) from the Vedas and thereby prove that the Vedas are neither "the hymns of the simple shepherds, nor "the babblings of an infant human race sunk in primeval ignorance and barbarity," but "the repository of all true knowledge" and "the fountain-head of religion and science." For, it should be remembered, that "true science and true religion are twin-sisters and the separation of either from the other is sure to prove the death of both. Science prospers in proproportion as it is religious and religion flourinshes in exact proportion to the scientific depth and firmness of its basis."

And first of all we give the three famous Vedic texts scientifically interpreted by the late lamented Pandit Gurudatta Vidyarthi M. A. whose learned expositions, won the unstinted admiration of the foremost scientific men of his day.

Vedic Texts.

No. I.

The Atmosphere.

वाय्वाया हि दर्शमेते सोमा ग्ररं कृताः । तेषां पाहि ग्रुधी हवम् ॥ ऋ०। सू०२। मं०१॥

Exposition.

"There is nothing which so beautifully illustrates the bounteous dispensation of Providence in nature as the atmosphere, which surrounds our earth to a certain height all round. This gaseous envelope, which is elastic and at the same time so rare, is especially characterised by its lightness, which renders it amenable to the influence of disturbances even the slightest.

Imagine a huge mass of iron lying inert, say, in one position, and suppose a heavy stone or a dense ball dashed against this grotesque ball of iron, and see what follows. You will see sluggishly the grotesque mass obeys the impulse, how reluctantly, as it were, the idleness parts with its inert condition to be alive with the activity of the impinging stone. What a wide contrast does the atmosphere present to this inert mass. Each molecule of the air, on account of its lightness and elasticity, so readily succumbs to all forces from without, so mechanically multiplies the impulse, as it were, by its mobility, that even the slightest tremor first communicated to it sends it dashing along the free path of molecules in air, until it wants a fresh encounter with another molecule. This molecule, like a waiting position, immediately stands up and proceeds on The next molecule obeys the first and the third obeys the second and so on. Only a few moments elapse, (not more than five or six seconds), in the twinkling of an eye, when a vast tract in the expensive ocean of air,a tract of almost a mile in area, 5 times 1,100 feet long,is furrowed over with ripples of exquisite beauty. Just imagine how sensitively delicate the molecules of air must be. There is not a faint flutter of wings, not a noiseless breath that ever escapes and does not furrow tracts upon tracts of air with exquisite waves.

Tremors are thus communicated with gigantic velocity by this mobile air. The invisible artistic designs into which the molecules of air are thus cast, are only beautiful beyond description. A genuine transcript of the true state of things are the words of the poet Emerson:—

"Thou canst not wave thy staff in air,
Or dip thy paddle in the lake,
But it craves the brow of beauty there,
And the ripples in rhymes the oars forsake."

It is on the mobile wing of air that the fragrance of of flowers, the odour of essences and the effluvia of substances are wafted to immense distances, creating a diffusiveness that blends motion into uniformity and harmony. Is not then a light mobile, tremor-communicating effluvia-carrying medium, a better and more exact appellation for this masterly creation of the Architect of nature than the ugly, unmeaning, inexact and half articulate word air. It is exactly this sense, italicized in the above lines, which the Vedic word vayu conveys, the word with which the mantra quoted above begins. \*\*

We have seen what the physical properties of the molecules, which compose the air, are. Let us now consider the phenomena which it gives rise to. The rays of the sun falling upon the earth, heat the layers of the earth which in their turn heat the layers of air in contact with them. These layers of air when heated become lighter and ascend. Colder layers of air rush in to fill up the vacuum created by the ascending hot layers of air, are heated in their turn, rise and make room for the advent of other similar layers of air. Thus a rapid circulation of heat goes on, which gives rise to currents. Of exactly similar nature are all the winds that blow. From the same cause originate those north-easterly and south-eastern winds known as The portions of earth near the equator trade winds. always receive a greater quantity of heat from the sun than others do. The layers of air in contact with those por-

<sup>\*</sup> Vayu, derived by the Nirukta-kara from the root va, to move, to carry odoriferous matter, or from vah, to communicate tremors, is always moving in the form of currents; and is the cause of extension, of vision and of other appearances.

tions of earth rise, and colder air from northern and southern quarters rushes in toward the equator, and coupled with the rotatory motion of the earth gives rise to north-eastern and south-eastern winds. Firstly, then, we find that the air is always circulating and giving rise to currents in perpetual motion. This vayu then, ayahi is always moving in the form of currents.

Next see what effect it has in modifying the pheno-The rays of light, that traverse through mena of light. solar and interplanetary regions, ultimately strike upon the highly rarefied layers of air high above in the skies. In passing from vacuum into air, these rays of light deviate in their course, and pursue a bent direction on account of refraction. Had the lower layers of air, through which these rays have to pass, been of uniform temperature, once having bent in its course in contact with the first layer of air, the ray of light would have then pursued its course undeviated in air. But meeting with layers of air of different temperatures and therefore of different densities, it is, at each step that it advances, a little refracted again and again, so that these rays, having passed through all curious paths, all zigzag ways that it is possible to imagine, ultimately meet terrestrial objects, including the eyes of man, and there excite vision. How wonderfully it modifies and extends the range of vision will then be apparent. Even the most delusive appearance known as "the mirage," that is often seen by travellers in the hot sandy deserts, is due to the reflection and refraction of light at innumerable surfaces presented by the heated layers of air. It is through air, then, that we are able to see not only in the direction of the source of light, the sun, but in all other possible directions. If thus extends the range of our vision. It is also due to air that such delusive pheno. mena or appearances as the mirage start into vision. atmosphere, then, besides giving rise to currents, extends

the range of our vision and is the cause of phenomena like the mirage. Hence it is, that we have in the Vedic mantra quoted above, the word darshan i. e. the cause of extension of vision and of other appearances.

Another and a very important part which the air plays in the economy of nature is the purpose it serves of the maintenance of the vegetable world. Always then is a certain quantity of carbonic acid present in the air, which, however slight, is sufficient to maintain the equilibrium between the animal and the vegetable worlds. trees and plants, the main body of which essentially consists of carbon, derive all their carbon from the air. The leaves of plants possess a kind of substance called chlorophyl which, in the presence of light, decomposes the carbonic acid gas present in the air. The carbon which results from this decomposition is assimilated by the plants and the oxygen is set free. This oxygen freed from carbonic acid, so to say, is what animals inspire. Animal life is maintained by the continuance of animal heat, which is due to the combustion of oxygen with carbon of the animal frame. Thus all animals inhale oxygen and exhale carbonic acid, whereas all plants absorb carbon of the carbonic acid. Air thus stands a common vehicle between the vegetable and the animal kingdoms. Due to these causes, all plant and animal life depends upon the presence of air. Not only is air necessary for the existence of plants and animals, but also necessary for the maintenance of dynamical equilibrium between these two classes of organic nature. The word soma, used in the Vedas, means something that springs out of the earth, and especially designates the vegetable kingdom which, as such, is necessarily dependent upon the soil from which it springs. Hence we have soma arankritah tesham pahi, in the Vedic mantra, meaning thereby that the atmosphere furnishes the plants with air and food, and preserves the equilibrium between the vegetable and the animal king-

Another fact worth noticing in discussing the phenomena of air is that it is the vehicle of all sounds. Man has been often called a speaking animal; and, no doubt, the capacity of speech distinguishes man to a very great extent from other members of the animal kingdom. Now this speech, which, in this sense, is at the root of our advancement and civilization, essentially consists of articulated sounds, the utility of which would have been entirely marred, if there had been no air. Air, then, is also a vehicle of sound, a fact which is mentioned in the mantra in the last two words, shrudhi havan, it makes our sounds and all others, as well, heard."

#### No. II.

#### Composition of Water.

मित्रहव पूता दर्स बहणां च ऋषादसम्। धियं धृताचिम साधन्त ॥ ऋ० मू०२। नं०७

## Exposition.

The word rig signifies the expression of the nature, properties, and actions and reactions produced by substanes. Hence the name has been applied to the Rig Veda as its function is to describe the physical, chemical and active properties of all material substances as well as the psychological properties of all mental substances. Next to a knowledge of things comes the practical application of that knowledge, for all knowledge has some end, that end being usefulness to man. Hence Yajur Veda comes next to Rig Veda the meaning of Yajur being application. It is upon this double principle of liberal and professional (or technical) education that the well-known division of the course of study of Aryans, the Vedas, into Rig and Yajur, is based.

Let us not mock at the position taken by the Aryas with respect to the nature of the Vedas, for, there are reasons enough to justify this position. Not being a novel position at all, it is the position that is mainetained even according to the Hindu systems of mythology which are but gross and corrupt distortious of Vedic sense and meaning. The broad and universal distinction of all training into professional and liberal has been altogether lost sight of in the Puranic mythology, and like every thing else has been contracted into a narrow, superstitious sphere of shallow thought. The Vedas, instead of being regaded as universal text-books of liberal and professional sciences, are now regarded as simply codes of religious thought. Religion, instead of being grasped as the guiding principle of all active propensities of human nature, is regarded as an equivalent of certain creeds and dogmas So with the Rig and Yajur Vedas. Yet, even in this distorted remnant of Aryan thought and wisdom,—the Puranic mythology,-the division of the Vedas into Rig and Yajur, the liberal and the professional, is faithfully preserved. The rig, now implies a collection of hymns and songs in praise and description of various gods and godesses; whereas, Yajur, now, stands for the mantras recited in the ritual, the active part of religious ceremonies. This is the view taken by the so-called scholars of the day.

Let us not, however, altogether forget the original distinction. There is much in it to recommend itself. The mantra at the top, which has been taken from second Sukta of Rig Veda, is cited here as a sample to justify the views entertained by the Aryas will respect to the Rig Veda.

This mantra describes the process or steps (dhiyan) whereby the well-known of liquids, water, can be formed by the combination of two other substances (ghri tachim sadhanta). The word sadanta is in the dual number indicating that it is two elementary bodies which combine to

form water. What those two elementry substances according to this mantra are, is not a matter of least importance to determine. The words used to indicate those two substances are mitra and varuna.

The first literal meaning of mitra is measurer. The name is given to a substance that stands, as it were, as a measure or as a standard substance. It is the measurer of density, or of value, otherwise known as quantivalence. The other meaning of mitra is "associate." Now in this mantra, mitra is described as an associate of varuna. It will be shown how varnua indicates oxygen gas. Now it is well-known that hydrogen is not only the lightest element known, nor is it only monovalent, but that it has a strong affinity for oxygen; hence it is that it is described as an associate of varuna. Many other analogies in the properties of mitra and hydrogen go on to suggest that what is in Vedic terms styled as mitra is, in fact, identical with hydrogen. Mitra, for instance, occurs as synonymous with udana in many parts of the Vedas, and udana is well characterised by its lightness or by its power to lift up.

The second element with which we are concerned is varuna. Varuna is the substance that is acceptable to all. Its the element that every living being needs to live. Its well-known property is rishadah, i.-e. it eats away or rusts all the base metals, it burns all the bones &c, and physiologically purifies the blood by oxidizing it, and thereby keeping the frame alive. It is by these properties that varuna is in general distinguished; but it is especially characterized there as rishadah. No one can fail to perceive that the substance thus distinctly characterized is oxygen gas.

Another word used in the mantra is puta daksham.

Puta is pure, free from impurities. Daksha means energy.

Puta daksham is a substance, pure, possessed of kineti.

energy. Who that is acquainted with the kinetic theory of gases, cannot see in *puta daksham* the properties of a gas highly heated?

The meaning of the *mantra* taken as a whole is this:—
Let one who is desirous to form water by the combination of two substances, take pure hydrogen gas highly heated and oxygen gas possessed of the property *rishadah*, and let him combine them to form water." It would, no doubt, sound strange that long before Cavendish performed his experiment on the composition of water, or long before oxygen and phlogiston were known to the philosophers of of the west, the true philosophy of the composition of of water was recorded in the Vedas and perhaps understood by many philosophers of the east."

Let not any of our readers imagine that the interpretation of the Vedic mantra given above is purely an imaginary production of the brain of the writer. The above interpretation is, infact, based upon some already existing commentaries of the Vedas, and there is enough either in ancient commentaries or inthat of Swami Dayananda to suggest this and similar interpretations of all mantras.

No. III.

## Grihastha.

A Scientific emposition of Mantras Nos. 1, 2 and 3 of the 50th Sukta, 10th Anuwak, first Mandal, of the Rig Veda bearing on the subject of house-hold.

उदुत्यं जातवेदसं देवं वहन्ति केतवः । दूशेविश्वाय सूर्यम् ॥ १ ॥

## Exposition:

"Before I begin an exposition of a few mantras of the 50th Sukta of Rig Veda bearing on the subject of

Grihastha, let it be remarked in due justice to ancient rishis, who lived in days when Vedas were better understood and more sincerely, honestly and truthfully revered than the Bible, the Zendivastha and the Qoran are now-adays-yes, let it be remarked in justice to those rishis, that to their minds many of the obvious and more recondite forces of nature were the ladders by which they rose from the lower depths of material objects to the celestial heights of divine contemplation. Their thought familiarly climbed upon the ladder of physical forces till a glimpse of the divine was obtained. Invigorated with the light thus received, it as easily retraced its footsteps to share the bounty with their fellow-brethren, the whole race of mankind. Let me observe that, whilst I speak in this strain, I am giving expression to no vague indefinite ideas of my own, to whisperings of erratic chaotic imagination. These are no words of flattery offered as sacrifice at the altar of national conceit, prejudce or custom. They are rather honest but imperfect expressions of the sublime lives which rishis no doubt lived. But more sublime and astonishingly charming was the state of those four Rishis, Agni, Vayu, Aditya and Angirah-living in the beginning of creation, whose faculties were, according to the beliefs of the Aryans, illumined by the light of the Vedas. The dizzy heights to which the thoughts of those rishis soared but with no giddiness; the meandering labyrinths through which their intellects traced the unity of the divine design, quite unperplexed and not fatigued, but rather cheered and invigorated by the effort; these are facts, which weinnocent darlings of the nineteenth century, the era of civilisation, -- we darlings fed in the lap of material science, nourished by the milk of ponderous truths, discovered by elaborate ratiocinative and inductive processes, and supported by the carbonaceous aliment of isolated facts and nitrogenous edibles of constructive theories and hypotheses, cannot easily conceive. The truth-loving, poetical, beauty-

admiring temperament of these rishis is far removed from the money-loving, practical, use-admiring callous minds of moderns. No wonder, then, that we should find so very few expositors of Vedic lore in this era of research and activity. Truth with sectarian ignoramuses and religious prejudice spectacle-wearers may be measured by the number of its adherents or votaries, and well might Christians argue that their overwhelming number in the world is a proof that Christianity is the dispensation destined by the Divinity to prevail over the world. But far different is the case with Vedic truth. It is perennial. It is not the birth of to-day or yesterday just as other religions are. The measure of Vedic truth is not its power to grow and spread, but its inherent power to remain the same, ever to-day and and to-morrow. "Men and parties, sects and schools are but the mere ephemera of world's day. Truth, highseated upon its rock of admant, is alone eternal and supreme."

It was this truth of God and nature that was given to the primitive four rishis to comprehend. Justly, may our uninspired eyes roam about in vain from here to there, from rocks to vegetables and from vegetables to men to detect unity; but the inspired minds of the four rishis could only perceive the unity of the Divine mind in every thing. The minerals, the vegetables and the animals were to them but one book, in which they read but the power, the justice and the wisdom of God. Owing to the sublimity of revelation, were foreshadowed before their mind's eye landscape-paintings of human institutions, achievement and aspirations in a long distant future, and in all these, they saw the spirit of the Father brooding with paternal care over eternal designs for the happiness and benefit of His children. Reader, imagine yourself once in this exalted condition. Then alone are you in a fit position to grasp and understand the deep meaning of the Vedic mantras. This deep meaning is

everywhere spiritual, there is a fine and very sublime link between mantra and mantra which can be perceived in such moments of exaltion alone.

We must bear in mind that the internal is always the more difficult to grasp. The modern scholar, whose powers of the senses have been well trained to observe and carefully note the phases and changes undergone by physical phenomena may not find any connection or coherency between mantra and mantra. To him the Vedas may be mere collections of isolated prayers to deified forces of nature including wind and rain; but to an earnest, truthful inquirer, who has entered the exalted condition I have above described, there is that logical coherence and philosophical regularity in the sequence of the mantrs which can only be called divine. In this spirit should we study the Vedas, a sample of which is presented by the 50th Sukta.

I have before said that the universe, as construted by the rishis, is a ladder along which the inspired mind rises to the contemplation of the divine. This exactly is the subject matter of this mantra of the 50th Sukta of Rig Veda.

In a dark, rainy, stormy night, in an hour of stillness and dead slumber, a thief entered the treasure room of a peaceful family, and stole away all precious metal and property, and in the mad joy of his possession ran aback over twenty miles of wet ground, and betook himself as quite safe from the grasp of the owner. But the light dawned, and the owner awoke in full cousciousness of his stolen property. Fearlessly and resolutely but in entire calm of his mind he began the track and slowly but surely reached the rendezvous and seized the thief with the treasure which he had appropriated. This is but mere analogy. I have nothing to do with the stealth and the property, but with

the indelible, unmistakeable foot prints, not of a thief, but of the Creater on the frame of the universe. The wise man, who has his intellect illumined by universal सजीयः धीः रार bent upon finding out the first cause, begins his inquiry, and slowly, but steadily, tracing nature back to its source, halts at God. There, the inquisitive and penetrative faculties of the intellect are cooled to satiation, and lie in peaceful repose in the enjoyment of the treasure thus found. To such a mind, what are the different objects of this universe? They are the footprints of the Deity, the postmarks. tracked by the divine rays of wisdom along their path of action. They are just as the Vedic mantra puts it, केतवः the flag signs, track-beams, the design types which point with one voice to Him (त्यम्) from whom all knowledge has proceeded ( जातवेदसम् ). He is the eternal Sun that ever shines (देवम्). He it is who makes us see this grand panorama of the universe (दृशेविश्वाय सूर्व्यम्) So also is the case with the sun of the material universe. Would you see the variegated objects of nature? Study, then, the sun beams playing amidst wonders of space, and see what they lead you to. They lead us to the globe of the sun, who is truly the cause of all we see; for, not only has all the matter of the planetary system proceeded from the sun, but the very light which reveals to us the existence of the material objects in their diverse forms and colours, points to the sun as its source and fountainhead, Would you, then, see the universe? Then observe that the universe points you to the wonder of the planetary system, the sun. Would you enjoy your term of earthly life in peace of mind and happiness perpetual? Observe, then, that the entire happiness of the world points out the sacred institution of marriage, of grihastah, the institution where alone the filial, the paternal, the fraternal and conjugal affections are cooled to satiation; for, from pure, truthful, affectionate and wisely conducted marriages alone can happy progeny flow into the world. This is the

three-fold sense of the Vedic mantra. It points to God as the fountain of all causation, to the sun as the source of all the planetary world and its chromatic wonders and to the sacred institutions of marriage, the source of all bliss.

## श्रद्भमस्य केतवो विरश्मयोजनां श्रनु । भ्राजन्तो श्रग्नयो यथा ॥ ३ ॥ श्रपत्ये तायत्रो यथा नज्जना यंत्यक्कुभिः । सूराय विश्वचचसे ॥ २ ॥

I come now to the second mantra of the same Sukta. I have mentioned that happiness on this earth, can only he secured by rightly conducting the sacred and divine institution of marriage. I need not speak here at length on this subject, but it will be well to point out that all attempts to regenerate our society in any other direction are merely fruitless. Do you ever expect a heroic, Swami-like, intellectual progency from the present marriages contracted in an unnatural age by parties forced by unnatual compulsion of parents into these contracts? To expect this is to expect an impossibility. Teaching and preaching education and consociation can mould the superficial or the eternal character of man, but strike ineffectually at the deeper and more permanent character, the hereditary or the constitutional character, which flows with our blood, which we have drunk in with the very milk from our mothers, which we have inherited with our ven bones and nerves, blood and muscles. Believe it, then that the true cure of the evil that exists in our society is the physiological cure, the cure that strikes at the very root of the disease of our society, the cure the professes to mould the individual and society, from the birth, by enjoining the observance of the Divine injunction of pure, truthful, rational marriage, as contrasted with con pulsatory, impulsive, formal marriage? What, then, is the law of marriage? What is the observance that can secur health and happiness to society? The answer to the quetion is imprinted in the indestructible divine laws of nature

Observe the starry host of heaven, नचत्राः, or the moistureladen ocean of the atmosphere तायव: what law do they: obey? Are they not regular in the succession of the phenomena they present? Regularly after every 24 hours does the starry host of heaven unite itself with night, यंत्यक्तिः regularly for 12 hours in 24 does it depart from the society of the, सूराय विश्वचचसे Here are suggestions for the married people. Let them reflect over this and chalk out a path of piety for themselves. Again study the atmospheric envelope. What law does it obey? Regularly after every year does the monsoon blow, regularly for six months do the winds continue to take the same direction. These proclaim a lesson for the married. The lesson is for the married parties to seperate themselves invariably during sun light, as the starry heaven disconnects itself from the sunlight for every 12 hours. The second lesson for them is to observe the law of periodicity just as day and night, trade winds and monsoons obey their periodic laws of succession. If these laws were carefully observed, there would flow into the world that happiness and health which were never realized before. Earth would be a beautiful garden to live in, for more attractive and real than the paradise of the Moslems or the Christians, which is all paved with hard gold, with no stuffed cushions to relieve us of its hardness. Compare with this natural, spiritual, physiological marriage, the beastly marriages a countles number of which are being contracted from day to day in our country without exciting the ridicule or even the thought of the reformers. I count upon no responsibility so serious as that of ushering an individual being organised like our own selves into the world. How many are they who feel this responsibiltiy? How few children are there who are born of a wilful, appreciative, conscientions consociations of their paraents? How many of them are the products of lust, blind impulse, and purely fortuitous concourse? These are the things that may well sound

obscene to many of our delicately constituted readers, but human nature is sacred in every part. It calls for obedience to its dictates in every direction. It is no respecter of creeds or personalities. Let us learn, then, the law of of periodicity, and realize the happiness that is in store for us by virtue of the divine ordination mentioned in these mantras.

I do not wish to leave the subject of marriage without impressing upon the mind of my readers another truth which is not the less important, a truth which forms the subject-matter of the Sukta. What language, but the sweet accounts of the Vedas, can adequately express this truth? These are the words of the *mantra*.—

# मित्रं हव पूता दत्तं वहणं च ऋषादसम्। धियं घृताचिम साधन्त॥ ऋ० सू० २। मं० ७॥

"I do not wish to discourse upon an irrelevant topic, but all nature is unique. Truth is all of one type. The digression may be excused. Scientific people believe, and no doubt, upon grounds indubitable that light and heat are eternal associates of each other. Each possesses in its bosom, the essence, the elements, and the power of developing the other. Both are forms of motion; they are vibrations only differing in the frequency of their occurrence. The vibrations occur in the same medium. Light is capable of being reflected. So is heat. is capable of being polarized. So is heat. Heat maintains the life of the animal frame. Light maintains the life of the vegetable kingdom. Heat produces the vapoury atmosphere. Light preciptates the cloudy mass in rain and pours it upon the plains. Light and heat are conjugal associates in nature. Heat is warm, light is cold and refreshing. Heat and light are the love and life of the body. They are each other's companious and complements in nature. The gergeous display of colours, which

light makes us familiar with, are not less striking than the equally important molecular and chemical changes which heat works out. By heating a body, you can raise it to incandescence, till it begins to burn, by proper means you can entrap light and make it heat our articles and even burn them, if necessary. But see how they proceed from the sun, their common fountain. They proceed in pair. The warm exciting rays of the sun are the भाजन्तीश्रायः of the Vedic Mantra; the light emitting, colour-providing variegating rays of the sun are the रश्मयोक्तिवः of the mantra. How beautifully they are interlocked with each other! Held in each other's embrace, these cloric and spectral rays dart form the sun, and journey on together through millions of miles of gorgeous space to fall on earth, to warm life and illuminate dormant intellect. The arrogant man of science may claim to himself the power of sifting these interlocked, interwedded, embosomed conjugal pairs of rays by iodine filters, alum solutions; but there is no absolute separation, no entire dissevering of bonds. Let us learn a lesson from this. The Vedic mantra enjoins upon us this lesson. It enjoins upon man the duty of learning the lesson of conjugal relation from the heat and light rays of the sun It inculcates the inviolability of the marriage tie. Let the married couples preserve their sacred relation inviolable and intact, and not frustrate their peace and happiness by adopting the opposite course of free marriages. The designs of the Divinity can only be wrought by the inviolability of this tie. One inviolable marriage conducted according to the periodic law alone is compatible with an acquisition of the true knowledge of the Divine Being. This is the sacred law of inviolability that the Vedic mantra enjoins. But there is another and a deeper meaning of the mantra which should not be last sight of. It is that light and heat permeate through every possible material object of creation जानाप्रविष्ठः ॥ जन is the class of created objects. Let us not laugh at this proposition.

has the solid bulwark of science to support it. Heat is a motion of the molecules composing the body. There is no substance, of whatever description, that is entirely destitute or completely devoid of molecular vibration. Vibration is the general law. Light is an accident of ether, the luminiferous medium, whose vibration essentially constitutes light. Is there any substance throughout the range of created objects, wherein motion and ether do not conjugally and co.-evally dwell? Yes even in the same way, the divine essence lives within the very interior of every living soul".

In the Rigvedadi Bhashya Bhumika, the great Swami quotes Veda mantras containing the germs of mathematical, physical and mechanical sciences. Even the construction of steam Engines and air-ships is scientifically described.

It will thus be seen that the great Vedic reformer fully succeeded in reconciling Religion and Science. He, of course, made no attempt to reconcile science and superstition as some Theosophists try to do. He never cared to prove that Shri Krishen lifted the mount-Govardhan, that the prophet Mohammad split the Moon in twain, or that Jesus of Nazareth fed a multitude of men with three loaves and fishes. His logical and scientific mind saw no connection whatever between necromancy, mysticism, magic and witchcraft on the one hand, and "science" in the strictest sense of the word, on the other. In fact, he banished witches, miracle mongers, and superstition—worshipers from the region of Science and showed that superstition is not religion and superstitious religion can never go hand in hand with science.

And how are true religion and true science connected?
"True science and true religion," says Professor Huxley
" are twin-sisters and the separation of either from the

alten is sure to prove the death of both. Science prospers in proportions as it is religious and religion flourishes in exact proportion to the scientific depth and firmness of its basis."

"Science examines into the nature of effects, while religions investigates into the nature of the ultimate cause. Science teaches the relation of man to the outside world surrounding him, while religion shows the relation of man to the Universal Power which sustains that world. Science shows us the manner of self-preservation and self-betterment, while religion inculcates upon us the principles of self deinal, self-sacrifice and self-abnegation. Science gives us an insight into the grandeurs of creation, while Religion initiates us into the mysteries of death and life after death. Science endeavours to mitigate the evil effects of chill penrury, dire destitution and dreadful decay while religion fortifies us against the horrors of anguish and affliction and renders us capable of treating with supreme contempt and intense disdain the worst enemy of man, Death." And what religion enjoins upon us the principles of self-denial, self-sacrifice and self-abnegation better than the Vedic?

Swami Dayananda did not pretend to found a new religion. He did not teach anything new. His works the Satyarth Prakash (The light of Truth) and the Rigvedadi Bhashya Bhumika (Introduction to the Commentaries of Rigveda &c.) abundantly show that his object was to preach only what the Vedas taught: He is, however, charged with misinterpretting the Vedas. A close study alone can enable a true enquirer to decide how far this accusation is based on facts. The modern commentators have been thrown into the pitfalls of doubt in consequence of very crude and erroneous and rather pre-conceived notions with which they approach the Vedas. They think that the Vedic hymns are so many songs of simple

cultivators. They cannot rise to the diginity of thinking that the Vedas are not mere psalms of cultivators but the repository of spiritual and divine knowledge and contain the most elevated and sublime ideas about religion. They forget the chief canon of Vedic interpretation, namely, the use of the Vedic terms in the yougika, (derivative) meanings. It is for this reason that they have ever and anon fallen into error and it is in consequence of this error that they find in the Vedas deleased polytheism, henotheism or element worship. Another cause of committing mistakes is that ordinary Sanskirt Grammar which is usually applied cannot be resorted to for understanding the Vedic mantras correctly. The Vedas are their own dictionaries. The Rishis studied the Vedas with the help of yoga; and the Brahman Granthas and Nighantu embody the results of thier spiritual studies which went hand in hand with that concentration of mind which a yogi alone can command. Swami Dayananda was a yogi and has interpreted the Vedas on the lines of the old sages from Brahma down to Jaimini. The decision as to correctness or otherwise of an interpretation will depend very much upon the proper method to be fixed for interpreting. Commentators fail because the chief canon of interpretation is ignored. Mr. Griffith, had to admit that many hymns are dark as the darkest oracle. Prof. Max Muller had to say "There are whole verses which as yet yield no sense whatever, and words the meaning of which we can only guess." Max Muller had to admit further that "Every word contains something of its radical meaning, names are to be found in the Vedas as it were, in a still fluid state. They never appear as appellations, not yet as proper names; they are organic, not yet broken or smoothed down." Commentators without yogic power could not see the sublime truths contained in the hymns. They themselves were in the dark and found the hymns obscure. Swami Davananda with his psychical powers fully developed could see through the real meanings of the mantras. The Arya Samaj earnestly hopes that the time will come when the Swami's commentaries will be universally accepted.

The Editor of the "Indian World" thus pronounces on the future religion of India. "The world is fast passing from the region of Faith to that of Reason. Faith cannot stand, witout theology to back it, or philosophy to support it; Reason needs no props of any kind to stands on its own legs. Whatever may have been the past history of the world so far as religion is concerned, the future is for Reason. When Reason is able to establish her position in the world, theology and philosophy will be swept away from the region of Faith. And as soon as Reason takes the place of Faith, the problem of the future religion of India and of the world will become easy of solution. Reason will stand no miracles, no humbug, no special in cantations, or exclusive revelations. It will elbow out of existence all creeds and formulas of worship, and admit nothing which cannot be demonstrated, if not practically to the eye, at least to the intelligence of man with the aid of morality and the most approved principles of ethics, Reason will establish the future religion of India. And in this ideal religion there will undoubtedly be more of the ideals and traditions of Hinduism than of Christinanity. Christianity divested of miracles has no legs to stand upon. Hinduism divested of its obscurities and idolaty, of its stimulants to worship and emotion, has a large fund of reason to fall back upon."

The italics are ours. Now, the Vedic religion revived by Swami Dayananda is truly speaking "Hinduism divested of its obscurities and idolatry," and there is no doubt of its being the future religion of India, nay, of the whole world.

Let the Theosophists, then, see the error of their ways and accept the Swami as the Redeemer of the world. To expect that another great religious reformer is to come in the near future is to expect an impossibility. Nature cannot possibly produce another prodigy like Swami Dayananda for several thousands of years to come. She is not so prodigal as that.

It now remains for us to show that Swami Dayananda was "one who is not the private possession of any separate religion, but the Light of the world." This will be clear from a single sentence in the Satyartha Prakash which we quote below:—

"We treat the foreigners in the same way as our own countrymen as far as the elevation of the human race is concerned."

# The Problem of Life

A SOLUTION,

# Chapter I.

#### Explanation.

He Who Knows I smell, is the Soul; the nose is the organ of Smelling.

Do. Do. I speak, is the Soul; the tongue is the organ of Speech.

Do. Do. I hear, is the Soul; the ears are the organs of hearing.

Do. I think, is the Soul; the mind is the organ of spiritual vision.

Objects are higher than the senses.

Mind is ,, ,, ,, objects.

Intellect ,, ,, ,, Mind.

Soul ,, ,, Intellect.

God ... ,, Soul.

There is nothing higher the God. He is the highest goal, or in the language of psychology, the universal Soul.

The senses are the bodily organs, by means of which a knowledge of the exterior world is gained. They are classed into:—

- (a) Senses of Knowledge or perception as:—eyes, ears, nose, tongue and touch or skin.
- (b) Senses of action as:—the two lower orifices i. e. the organs of excretion and generation, speech, hands, and feet.

The duty of senses is to aim at objects.

Objects are things tangible aimed at by the senses. In the language of philosophy they are classed into non-specific and specific. Objects non-specific are the five elemental rudiments which spring from self-consciousness, namely the rudiments of sound, touch, form, taste and smell. They can be perceived by divine beings alone, or the Higher self or Ego. The five gross elements, namely fire, air, earth, water and sky or ether are said to be specific and proceed from the five elemental rudiments; fire from form, air from touch, earth from smell, water from taste, air from touch, and ether from sound. The gross elements are thus the objects of perception for human beings. Objects specific have bodies, subtle and elemental. By subtle we understand the ego, while elemental bodies are organic and inorganic.

Mind \* is the active faculty which thinks, and is the elemental power emanating from the combination of certain material forces inside the system, especially

<sup>&</sup>quot;What mind is to the [microcosm, Maya (illusion) is to the Macrocosm. The word maya consists of two syllables, Ma-not and ya=is, i.e, not exists, yet exists, as the water in the mirage, though not existing, yet appears to exist. One who wishes to understand maya must understand mind which is a counterpart of it. The potentiality of both Maya and mind is of the same kind. As maya with its incomprehensible power creates the universe out of nothing, so does mind by its incomprehensible power of imagination create both the moral and phenomenal worlds. Mind is therefore as great a factor in this world as maya is in the universe. Maya is illusory, so is also mind. Maya possesses three attributes viz goodness, activity and solidity represented by the qualities of Satwa Rajas, and Tamas, so does mind possess the self-same attributes or qualities, as may a is subject to the three states of consciousness, birth, existence and death so is also mind. As maya is possessed of the nature of vikshepa (creating doubt) and Avarana (hiding or

from the heart, the central organ, where all physical forces concentrate. Mind is this concentrated force, and the supreme ruler of the senses. It is something like electricity, but swifter and more active. It has more attraction than even gravitation, and has also the power of retraction.

Electricity and gravitation both are physical forces, unseen, yet known as mind is. Mind is not universal, hence it cannot approach Spirit. Like electricity and gravitaion, it is not distant from matter, and flows out in a current, yet contracts at will.

During sleep, the senses are temporarily deprived of their respective Offices. It is the cessation of work of the senses that brings the whole system to a stand-still for the time being.

In case the sleep is sound and dreamless, the mind shines within in pristine glory, in as much as all drifts of senses merge in the heart, and find no outlet, and the body gets complete rest.

If otherwise is the case, the mind, with all its attendants forces, finds it way out and dreams all sorts of dreams, and the body finds little or no rest.

Thus mind has the option of either staying in, or roaming about, during sleep, and in both these conditions the Divine Essence continues to be the staying power of the mortal frame, for if mind be the spirit or a portion thereof, its temporary absence, during sleeping hours, would mean death of the body, and commencement of putrefaction consequent thereupon. Such is, however, not the case, and since there cannot be two spirits, mind can neither be a spirit as whole nor as a portion there of.

covering), so is mind. Therefore one should know mind in order to know the real nature of maya. This is a much easier way of knowing maya than keeping for ever beating about the bush in pursuit of the Nirguna or Saguna Brahm."

"A strong body has a strong mind" is the voxpopuli suggestive of the close relationship existing between body and mind. A person, when dead drunk, or in a fainting fit, loses all consciousness, for when the body is restless, and loses its balance; the senses too, in immediate connection with it, become restless, in fact they lose their indentity, and the mind, like the reins applied to the horse-like senses, is rendered restless, in proportion to the restlessness of the senses. The activity or inactivity of the mind is thus dependent upon the activity or otherwise of the senses, which, in their own turn, solely depend upon the condition of the body. This again solves the problem of mind having more affinity with matter than with spirit. Thus mind is that rational faculty in man which exists between matter and spirit. When it is allied to matter, it partakes of all material sensation, agreeable or disagreeable, but when it is inclined towards spirit, it, no longer, remains subject to material sensations. Hence mind is not matter, but something coming from it, as flame from fuel, fire-like soul being the medium. It is thus more a matter in electric form than spirit or the essence thereof. Like spirit, however, the mind is both active and inactive. As an active agent it runs after vain desires and passions, and is destructive, while in a state of inaction, it concentrates and finds Eternal Bliss, and is constructive.

Intellect in the faculty which knows, understands or reasons. It is the medium, and not the agent, of discrimination. It begets self-consciousness.

Soul is the colourless, timeless, spiritual, rational and immortal essence. Behind the five elementary rudiments, as has been said elsewhere, He lies as something that is indescribable, because unseen and unknown. He is unchangeable, All-pervading and Eternal. All-As pervading He does not and cannot move, is yet said to

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move like the enclosed space in a jar when set in motion. In fact the jar moves and not the space which is inside it and at the same time all round it, yet the space inside it also seems to move along with the jar. He is one and unqualified and is perfectly inactive. His activity commences the moment He comes in contact with elements rudumentry as well as gross The former are beyond ordinary human perception. In the latter case His Oneness at once assumes all colours and forms and becomes subject to time, space, mortality, in fact to all mundanities. It is thus that this Infinite One when allied with matter seems to change into numberless forms, sizes and colours, into gross inorganic matter as stones and minerals, into liquids as sap and water, into gross organic matter as ants and man, into ether as angels and gods. He is inherent in all, and all are inherent in him. He has forms, is yet formless. He is active as well as passive. As active, He works i.e. all bodies and forces work influenced by His Essence. As passive, He takes no part in pleasure or pain, in virtue or vice, in love or hatred, infact in anything that exists. These are the qualities which the heart feels, the mind thinks, the intellect understands, but the Soul is far from all, yet He makes the mind think, the heart feel, and the intellect understand. His All-pervading Essence runs through all liquid, solid and ethereal substances, which, without his Divine Power, cannot exist, ergo, all that exist feel His Essence.

In herbs and plants He exists in the form of life only.

<sup>1.</sup> The five Elemental Rudiments are ruduments of sound, of touch, of smell, of form and of flavour.

<sup>2.</sup> The mind, the ten sense—organs, and five gross elements as sound-generating ether, touch-generating air, smell-generating earth, form or colour creating light or fire, taste-creating water.

In lower beings, His existence creates the faculty of mind, in proportion to their formation.

In higher beings i.e. in man the creation of intellect, as an additional faculty, makes him the noblest being.

An oft-quoted illustration of a blind man carrying the lame man on his shoulders will render the position of the Soul with regard to nature at once true, perfect and intelligible. Soul is like the lame man, while nature stands for the blind man. Without mutual help, both are perfectly helpless. The soul, like the lame man, cannot move but can see, while nature, like the blindman can move but cannot see. journey is long, the goal is one. The difficulty can only be solved if the blind man makes the lame man sit upon his back, when the former can walk guided by the latter, who has eyes to see though no legs to stand upon. In like manner without the union of soul and nature each, by itself, is perfectly helpless. It is the happy union of the two that creates joint energy and brings about cosmic development. When the goal is reached, both separate and become as inactive as they were before the commencement of the cosmic journey.

Nature bears the same relation to Soul as waves to water. Without waves the water seems dull and inactive. Thus in waves their seems energy, which can only be seen when with water and not when without it. Similarly nature seems to have energy, but as waves without water, so nature without soul, is non-existent. Therefore soul exists in nature and the moment the former ceases to energise, the latter disappears as if it had never existed.

A painter may have all the requisites necessary for the painting of a picture, but he is quite helpless if he has no wall to paint upon. The soul is thus the wall, without which the phenomena of nature can not be displayed, and vice versa. Again a cot with bedding is not for the cot, or the tape, or the four legs, or the bedding, but for some one who alone can lie upon it and enjoy or suffer. In like manner the body is not for the body, or the legs, or eyes, or hands, or mind, or senses, or heart, or intellect, but for the Soul Who alone can live in it and enjoy or suffer in the form of Ego, and according to actions done. Without the other, each one is helpless.

The existence of the Soul in, and His removal from, the body is thus essential. In a fainting fit, or in a state of deep drunkenness, as just illustrated, when the body lies dead, as it were, when the senses cease to work, and the mind and the intellect receive no promptings from them-in fact, when there is a want of consciousness all over-there must be something that saves the individual from dying. Some might call breath as this something that keeps the body living, when in such a condition. But when a man holds his breath, or when he is in profound meditation, which checks all movements of the breath for hours, for months nay for years together, he does not die nor does he ever reach the stage of putrefaction. He is still said to be living or it may be said that life has not yet fled from him. Thus, as essence in inanimate objects, or as life in plants and bodies, exists the universal Soul, and is the mainstay of the entire creation. He exists in seeming activity in the body or in the plant so long as its principal organic parts are not deranged. It is the de-rangement of such of the organic parts of the system and in case of body, not of the senses, of mind or intellect -that brings on apparent removal of the Soul from His temporary residence, or cessation from His so-called seeming activity. The body is said to die, properly speaking, nothing dies but undergoes a change in form and mood. The removal is thus in form and mood and not in substance, and each change, as such, is fully pervaded by the Divine Essence.

"Life is real! life is earnest and the grave is not its goal;

Dust thou art to dust returnst was not spoken of the Soul."

In Dr. Haberlin's Anthology of Shorter Poems the Soul is said to declare His own condition thus:—

"I am distinct from body, I am free
From birth, old age infirmity and death.

I have no senses, I have no connection
With sound or sight or objects of sensation.

I am distinct from mind, and so exempt
From passions, pride, aversion fear and pain."

Ego. The name of the unity of Man's Soul is called the 'I' or Ego. It is the idea which represents the organism as a whole. Some call the Embodied or Individuated Soul as the real Ego. But we know that the Ego is changeful, while the Soul, whether Embodied or Universal, is changeless. In case of man the sperm is an ego. Inside the embryo this very sperm gradually changes into a developed child, which, when out of its mother's womb, has the ego of a child, so the ego goes on developing till mature old age. When the body dies, the ego, if coloured, leaves in an ethereal form without it, simply to take its rebirth in due course and in the same circulating way, until, by means of pure and virtuous actions, and force of resistance, it is gradually relieved of the colouring that it had so received, and gently merges into the Allinvolving Soul. Thus from first to last the All-pervading Soul exists in the Ego, but as the Soul has no ego, the latter cannot be the former, yet, when pure, it can merge ' into Him. In case of beings other than man, it is pure divine impulse that guides them apparently independent of reason or experience.

The heart, being the central organ in this mortal frame, is the seat Divine, or the chief dwelling place of Soul as Witness of all action, thoughts and words. The Soul, within the heart, cannot be seen so long as there is a covering all round Him of the five investing sheaths consisting of food, which sustains the body; Pran (life) which keeps the body living, and is passive; mind, which is the chief ruler of the senses; wisdom, which possesses the virtue of undoing the first three, of merging itself into Bliss which is the last, and of rendering the soul visible to the Inward eye or the eye of Intellect. These coverings with the Soul inside it, constitute really the Ego of the body. This Ego or the film that covers the Soul can, however, be removed by the removal of the five investing sheaths.

- (1). The removal of food-covering consists in eating merely for the sustenance of the body, in living not to eat, but eating to live, when all differences between tasteful and tasteless meals disappear of their own accord.
- (2). The removal of life-covering consists in living for the sake of living only.
- (3). The removal of mind-covering consists in directing the mind towards, and eventually fixing it in, the Soul.
- (4). The removal of wisdom-covering consists in the removal of the first three, when bliss steps in.
- (5). The removal of bliss-covering consists in the unity of self with self, which amounts to inseparable devotion when the devotee and the devoted are one and the same.

Thus by giving up desire which creates all these investing sheaths, and lies at the root of all evils, the

Ego disappears and leaves the Soul to shine in His Ancient glory.

It may stand to reason that Transcendental Egos are first created, but how and why? This no philosophy is in a position to answer. It is the pure Divine "Word" or "Will" that brings forth this vast universe into existence. By virtue of the inequality of the three qualities of virtue, passion and darkness, the transcendental egos gradually lose their purity in different proportions, and many or all assume material forms. It is therefore that, though changed to matter, they still retain the choice of assuming ethereal or subtle forms after, and even before, the dissolution of the body, and intuitively yearn after that highest state of purity from which they originally descend.

The ego of the servant, the ego of the devotee, the ego of knowledge or the Higher—self are the ascending scales of the Real or Ripe ego. The ego of knowledge is a mere appearance, and is like a line drawn across a sheet of water. It is a slight trace of individuality to mark separate existence from the Diety.

The Soul like the pure rays of the sun, is stainless. A coloured piece of transparent glass, when made to stand erect against the sun, casts a coloured reflection. Remove but the colouring and the difference disappears. In like manner, the ego, so long as it continues to receive the colouring of impure actions, remains subject to births and re-births. "New matter still the mould'ring mass sustains the mansion changed, the tenant still remains." The; tenant is thus the made up ego. But if the colouring, by dint of pure actions, is once removed, the ego tenant, like the reflection, is rendered as stainless as the bright sunshine, and the difference is destroyed, and it, pure and simple as ever, melts and becomes one with Him.

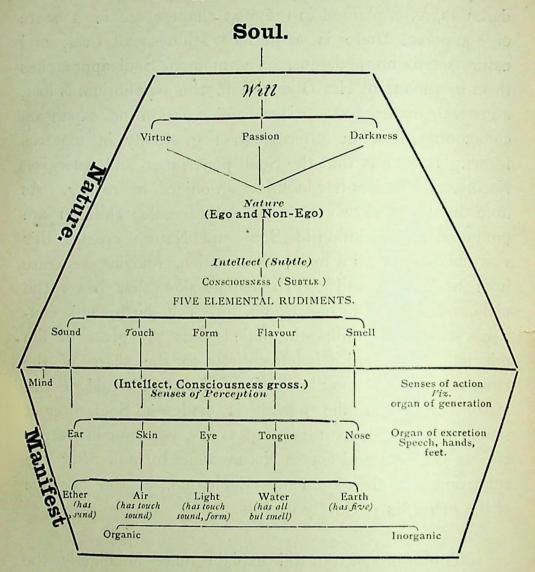
When the three qualities of virtue, passion and darkness, as explained in the next chapter, are in a state of equipoise, there is a perfect stillness all over, and nature seems non-existent. The moment Soul approaches them by means of His Divine Will, the equilibrium is lost, a general disturbance arises, and creation or expansion commences, first in ethereal then gradually in material forms. It is thus that the Soul penetrates and energises Nature, and makes her look like an object of reality. As from the union of two sexes male and female, children are produced, so the union of Soul and Nature creates this vast universe. As a male, after union, remains separate from the female, and it is the female alone that bears the child and feeds it in her womb, gives it birth, and nourishes it with her milk—the male is thus the giver of life principle alone, and it is left entirely to the share of the female to make it look in the form of a child by aid of the matter of which she herself is made-so Soul, after a similar union with nature energises her, yet remains separate as Witness and leaves Nature alone to look after the entire material development. Each one, in the absence of the other, is perfectly useless.

The annexed tree will explain more intelligibly the Expansion and Contraction of the Universe.

#### Expansion or Creation.

God is Universal Soul  The knowing  All-pervading Unseen Unknown  Seen Unknown	All-intelligence
Nature is Universal in Soul (by herself) The known.  All-pervading Unmanifested Sublime	Non-intelligence.
Nature Manifest Nature Marifest.	Nature Manifest

How? Thus:-



Note.—It is the inexplicable Divine Will that pervades the three qualities (virtue. passion and darkness hitherto unmanifested) that awakens them and makes them loose their equipoise, and it is this loss of equilibrium that creates a general disturbance, and owing to the predominance of passion, Nature is displayed in all her resplendent glory. It is thus that nature appears on this cosmic stage leaving her consort the soul behind the scene to pull the strings, and, like a doll, to make her dance and play, rise and fall, enjoy and suffer.

The four Elemental Rudiments, through the instrumentality of Mind and the five senses of perception create the five gross elements.

### CONTRACTION OR DEVLOPMENT.

THE PROBLEM OF LIFE

When Mind, as agent, controls the senses it ascends higher and higher till it reaches the stage of Intellect. When the three qualities are made to stand in a stage of equipoise, all action ceases. The outer nature dissolves into the Transcendental ego. Ego and Soul thus become one and Nature ceases to exist. The Macrocosm is the true reflection of the Microcosm, and what is true of the one is true of the other.

# THE GULF BETWEEN THE RULERS AND THE RULED.

It is generally believed that His Excellency's recent mandate to the Anglo-Indian official community, addressed through the politic and facile pen of Sir Horold Stuart, has improved the situation in India. From the Viceroy downwards, the British rulers at least are satisfied that matters are moving towards the millenium, and they are confirmed in these views of theirs by the corroborative testimony of those Indians of the upper strata who have the privilege of paying friendly visits to European officials and of being honoured by their rulers with return visits. If all these efforts are being made to appease the Upper Ten of the Indian community, the task of the British Indian Bureaucracy might be considered to have almost neared the goal; but if the aim is to uproot the unrest which is not only disturbing the tranquility of the official mind but is at the same time retarding all true progress-religious, social and political—of the Indians, some further efforts are needed. What can the noble efforts of a benevolent and fatherly ruler like Lord Minto avail, if he is not faithfully and sincerely supported by those in whose hands the fate of the people of this country actually lies! In fact, it is a little more of sympathy, as the Royal George feelingly remarked on return home from his Indian tour, which is required and not gracious mandates, comprehensive resolutions, statesmanlike Press Communiques and so-called friendly social gatherings.

I give below, without any comments, an instance of the treatment of natives of the soil by young Anglo-Indian Military Officers. Possibly some of the British Military Authorities will think it beneath their dignity to

notice a press communication, but for a man who is not even a Durbari, the Press is the only channel thorough which his representations can reach those in power.

I reached Dharmsala on the 31st August with 15 Brahmacharies of the Gurukula accompained by our Medical Adviser, Dr. Sukhdeva, on an educational tour. On the 4th of September after taking their bath in the Bhagsunath Kund, the party stopped at an estate called Glenmore on their way to the Dal lake and Dharamkot. While the rest of the party went up, Dr. Sukhdeva and Indra Brahmachary of the III year College Class ( who had been to the place before) together with two other Brahmacharies stopped on the road below. They were chatting freely there, when all of a sudden a young European riding a black horse pulled the reins in front of the party and shouted at the pitch of his voice—"Tum khara ho kar salam karo." As this was the first intimation of the saheb's august presence, the Brahmacharies looked towards him but kept quiet. The sahib again shouted-" "Tum sab khara ho kar salam karo."

On this the following interesting dialogue ensued:-

Dr. Sukhdeva.—"By what authority do you ask us to salute you?"

Saheb .- "You Damn! Tum salam kyon nahin karta."

Indra.—" Is there any law by which you can force us to salute you?"

Saheb.—" Suar-ka-bachha salam karo!"

Indra.—" I ask, is there any law?"

Saheb .- "You must salute every European."

Indra.—" I never expected that a gentleman like you would disgrace his nationality by such ungentlemanly behaviour."

Saheb.—"You damned fool! You bloody fellow! Bengali suar ka bacha! why don't you stand up and salute me!"

Dr. Sukhdeva.—" Ap hamko galian de rahe hain leken meri nationality, mujhe ijazat nahin deti ki main ap ko galian dun. We can't salute you, unless you give us your rank and position."

Saheb .- "From what place do you come?"

Dr. Sukhdeva.—" From the Punjab.

Saheb .- "Who are you?"

Dr. Sukhdeva .- "We belong to Arya Samaj."

Saheb.—"I do not know what Arya Samaj is. Where do you live here?"

Dr. Sukhdeva.-" In the Kotwali Bazar."

Saheb .- "I will report you to the Police Officer."

Dr. Sukhdeva.—"You may do as you like. We are ready to bear all consequences."

Foaming with rage, the Saheb put spurs to his horse and left.

Immediately after I descended with our party and the above facts were related to me. As I had a very important business down in the Kotwali Bazar, I left the students in charge of Dr. Sukhdeva who took them to the Dal lake and the Naddi village. While the party was returning from Dal back to Forsythgang, another encounter took place with a European on horseback which is described in the following letter which I addressed to the Commanding Officer on the morning of the 5th.

#### Kotwali Bazar.

DHARMSALA,
5th September.

DEAR SIR,

I came here with a party of 15 students on an Educational tour. Yesterday morning three of the students were sitting with our Medical adviser Docter Sukhdeva on a bench near the Haribaoli when they were grossly insulted and abused in filthy Hindustani by a young European riding a black horse, whose name, I now learn is F. D. Cobbald and who is given out to be a Lieutenant of the 1st Gorkhas. The whole incident was related to me by Sukhdeva when I reached the place immediately after the the occurrence.

The party then went to see the Dal and the Naddi as the students wanted to see a model gaddi village. One return from the Dal while the students were walking on the road to Forsythgang, another European gentleman on horseback assaulted one of the party, by pressing his horse against the poor lad's breast. The gentleman kept on shouting for salam saying another saheb would have killed him for not salaming.

Isolated as they are from the world, this is the first time that our students have come in contact with British Military Officers and you can well conceive that this, their first experience of the ruling race, is not likely to leave a healthy impression on their mind. As a loyal subject of His Majesty King George V, I myself feel ashamed of the unfortunate outrage. I am a peaceful religious man and do not care for worldly redress but as the chief whose duty it is to maintain the honor of the British nation at Dharmsala I appeal to you to ask the officers concerned to apologise for their ungentlemanly behaviour which was

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perhaps due to misunderstanding pure and simple. Hoping to be excused for the trouble which I am giving you.

I Remain
Yours faithfully,
MUNSHI RAM JIJYASU,

Governor

The Gurukula Academy

Hardwar.

To

The Officer Commanding 1st Gurkhas.

Dharmsala.

The following reply was received to my letter on the morning of the 6th after which I left Dharmsala for Kullu en-route to Simla.

DHARMSALA.

Punjab, 5th September 1910.

DEAR SIR,

Your letter just received. I am very sorry indeed to hear of the cases you mention against officers in this Regt. You mention the name of one Officer. I will send your letter on to his Commanding Officer to deal with the case. You do not mention the name of the other Officer but I will try and find out who it is. Many thanks for bringing these cases to my notice.

Yours Faithfully,
A. G. S. LANG, Lt. Colonel,
1st P. W. O. Goorkha Rifles.

On the 6th of September I again received a letter from Lt. Col. Lang which I give below with the reply which I dispatched to his address from Palampur.

DHARMSALA,

Punjab.

SIR,

I have been going into the cases you mention. The second one has no connection whatever with any of the Officers of the 1st G. R. If you could make it convenient to come up and see me, say, on Thursday 8th at 11 P. M. we could talk over the matter which will be much more satisfactory than writing. I say Thursday as I shall be disengaged during the morning.

Yours Faithfully, A. G. S. LANG, Lt. Colonel, 1st P. W. O. Goorkha Rifls.

PALAMPUR,
7th September 1910.

DEAR SIR,

I received your very kind letter this morning while on my way to Palampur. I am very sorry that I could not see you on Thursday morning. I will try to return back to Dharmsala till next Munday and will be very glad to go and see you if wanted. I am however certain that you will yourself take proper measures. For myself the sympathetic response which my communication has received is sufficient to atone for all unpleasantness.

I Remain,
Yours Faithfully,
MUNSHII RAM JIJYASU.

At Palampur we could not procure mules for our luggage and a student was suddenly taken ill for which reasons we could not proceed further and returned direct to the Gurukula, from which place I sent the following letter to Lt. Colonel Lang to which no reply has been received as yet.

The 18th September 1910 A. D.

FROM

Munshi Ram Governor
The Gurukula Academy

Via Hardwar.

To.

A. G. B. LANG, Lt. Colonel,

1st P. W. O. Gurkha Rifles,

Dharmsala.

SIR,

After writing to you from Palampur on the 7th instant one of our students was suddenly taken ill of pleurisy and as I myself was far from better we left back for Gurukula direct. For this reason I could not see you at Dharmsala for which I am very sorry. If you have taken any measures in the matter, kindly let me know so that I might communicate them to the students concerned. This will produce a very healthy effect on their future course of conduct.

Yours truly
MUNSHI RAM,
Governor.

I think that there is room for every European in India, be his position the lowest in official or social scale, to work in helping to bridge over the great gulf which at the present moment divides the rulers from the ruled. Blessed are the peace makers for they are the salt of the Earth!

# EDITORIAL REFLECTIONS.

#### MR. VALENTINE CHIROL AND THE ARYA SAMAJ.

"From wilful misquotation—from sentences garbled, and randomly set forth to the public without context, continuation or conclusion, in attempt to do injury to a great movement and its Founder,—from the globe-trotter's superficial synopsis and running commentary,—and from the objective analysis of literary-clique 'stylists,' and other distinguished persons, who, by reason of their superior intellectuality to all the rest of the world are always able, and more than ready to condemn a movement without studying, it.

# May An Honest Press Deliver us!" (Marie Corelli, adapted.)

The enemies of the Arya Samaj in their unholy compaign of misrepresentation, and distortion against the Vedic Church have got a powerful supporter in the "Special" correspondent of the "London Times" whose "Special" qualification for the "special" duty on which he has been placed by his "chief" is his being exceptionally ill-informed and taking "special" care never to obtain first hand information about the movements it is his "special" business to inform or misinform the British public about. He left home with certain pre-conceptions and prejudices deeply ingrained in his breast and after having been coached by some ex-viceroy or exsatrap fond of holding forth from high latitudes and pointing out storm-signals and dangerposts which are invisible to all eyes except those that show marks of the "special" antimony prescribed by "jingo" leeches bent upon correcting the vision of all that have the hardihood to take the straight road to the Indian heart. His business it was not to find out the truth but to collect materials for bolstering up theories on which the "Thunderer" has been feeding the British Public. In this task he has succeeded admirably well for being a clever writer believing in his heart of hearts that the chief function of language is to disguise thought and cast a veil over throbbings and impulses agitating the human heart, he knows full well how to cloak his astounding ignorance by an audacious assumption of omniscience and superior wisdom too deep for utterance and to speak with the air of a man who desires to state all This "special" intellectual equipment and mental outfit has always stood him in good stead and did not fail him when he took up his pen to write about the founder of the Arya Samaj who committed an unpardonable sin by founding a church which dashes down fetters forged by superstition that have kept the people of Aryavarta bondsmen to pernicious and pureile ceremonialism observances meaningless ages and thus paves the way for freedom in other spheres of life by rousing healthy aspirations and setting the brain traditional modes of thought free from all enits conclusions independently. to formulate Mr. abling it Chirol finding that the Samaj was in bad odour with a section of the class whose interests he was instructed to espouse and whose dominant moods and humors he was deputed to chronicle set to work to paint a picture of the Samaj for the British aristocrat lolling in his luxurious cushioned chair and the British financier too busy to scrutinise the writings of the "Times" with keen peneratiou taking good care to dip the brush in vitriol as often as it could safely be done without leaving visible blotches on the finished artistic production.

In his letter No. XIII this doughty knight of the goose quill—the valiant Valentine Chirol—after touching on agricultural grievances and anathematising the Hindu money-lenders and pleaders for obstinately and perversely "resenting legislative attempts to hamper a process so beneficial to themselves" says:—

"But all these were only contributory causes. There were still deeper influences at work, which have operated in the Punjab in the same direction as the forces of unrest in the Deccan and in Bengal, but differ from them nevertheless in their origin and in some of their manifestations. In the Punjab too the keynote of the unrest is a spirit of revolt not merely against British administrative control but

in theory, against western influences generally, though in some respects it bears very strongly the impress of the western influence which it repudiates. The motive force is not conservative Brahmanism as in the Deccan, nor does it betray the impetuous emotionalism of Bengal. It is less rigid and purely re-actionary than the former, and better disciplined than the latter".

The reference is explicitly to the Arya Samaj for further on speaking of Bhagwan Dyananda the writer says:

"Nevertheless it is among the Hindus of the Punjab that one of the earliest apostles of reaction againt the West has found the largest and most enthusiastic body of followers."

So, in the eyes of the writer, not only revolt against British administrative control is treason but even revolt against what he calls "western influences" is so. We do not understand what is exactly meant by "western influences." If the spread of science and the progress of knowledge constitute these influences, then Swami Dayananda was one of the mightiest allies of "western" learning for in his magum opus the Sattyarth Prakash he frequently refers to this age as the enlightened age. Criticising the Moslem doctrine of Jehad, Dayananda says:—

"They (the Muslims) should, in the present enlightened age, realize the evil nature of such teaching....."

If, however, by western influences is meant the civilization of the predominance of wealth, the abasement of intellect and character, and merely mechanical facilties; then Swami Dayanand was certainly its bitterest opponent for he was a Redeemer who was born to preach to the world the purer and more spiritual Vedic civilization which demands the recognition of the supremacy of intellect and character and the subordination of wealth thereto, a juster balance of economic forces, a more equitable distribution of wealth, and a purer standard of honor and respectability. His mission it was to revive ancient ideals and it must be remembered that he was not an apostle of reaction. Reaction follows action, but India had not been westernised when Dyananda appeared on the scene He stayed the incipient process of undesirable westernisation and thus prevented it from developing. He knew full well that this civilization had almost wrought the ruin of the Occident where the wails of the poor, and the indigent

smarting under the bondage of the moneyed classes progrinding and pulverising engines of vide driving force for diabolicism known as anarchism and extreme socialism. A reaction there certainly is against this state of affairs, but its storm centres are, as they well ought to be, in the West where its tidal sweep is undermining the foundations of society and its apostles are Mill, Huxley, Benjamin Kidd, Spencer, Blatchford, John Morley, Edward Carpenter, Max Nordou, and many others too numerous to mention. If indignant protests against existing conditions in the West is treason, Mr. Chirol would be better advised if instead of pursuing the thankless and aimless vocation of a "globe-trotter" and "a bird of the passage" he stayed at "Home" and persuaded the "British Democracy" to lift him and men of his way of thinking to the ethereal heights of political power with a "record" majority in the House of Commons so that the works of these writers might be burnt down and the brains of the Euglish people completely disinfected and the microbes of "sedition" created by their teachings destroyed by a profuse use of the germicide of philosophical antidote labelled "Chiroltine". experiment would be interesting though a little but risky but the risk must rouse into activity Mr. Chirol's domant heroism-and if it succeeds, a death blow would easily be dealt at the revivalist-mind you not re-actionary-movement in India. We make a present of the following quotations from the works of these master-minds of Europe to Mr. Chirol and in return only expect that he will chew the cud of reflection in his sanctum sanctorum and leave the settlement of the problems of poor India to less-gifted mortals like Minto, Morley, Clarke, Baker, Hewett, and Dane, who with all their toleration of the intolerable-Aryan religions revival-generally manage to blunder into the right thing and bring peace and contentment to the people whom Providence has committed to their charge.

i Even the best of modern civilizations appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion that if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over nature which is its consequence, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of want with its concomitant physical and moral degradation among the

masses of the people, I should hail the advent of some kindly comet which would sweep the whole affair away as a desirable consummation.

#### Huxley.

ii What profit it to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and the air obey him, if the vulture of Pauperism is eternally to tear his very vitals and keep him on the brink of Destruction.

#### Huxley.

iii. Any one who is acquainted with the state of the population of all great industrial centres, whether in this or other countries is aware that, amidst a large and increasing body of that population, la misere reigns supreme. I have no pretensions to the character of a philanthropist, and I have a special horror of all sorts of sentimental rhetoric; I am merely trying to deal with facts, to some extent within my own knowledge, and further evidenced by abundant testimony, as a naturalist; and I take it to be a mere plain truth, that throughout industrial Europe, there is not a single large manufacturing city which is free from a vast mass of people whose condition is exactly that described, and from a still greater mass who, living on the edge of the social swamp, are liable to be precipitated into it by lack of demand for their produce, and with every addition to the population, the multitude already sunk in the pit, and the number of the host sliding towards it continually increase.

#### Huxley.

iv 1t may be remarked that over no other question is the struggle between the old spirit and the new likely to be more severe and prolonged than over this question of education. It is in reality one of the last principle strongholds of the retreating party. It is not yet clearly perceived by the people that there is not any more natural and lasting distinction between the educated and the uneducated classes of which we hear so much now-a-days, than there has been between the other classes in the past. Citizen and slave, patrician and plebian, feudal lord and serf, privileged classes and commom people, leisured classes and working masses, have been steps in a process of development. In the "educated classes" and the "uneducated classes" we have only the same distinction under a subtler and even less defensible form; for the right to education in its highest forms now

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remains largely independent of any other qualification than the possesssion of mere riches to secure it; it constitutes, in fact, one of the most exclusive and at the same time one of the most influential of the priveleges of wealth.

Benjamin Kidd.

v. It is impossible to rise from the study of the bulky volumes (by Mr. Charles Booth) containing the enormous quantity of detail which lies behind these bare figures without feeling that, while making all possible reservations and allowances, the evidence goes far to justify even the strongest words of Professor Huxley

#### Benjamin Kidd.

vi. It is a grand thing to be free and sovereign, but how is it that the sovereign often starves? how is it that those who are held to be the source of power often cannot, even by hard work, provide themselves with the necessaries of life?

#### M. de Laveleye.

vii. To educate men who must be condemned to poverty is but to make them restive, to base on a state of most glaring social inequality political institutions under which men are theoretically equal is to stand a pyramid on its apex.

Henry George.

viii I'd like to know what sort of trading is'nt a swindle in its way. Everybody who does a large advertised trade is selling something common on the strength of saying it's uncommon. Look at Chickson—they made him a baronet. Look at Lord Radnone, who did it on lying about the alkali in soup! Rippin! alas! these were of his too!

Yes, I thought it over—thoroughly enough—Trade rules the world. Wealth rather than trade. The thing was true, and true too was my uncle's proposition that the quietest way to get wealth is to sell the cheapest thing possible in the dearest bottle. He was frightfully right after all. Pecunia non olet, a Roman emperor said that.

Your modern commerce is no more buying and selling than sculpture. It's mercy its' salvation it's rescue work! It takes all sorts of fallen commodities by their hand and raises them, cash is'nt in it. You turn Water—inte Tono-Bungay.

I saw the statesmen without their orders and the bishops with but a little purple silk left over from their cononicals, inhaling, not incense but cigar smoke. I could look at them all the better because for the most part they were not looking at me but at my uncle, and calculating consciously or unconsciously how they might use him and assimilate him to their system, the most unpremeditated. subtle, succeesful and aimless plutocracy that ever encumbered the destinies of mankind. Not one of them, so far as I could see, until disaster overtook him, resented his lies, his almost naked dishonesty of method, disorderly disturbance of this and that, caused by his spasmodic operations.

Wells.

ix For if the desire for that homage which wealth brings, is the chief stimulus to those strivings after wealth, then the giving of this homage (when given, as it is, with but little discrimination) is the chief cause of the dishonesties into which these strivings betray mercantile men. When the shopkeeper, on the strength of a prosperous year and favourable prospect, has yielded to his wife's persuation, and replaced the old furniture with new, at an outlay greater than his income covers-when, instead of the hoped for increase, the next year bring a decrease in his returns-when he finds that his expenses are out-running his revenue; then does he fall under the strongest temptation to adopt some newly-introduced adulteration or other malpractice. When having by display gained a certain recognition, the wholesale trader begins to give dinners appropriate only to those of ten times his income, with other extensive entertainments to match—when, having for a time carried on his style at a cost greater than he can afford, he finds that he cannot discontinue it without giving up his position; then is he most strongly prompted to enter into larger transactions, to trade beyond his means, to seek undue credit, to get into that ever complicating series of misdeeds which end in disgraceful bankruptcy and if these are the facts then it is an unavoidable conclusion that the blind admiration which society gives to mere wealth and this display of wealth is the chief source of these multitudinous immoralities.

Yes the evil lies deeper than appears-draws its nutriment from far below the surface. This gigantic system of dishonesty, branching out into every conceivable form of fraud, has roots which run underneath our whole social fabric, and, sending fibre into every house, suck up

strength from our daily sayings and doings.

We are all implicated. We all, whether with self approbation or not, give expression to the established feelings. Even he who disapproves this feeling finds himself unable to treat virtue in threadbare apparel with a cordiality as great as that which he would show to the same virtue endowed with prosperity. Scarcely a man is to be found who would not behave with more civility to a knave with broad cloth than to a knave in fustian. ... ... ... ... and so long as imposing worthlessness gets the visible marks of respect while the disrespect for it is hidden, it naturally flourishes.

When wealth obtained by illegitimate means inevitably brings nothing but disgrace—When to wealth rightly acquired is accorded only its due share of homage while the greatest homage is given to those who consecrate their energies and their means to the noblest ends; then may we be sure that, along with other accompanying benefits, the morals of trade will be greatly purified.

Spencer.

x The restraints of communion would be freedom in compaison with the present condition of the majority of the human race. The generality of labourers in this and most other countries have as little choice of occupation or freedom of locomotion, are practically as dependent on fixed rules and on the will of others, as they could be on any system short of actual slavery;

Mill.

x All down the Christian centuries we find this strange sense of inward strife and discord developed, in marked contrast to the naive insouciance of the pagan and primitive world; and, what is strangest, we even find people glorying in this consciousness—which, while it may be the harbinger of better things to come, is and can be in itself only the evideuce of loss of unity and therefore of ill-health, in the very centre of human life. Of course we are aware with regard to civilization that the word is sometime used in a kind of ideal sense, as to indicate a state of future culture towards which we are tending—the implied assumption being that a sufficiently long course of top hats and telephones will in the end bring us to ideal condition, while any little drawbacks in the process, such as we have just pointed out, are explained as being merely accidental and temporary. Men sometimes

speak of civilising and ennobling influences as if the two terms were interchangeable, and of course if they like to use the word civilization in this sense they have a right to; but whether the actual tendencies of modern life taken in the main are ennobling (except in a quite indirect way hereafter to be dwelt upon) is to say the least a doubtful question. Any one who would get an idea of the glorious being that is as a matter of fact being turned out by the present process should read Mr. Kay Robinson's article in the Nineteenth century for May 1883, in which he prophesies (quite solemnly and in the name of science) that the human being of the future will be a toothless, bald, toeless creature with flaccid muscles and limbs almost incapable of locomotion.

#### Edward Carpenter

When Mr. Chirol speaks of Swami Dayanand's teachings bearing the impress of western influence, he forgets that the sage did not know a word of English.

Mr. Chirol labours under many delusions, the most dangerous being that he is competent to pronounce an opinion on almost every conceivable subject—on classical Sanskirt culture among the rest. If he were asked to express an opinion on the physical stature and intellectual attainments of the inhabitants of Mars, we are sure his resourcefulness would be quite equal to the occasion and without the colour mantling on his cheeks he would indulge in an imaginary description with a look of assurance and an air of dogmatic authoritativeness that world lead one to believe that he had been to that planet and had hobnobed with the denizens thereof. With an air of one who knows the subject thoroughly, Mr. Chirol says.

"The doctrines he taught were embodied by him in his Sattyarth Parkash which has become the Bible of his disciples, and in his Veda Bhashya Bhumika, a commentary on the Vedas. He had at an early age lost faith in the Hindu Pantheon, and to this extent he was a genuine religious reformer, for he waged relentless war against the worship of idols, and though his claims to Vedantic learning may have been slight, his creed "was back to the Vedas."

It is no use telling Mr. Chirol, who professes ability to examine the claims to Vedantic learning of the foremost Vedic scholar of his time, that the Veda Bhashya Bhumika is not a commentary on the Vedas, but an Introduction to a Commentary on the Vedas, for to him the

difference in meaning between the words Bhashya and Bhumika would be as unintelligible as that between "apocrypha" and "authentic gospels" to the Punjabee rustic or the Afghan soldier. To take Mr. Chirol's insinuation about Swami Dayanand's Vedantic learning -which is born of gigantic conceit blended with stupendous ignorance -seriously is to pay him a compliment which he does not deserve, but nevertheless we would commend to the special notice of the "Times special" the fact that when Swami Dayanand died, the late Professor Max Muller, whose claims to judge Vedantic learning were. our friend will be modest enough to admit, at least as great as his, contributed an appreciation to the columns of the Pall Mall Gazette. If Mr. Chirol will rummage the old files of that periodical, he will light upon the article refered to by us and will find it stated therein that the Swami was a scholar deeply read in the theological literature of his country and that "in his public disputations with the most learned Pandits at Benares and elsewhere he was generally victorious". If a perusal of that article can not provide an antidote against Mr. Chirol's overweening conceit, we confess the disease is incurable and his case is hopeless.

Again we are told

"His ethical code, on the other hand, was vague, and he pandered strangely in some directions to the weaknesses of the flesh, and in others to popular prejudices. Nothing in the Vedas, for instance, prohibits either the killing of cattle or the eating of bovine flesh. But in deference to one of the most universal of Hindu superstitions, Dayanand did not hesitate to include cow-killing amongst the deadliest sins. Here we have in fact the keynote of his doctrines The sanctity of the cow is the touchstone of Hindu hostility to both Christian and Mahomedan, and the whole drift of Dayanand's teachings is far less to reform Hinduism than to rouse it into active resistance to the alien influences which threatened, in his opinion, to denationalise it."

Mr. Chirol, the Vedic Scholar and ethical philosopher rolled into one, has not condescended to indicate the exact doctrine taught by Dyanand which shows that he pandered to the weaknesses of the flesh. All that the world knows is that Dyananda himself was the living embodiment of the lofty ideals of morality which he preached to mankind. He was an Aditya Brahmchari. It is not easy to

explain the real import of the term to one belonging to a social order which tolerates-though it condemns-"attention without intention" and "chaffing." An Aidtya Brahmchari is an ascetic who has so completely vanquished his lower self that when he looks upon a woman, it is either with feelings of reverence due to a mother, or with pure and unsullied affection the dross of passion due to a sister or a daughter, who has so wonderful a control over his senses that hunger gnaws not at his marrow, thirst oppresses him not, flakes of snow pinch him not, cold stings him not, and heat affects him not. He is so far above expediency that the offer of kingdoms cannot move him from his purpose. Dyananda spent days together in trance beneath showers of snow and amidst blasts of pinching and bleak winds without tasting food and He refused the invitation of the with immobile facial muscles. Maharaja of Cashmere to visit his state because His Highness imposed a condition that the sanyasi should not denounce idol-worship. He indignantly declined the offer of Mahantship carrying with it an annual income of 10,000 £. because it was coupled with a proviso that he should hold his peace on the subject of idol-worship. told a ruling prince to his face that by keeping company with dancing girls, he had brought himself down to the level of a dog. He denounced idol-worship in the centre of Hindu orthodoxy Benares surrounded by the pick and cream of the learned Pandit Community in a meeting presided over by His Highness the Maharaja of Benares, the pillar of Hindu conservatism. He denounced the false tenets of Christianly in a meeting attended by the Commissioner and the Deputy Commissioner and from the pulpit of a church and the objectionable features of Mohomdenism in the house of his Moslem host. He was such an uncompromising foe of popular Hinduism, that he died of poison administerd by a member of the sacerdotal order. Such a man is charged with having pandered to Hindu prejudices by a man who earns his livelihood by appealing to the lowest passions of humanity-class antagonism and office-hunger-and is expressing a particular cast of opinions. But was Dyananda an advocate of cow-protection because it is a Hindu prejudice. Our esteemed contemporary of the Indian Social Reformer has dealt with the point so exhaustively and beautifully, that we quote his remarks in extenso.

"Nothing in the Vedas, say Mr. Chirol, prohibits either the killing

of cattle or the eating of cow's flesh. That is, of course, according to the ordinary acceptation of the Vedic texts. But Swami Dayananda all along maintained that the ordinary interpretation of these texts was utterly wrong, and that the Vedas consistently condemned the taking of life whether of cows or of other animals. We have before us an English translation of the Swami's "Gocaruna Nidhi". In this pamphlet the Swami, after attempting to show mathematically and rationally that all meat eating is uneconomic and harmful, gives scriptural proof of his view as follows:

Hence, in the first verse of the Yajur Veda, the origin of the medical science, the Supreme Being orders 'O Man thou shalt not kill, but protect all the animals, dispensers of ease and comfort to all thy fellow creatures; so that thou shalt be protected or nourished by them. Therefore, the Aryas from the time of Brahma down to the present generation have detested the destruction of animals as a very great and abominable sin, and consequently irreligion.

The question is not whether the Swami's interpretation is or is not correct. He is recognised as having been one of the foremost Vedic scholars among Indians, but that need not compel us to accept his version. The question is whether the Swami, as suggested by Mr. Valentine Chirol, deviated from his principle of rigid adherence to the Vedas as the sole guide of life and conduct in order to create antagonism to Christians and Mohomedans. In advocating abstinence from animal slaughter the Swami was perfectly loyal to his view of the Vedic precepts. The pamphlet from which the quotations has been made concludes with an appeal to the rulers conceived in no hostile spirit.

"May the almighty Lord of the Universe, "he writes" "bless you with his mercy and grace, so that you may abstain from hurtful, and delight in beneficent acts and both you and we may live happily in peace."

We cannot trust ourselves to speak about the calculated mispresentation that the founder of the universal church of the Arya Samaj, one of the main principles of which is a love of entire creation, was a nationalist in disguise whose professions were a mere cloak to cover his antaganism to alien influences. We, therefore, content ourselves with quoting the remarks of the disinterested and impartial writer in the Indian Social Reformer who though not an Arya Samajist can hardly control his indignation at this cold, calculated, deliberate misstatement. Says our esteemed contempérary:--

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"When the bones of the dead reformer are dug up and exposed to calculated misrepresentation, it is well worth enquiring what independent contemporary observers thought of him and his mission. Mr. Valentine Chirol, of course, holds that the Swami was a deepdyed politician who aimed at the subversion of British rule. whole of Dayanand's teachings, he says, was for less to reform Hinduism than to rouse it into active resistance to alien influence. It is quite true that a reformed Hinduism is bound to be a tougher customer than unreformed Hinduism. But to say that Dayanand's motives, in advocating a return to the purer and more virile religion of the Vedas, was political and not spiritual, is, as Mr. Gladstone once said of a similar incident, to anticipate the Day of Judgement. Acquaintance with a few elementary facts of the Swami's life would have saved Mr. Chirol from such a gross misapprehension of the purport of his career. Even as a boy he was inclined to religions study. He ran away from his home to avoid marriage and travelled from place to place, a wanderer in search of truth, a Sanyasin vowed to poverty, chastity, and obscurity, when he might have been living in wealth and comfort on his ancestral estate. We are glad to know that an exhaustive and critical biography of the Swami is being prepared by Mr. Devendra Nath Mukerji who has undertaken several tours for the collection of material for the work and has been successful in getting together a vast mass of first-hand information from hitherto unapproached sources. The publication of the work will be extremely opportune at this juncture, and we trust he will get sufficient support to enable him to bring it out early. But here is an incident from the Swami's life which cannot but carry conviction to all impartial and fair-minded men. About the end of 1879 the Swami visited Benares and it was notified that he was to deliver an address during his stay in that city. There was a good deal of excitement in orthodox Hindu circles and acting on their representation the then District Magistrate, one Mr. Wall, issued a notice forbidding the Swami to make speeches at Benares. This order of the Magistrate formed the subject of a strong protest in the Pioneer and was withdrawn almost immediately. Here is the estimate of the Swami as given in the Pioneer of 30 December 1879.

With irresistible logic and fiery eloquence he preached, like a second Luther, against the abuses which in the course of time had loaded down and corrupted an once grand faith. He touched the heart of young India by painting the faded glories of the Aryavarta, and bidding them be worthy of their arcestors. He was not a political agitator stirring up sedition. Quite the contrary: for he told his

audiences that the paramount power was, despite all that could be justly said against it, the friend of India as it guaranteed the free discussion of religious questions, and made it possible for him and his followers to worship the one God of Veda. In a word, the tendency of this great man's work was all in the right direction, and likely to prove a blessing for his country and countrymen. This man was Pandit Dayanand Saraswati Swami, founder of the Arya Samaj. (Quoted in Devendra Nath Mukerji's Dayananda Charita.)

The italics in the above are ours. A few days later a correspondent writing to the *Pioneer* to explain how Mr. Wall had been misled but had immediately on coming to know of the injustice sent a counter-order giving the Swami full liberty to preach his sermons, said: "Your strictures on the proceedings of Mr. Wall, the Collector of Benares, relating to Pandit Dayananda Saraswati, the well-known Vedic scholar, do you infinite credit as an impartial journalist," Is it possible that Mr. Valentine Chirol can judge the purpose and motives of Swami Dayanand better than the men and the magistrates who were the Swami's contemporaries?

Journalism must, indeed, have sunk to a low level if it permit the distortion of the life-work of the great man whom thousands of one's fellow-men hold in the highest veneration as Master and Prophet. We do not concern ourselves in this article with the methods or aims of the Arya Samaj at the present day, and if Mr. Valentine Chirol had confined himself to them, we should have left the task of defence to those who belong to that body. But the raking up of the ashes of a dead man in this way, would be a revolting operation even if the dead man was a creature of no importance. Swami Dayananda was not such a creature. He had in him the divine spark of creative genius, and long after most of us have disappeared into merciful oblivion, his name will be remembered as that of one under whose touch the dry bones of the valley become instinct with life. Is this the way of teaching young India reverence and morality and religion "?

Every one who possesses even a smattering of shastric learning knows that animal diet has been repugnant and repellant to the sentiment of the followers of the Vedic Religion from the earliest times, and the saughter of kine has always been esteemed a deadly sin. As our contemporary says, this sentiment existed "centuries before Christianity or Mohammadanism appeared or man's mental horizon."

The devata or subject matter of ashtak 4, adhya 6 and varga 25

of the Rig Veda is the cow. The following Mantras of that Sukta preach the duty of protecting kine:—

- १—मा गावो ग्रामन्तुत भद्रमझन्सीदन्तु गौंक्ठे रणयन्त्वस्मे । प्रजावतीः पुरुद्धपा इहस्युरिन्द्राय पूर्वीरुपसो दुहानाः ॥ १ ॥
- २ न ता मार्जी रेणुककाटो माम्नुने नसंस्कृतत्र मुपयंन्तिता माभि । उक्तगायमभयं तस्य ता मानुगावो मर्तस्य विचरन्ति यज्वेनः ॥ ४ ॥
- ३—गावोभगो गावदन्द्रो मे ब्राङ्घानगावः सोमस्य प्रथमस्यभत्तीः । दभा यागावः संजना-सदनद्र दुच्छामीद्वदामनसा चिदिन्द्रम् ॥ ५ ॥
- ः—पूर्यं गावोमेदयया कृशं चिद्श्वीरं चिन्कृणुया सुप्रती मम् । भद्रं गृहं कृणुय भद्रवाची वृहद्वोवय उच्य तेसभासु ॥ ६ ॥
- ५ उपेदमुपपर्चन मासु गोषूप पृच्यताम् । उप ऋषभस्ये रेतस्युद्रे तव वीर्ये ॥ ८ ॥ ऋग्वेद ९ । सू० २८ ।

Here is a translation of Sayana's commentary on these mantras:

(1) May there be cows in our house and may they yield sweet milk and thereby do good to us.

May not our cowshed be without cows and may their calves be good and useful.

- (2) Let them not be used in warfare like horses for they are not fit to be slaughted. They that are helpful in the performance of Yajna should live where there is no danger.
- (3) May they be supreme wealth for us. May God always bestow cows on us. May the Hari of Soma Yajna be mixed with their milk for milk and clarified butter are the source of beneficence to the whole word on account of their use in the Yajna.
- (4) May the cows remain fat. They should not be suffered to become lean. May our houses be centres of beneficence on account of cows. In the Yajnas and assemblies we are honored by offering milk (to guests and priests).
- (5) May we always worship (duly protect) cows. May bulls be protected by us. May we be nourished by cow's milk.

Again in the 13th Adhya of the Yajur Veda, we find :-

इमअभाहस्रशतधार मुन्संवय वयमानअसरिरस्य मध्ये। घृतं दुहानामदितं जनायग्ने माहिअसीः परमे वयोमन् ॥ गवयम'णयमनुते दिशामिनेन चिन्दानस्तन्तो निषीद । गवयन्ते मुगुळ्हतुयं द्विष्मस्तं ते मुगुळ्हतु ॥

It means: O merciful king! Do thou never kill an ox which is the source of innumerable benefits, and which propagates the bovine species! Do you never kill the cow which is an animal not fit to be slaughtered, etc., etc.

It should be noted that in the original the word for cow is written the etymological meaning of which is "that which is not fit to be slaughtered." Again in the Shatpath Brahman (3—7—2—21) it is written that it is sinful to take beef for he who becomes the cause of the slaughter of cows and exen, that are the main stay of the world, aids in the annihilation of the world. In the same book (3—2—11), we read that the cow is a Yajna.

Will Mr. Chirol next say that even Syana who flourished centuries before Clive won the battle of Plassy translated these Veda mantras as prohibiting cow slaughter because he was anti-British in his tendencies and knew by prescience that the British would rule over India one day. We should not be surprised if he did, for he is equal to any absurdity, so unreasonable and malicious is his hatred of the Aryas and "Brahmanism."

We would conclude our notice of this portion of Mr. Chirol's misrepresentaion of the Arya Samaj movement with another extract from the excellent article in the *Indian Social Reformer*.

"We noticed some months ago in these columns an interesting book called "Payche's Task" by Dr. Frazer in which he shows that what are called superstitions originated in some utilitarian object. So intense and persistent has been the repugnance to the killing of cow not only among orthodox Hindus, but also among heterodox Hindus, reclaimed aborigines, and even alien races which lived for any length of time on Indian soil, that the inference is irresistible that the sentiment is rooted in some grave practical consideration. The Parsis feel as great a repugnance to cow-killing as Hindus. Moha-

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medans also have come under the influence of the sentiment. Emperor Akbar, for reasons which were as much political as economiz, issued an edict against the slaughter of cows. It must be within the recollection of our readers that His Majesty the Amir of Afghanistan vetoed a proposal to sacrifice several cows on the Ida day during his stay four years ago at Delhi. There have not been wanting Englishman who have advocated the prohibition of cow killing in India on purely industrial and economic grounds. The late Mr. Frederic Pincott wrote a series of articles in the Indian Magazine seventeen years ago pointing out the disadvantages arising from the reduction of the number of bovines in an agricultural country. the same grounds, the Behar Planter's Association consisting of European idigo-planters and land-holders sent a memorial, dated the 28th January 1894, to Lord Elgin suggesting the prohibition of cow-killing in this country as injurious to agriculture. We need not pause to consider what value should be attached to the arguments for and against cow-killing. Our object at present is only to show that Mr. Valentine Chirol's presentation of the sentiment against cow-killing and of Swami Dayanand's attitude on the question, are utterly irreconcilable with facts. It will be a bad day for the people as well as for Government if it comes to be thought that a man who, rightly or wrongly, feels strongly against cow-killing is actuated by motives of hostility to British rule."

Mr. Chirol speaking of the unfortunate split in the Arya Samaj tells us that it is the meat-eating section that has done much to fight early marriage, to spread Female Education and reclaim untouchables. Needless to say, that he has been grossly misinformed on this as well as on almost every other point. 'The Girl's College at Jullundhur and the different Gurukulas all belong to the "orthodox" section. The reclamation of the untouchables was also commenced by the same section. Again Mr. Chirol's informant has not told him that, thanks to the lapse of time and the shortsighted policy of a section of the bureacracy, the differences between the sections are wearing out and have almost reached the vanishing point and the distinction between the the "orthodox" or the Gurukula section and the "latitudinarians" is almost a distinction without a difference. The "latitudinarians" are so no longer. They are as orthodox as the other section. Their leader Lala Hans Raj, the venerable and austere Principal of the D. A. V. College, has given up the use of animal diet and their preachers openly denounce fleshism. They have also, following in the footsteps of their brethren of the other section, taken to the work of practical Social Reform.

Mr. Chirol is surprised that although the social reform propaganda of the Arya Samaj is as vigorous as ever, the orthodox Hindus have ceased stopping social intercourse with Aryas and Hindu orthodoxy extends to it a measure of tolerance and even of good He smells a rat in this change of attitude and ascribes it to "the political politivities of the Arya Samaj or at least of a number of its most prominent members who have figured conspicuously in the anti-British agitation of the last few years". He would not acknowledge the simple truth, patent even to a child, that by persistent work carried on steadily for a quarter of a century in the face of peroblogy, and assassination Aryanism has leavened the whole mass of Hinduism and driven orthodoxy from all its positions of vantage to seek refuge in verbiage and circumlocution. The Sanatan Dharam Sabhas which once stood for infant marriage and female illiterateness now start Rishkulas after tha model of the Aryan Gurukulas and open Girl's schools. Orthodox Hindus have reconciled themselves to the social activities of the Arya Samai for the same reason, for which orthodox Christians in England who persecuted Paine and Bradlaugh now tolerate the writings of secularists and rationalists like "Sladin", and orthodox Mohammedans who denounced Sir Syyad as a heretic, recognise "latitudinarians" and dissentients like Mr. Khuda Bux, Syyad Amir Ali, the Agha Khan, and Junius-yea for the same reason for which there is no longer an Inquisition in Spain, defiance of papal authority by the state is no longer regarded a sacrilege, and His Holiness descending from his high pedestal has to resort to makeshifts and impotent threats to maintain his tottering authority and wavering dignity. whirlging of time moves and by its revolutions and removes asperities, smoothens sharp points, and rounds off angularities. The Juggement car of progress moves on and its onward march is marked by fresh acquisitions of territory hitherto belonging to the enemy. The time-spirit moves on with a rod in hand and compels one and sundry to obey his behests. The Arya Samai has no political activities. Its tendencies have rather anti-political and the political press of the Punjab has, during the last decade often protested against the anti-political tone of the utterances of Samajic leaders. These protests have passed unheeded because the Arya Samaj is all-powerful in the province and car CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

afford to ignore the complaints of the political press. No prominent Arya Samajist with the single exception of L. Lajpat Rai, has ever engaged in political agitation and he too was a none-politician before the year 1905. Every body knows that Lala Lajpat Rai has never engaged in any anti-British propaganda, and even his dabbling in politics of a harmless nature evoked public protests from Mahatma Munshi Ram and private protests from Lala Hansraj and his other colleagues.

Says Mr. Chirol

"Many Aryas, indeed, deny strenuously that the Samaj is disaffected, or even that it concerns itself with politics, and the president of the Lahore branch, Mr. Roshan Lal, assured me that it devotes itself solely to moral and religious reform. I do not question that assurance, as far as Mr. Roshan Lal is himself personally concerned, and it may be true that the Samaj has never committed itself as a body to any political programme, and that many individual members hold aloof from politics; but the evidence that many others, and not the least influencial, have played a conspicuous part in the seditious agitation of the last few years, both in the Punjab and in the neighbouring United Provinces, is overwhelming. In the Rawalpindi riots in 1907 the ringleaders were Aryas, and in the violent propaganda which for about two years preceded the actual outbreak of violence, none figured more prominently that Lala Lajput Rai and Ajit Singh, both prominent Aryas."

Only an ingenious writers like Mr. Chirol can compress together so many misrepresentations, distortions, and innuendosin so few lines. Mr. Roshanlal interviewed Mr. Chirol not in his individual capacity, but as president of the premier Arya Samaj in India, and vice-President of the Governing Body of the Punjab Arya Samajes. Mr. Chirol gives away the whole case when he says that the Samaj as a body may never have committed itself to any political programme. Can any church be called to account for the political proclivities of its individual members. Is the Protestant Church of England responsible for the conduct of Protestant Politicians and can His Grace, the Archbishop of Canterbury, be held responsible for the "terminological inexactitudes" of the Liberal ministry during the last but one electoral campaign and for the "cold calculated lie" which,

Mr. Balfour says, Mr. Alexanda Ure uttered in respect of the cessation of old age pensions in the event of the Unionists returning to power. Is the Christian Church of the Transval responsible for the politics of the Colonists which are condemned by every rightfeeling citizen of the British Empire. Is His Lordship the Bishop of Calcutta responsible for the politics of the 'Asian' and His Lordship the Bishop of Labore for those of the "C. & M. Gazette". Will the Church of Islam and the Mohamaden Educational Conference be held accountable for the political creed of the Ghazi fanatics and the Peshawer risters. But the attitude of the Arya Samaj requires no such elaborate defence, for, as we have stated above, no influential leader with the exception of L. Lajput Rai has ever taken a prominent part in politics. It is as fair to call the respectable Arya gentlemen, who, thanks to the, strange methods and ingenious misrepresentations of the police, were kept in hajut for months together and subjected to unreasonable indignities and then honorably acquitted, as to say that Mr. Parnell was responsible for Phoenix Park murders for the Times indulged in this libel, or that the Seven Bishops of the time of James the II were seditionists. Mr. Chirol has the impudence to call gentlemen whose perfect innocence was established in a duly constituted Court of Law ringleaders of the riots. Can he not be dealt with under the new Press Act for bringing the udiciary into contempt. Surely the majesty of the law should be vindicated.

Again, it is a falsehood to assert that Ajit Singh is an Arya. We don't know whether it would be right to call "Agnosticism" a religion, but if it is, Ajit Singh is a co-religionist of Lord Morley and Mr. Balfour and if the logic of Mr. Chirol must needs guide Lumanity, these two gentlemen should be called to account for Rationalist aberrations and the Associations in Empire should be carefully watched as suspicious bodies. Chirol refers to L. Lajpat Rai's correspondence with Bhai Pama Nand and the case against the latter under section 110 of the C. P.C, but carefully omits all reference to the Lala's affidavit, the explanation published in the Panjabi and the line of defence adopted by the Bhai Saheb. Referring to the Patiala Imbroglio, Mr. Chirol who is an expert in the art of presenting only one side of the case, tries to prejudice his readers by giving a sumtrumpery charges brought forward without an mary of the

iota of evidence by the Prosecuting Counsel in that case. The case utterly broke down and even the "Pioneer" admitted at the time that the case had to be withdrawn, because Mr. Warburton was seventy years old and could not collect evidence. The forced and summary retirement of Mr. Warburton soon after the conclusion of the case and the cancellation of the order of deportation immediately after, point to the same conclusion. The British Govt. attached so little value to Mr. Grey's allegations, that Rai Jowala Prasad, a British Gazetted Officer whose services had been lent to the state, has been re-instated and even the state has paid him full pay and allowances for the period he was under detention.

The petition was presented to the Maharaja, not because the accused were afraid of consequences, but because a hint was conveyed to them that that was the only way out of the difficulty. And what after all was the petition? "It was" as the Bengali characterised it at the time "a remarkable document". There was no acknowledgment of guilt. On the contrary, it stated clearly and unambiguously that the case for the prosecution had no legs to stand upon. Said the petitioners.—

ed anarchists and seditionists and their diabolical methods with feelings of deep abhorrance and absolute detestation. We further beg most respectfully to assure your Highness, our gracious lord, that in none of the meetings of the Arya Samaj in the Patiala State have any political subjects been ever discussed. The propaganda of the Arya Samaj being purely religions, social and educational, politics have always been scrupulously excluded from the curriculum of the Arya Samaj institutions. The Arya Samaj is loyal to the core to the British Government and the Patiala Raj and we beg to assure your Gracious Highness that none of us has ever entertained any feeling except those of deep loyalty and heartfelt gratitude towards the Patiala Raj and the paramount power" His Highness accepted the assurance and also recorded in his order withdrawing the case

"It was never meant to infer that every member of the Arya Samaj in India or the society is seditious".

The conduct of the accused was a glorious vindication of the position of the Arya Samaj. The accused did not admit that even

"unwittingly" "any of them"had committed any "indiscretion" which could be constructed by any fair-minded and sane man as objectionable. It was for this reason that they promised to take "special" care (they had already been taking reasonable case) "to do nothing which may in any way be misconstructed as being calculated to stir up feeling of ill will towards the Patiala Raj or his Imperial and Most Gracious Majesty King Edward VII, our beloved Emperor....."

The Leader of Allahbad only voiced the popular feeling on the subject, when it wrote in its issue of February 23rd 1910.

"It only remains for us to congratulate Rai Jawala Prasl ad and his fellow—sufferers on emerging from the trial without a stain on their character for loyalty. They never admitted guilt, they never apologised, their petition to the Maharaja was an unequivocal expression of their innocence and assertion of their loyalty to the British as well as the Patiala Government."

Under the heading of "A Damaging Certificate" Mr. Chirol quotes the mischieveous and lying statement of Krishnavarma that the Arya Samaj was a movement started "for the political regeneration of India" and then adds slyly that this leader of the Revolutionary party "had been appointed by Dayanand as a member of the first governing body in the life-time of the founder and as one of the trustees of his Will'. Mr. Chirol knows full well or would have found out if he had at all cared to be disillusioned that Krishanvarma has not been an Arya Samajist for the last decade or so, that when he was an active Arya he was a loyal citizen and a trusted Dewan of a native state, that at that time his loyalty was so much above suspicion that the Viceroy of India paid him a visit in his house at Ajmere, and that he retired from active work in the Samaj and abjured its creed and philosophy for that of Spencer years before he became a revolutionary. At present he is no more an Arya Samajist than Mr. Hyndman is one. Can Christ be held responsible traitorship of Judas or the denial of him because they had been appointed by him as his disciples and the trustees of his will.

Mr. Chirol next describes the Gurukula System of Education and the Gurukula. He concludes this description with the following remarks.

"Some five years more must elapse before we shall be able to judge the result by the first batch of chelas who will then be going forth into the world. For the present one can only echo the hope tersely expressed a few months ago by Sir Louis Dane, the Lieutenant Governor of the Punjab, in reply to assurances of loyalty from the President of the Arya, Samaj that "what purpots to be a society for religious and social reform and advancement may not be perverted from its proper aims and "degenerate into a political organisation with objects not consonant will due loyalty to the Government as established." But neither the spirit of Dayanard's own teachings nor the record of his disciples including some of those actually connected with the Gurukula is in this respect encouraging."

The last sentence is a tissue of misstatements. A "globe trotter" wedded to a set of views ignorant of the language in which Dayananda wrote and brought up in an atmosphere out of all harmony with that in which the sage was bred cannot be expected to understand the spirit of the great divine's teaching. The record for loyalty of Dyanand's disciples actually connected with the Gurukula, is more stainless than that of Mr. Chirol. Proofs and arguments will be produced when Mr. Chirol learns to value them. One specific allegation can only be met by another specific allegation.

The last paragraph of Mr. Chirol's second letter about the Arya Samaj is full of misstatements worn threadbare. We are told that "sedition is rife where the Arya Samajis must active." The propaganda of the Arya Samaj in the Punjab is admitted to be popular and it is also acknowledged that "the province has been free from the murderous outrages and dacoities which have been so lamentable a feature of the unrest in Bengal and in the Deccan". Logic is not the strong point of Mr. Chirol, otherwise an attempt-however lame-would have been made to explain how the "popularity" of a "seditious propaganda" can be consistent with freedom from "murderous outrages" in a province inhabited by warlike and manly races, while a seditious propaganda confined only to a small section of the population led to these outrages in Bengal and the Deccan. The lie about Aryas tampering with the loyalty of certain regiments is unblushingly repeated, although Mr. Chirol's brother of the Englishman had to pay 1500 Rs. damages for circulating it in regard to L. Lajpat Rai. It is asserted that politics are discussed in Arya Samaj meetings. Every Punjabee knows it is a baseless statement. Those that are fond of political discussion attend the meetings of District Associations. The Arya Samaj temples are used for strictly religious purposes except on occasions when a meeting of loyal condolence has to be held. Towards the conclusion of his 2nd letter the writer says:—

"The evolution of the Arya Samaj recalls very forcibly that of Sikhism, which originally, when founded by Nanak in the early part of the 16th century. was merely a religious and moral reform movement, and nevertheless within 50 years under Har Govind developed into a formidable political and military organisation".

He might have boldly pushed the historical parrallel to it logical consequences and said that just as the purely religious sect of the Sikhs was driven by the foolish persecution and unreasoing suspicion of the Govt. of the day into a political and military organisation, so if the Arya Samaj is ever perverted from its proper aim and includes politics in its programme, the lamentable result will be due to the mischief wrought by writers of the class of which Mr. Chirol is a typical representative.



Motto I:—By the force of Brahnacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

## The Dussehra Festivities.

The Vijaya Dashmi festival was celebrated with great enthusiasm Two years back this great festival was wholly neglected in our academy. But last year Professor G. S. Gupta-who was superintendent of sports at that time-introduced a new programme. new programme consisted of games, such as cricket, football, Gutka-It took four days to complete the whole programme this Two shamianas were pitched near the playground, one for students and the other for the staff and visitors. The games began on the 25th of Ashwin. The first day was given to the cricket match. It was played with great earnestness. Kabaddi and Football matches were played on the 26th. The Hockey match was played on the 27th. Lanka Vijaya (The conquest of Lanka) which was the chief item in the whole programme was played the same day. This is a new game which has been devised by the Gurukula students for this occasion. This game could not be played because of a discussion among the parties as to the correct interpretation of rules and the orders of the It is hoped that this interesting game will be played with greater interest next year. The 28th was the proper Vijya time was taken up with the Dashmi morning day. The Tug of War, high jump, long jump and such other amusing performances. The evening programme comprised a big Havan, and a meeting attended by the students of the higher classes, teachers and

The proceedings of the meeting were opened with a short speech by Pro. Bal Krishna M. A. He began his speech with the remark that historians had proved beyond doubt that the characters depicted by Valmiki were historical. Then he dwelt on the chief characteristics of the principal heroes of the Ramayana He told his audience that every notable character in the Ramayana was an ideal one and exhorted his hearers to live up to those ideals. followed Chandra of the 13th class made a short but very impressive speech. He said that the greatness of Rama was due to the influence which was exerted by two great Acharvas-Vashishtha and Vishwa-Mitra during the life which he led in their respective Gurukulas. In the end he appealed to his fellow-students in stirring words to be grateful to God for the opportunity He had given them of living in this Kula, and to take full advantage of that opprotunity. Prof. Ram Dev was the next speaker. He related many incidents described in the Ramayana to show that the greatness of Aryavarta in that period was due to the spirit of discipline which was valued very much by our forefathers and which pervaded every fibre of the social support his proposition that discipline organism. To essential to social efficiency he private and public life was profusely quoted foreign history and told the Brahmcharies that they must value Dharma above everything else if they wanted The last speech was that of the to raise their county. Acharva Mahatma Munshi Ram. He said that neither Rama nor Rayana ever died. Wherever there was Dharma there was Rama, and the war between Rama and Ravana was eternal. "Even at this time" said he "war is going on between Rama and Ravan .-Dhrama and Adharma. Rama conquered Ravana, because he had a faithful servant like Hanuman. Let us all be, then, Hanumans, servants of Dharma and surely Dharma will conquer Adharma." The meeting came to a close at half past seven, after which the Brahmcharies, teachers, and professors, and other workers of the Gurukula sat down to a sumptuous dinner provided mostly by the liberality of Lala Ramchandra, the father of one of our brahmcharies.

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Annual Subscription Rs. 8 in India, 15 Sh. Foreign.

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Editor & Proprietor,
TEPPAKULAM,

TRICHINOPOLY.

#### SELECT OPINIONS.

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in a recent issue of the London Times refers-to the Wednesday Review as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

"Every week lately I have read with the greatest interest the Wednesday Review which you have been so good as to send me, and I can assure you I am full of admiration of its quality, both in style and matter. The high standard of literary excellence which it maintains is really remarkable; and I am particularly glad to observe that it is singularly free from those excesses of harsh personal criticism or of violent political animosity to which less serious and thoughtful journals are sometimes prone."

#### Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated 2nd October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

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## GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

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# Vedic Magazine

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"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

MARGSHIRS 1967.

No. 6.

## Dayananda, a Prophet of Peace.

The death anniversary of Bhagwan Dyananda fell on the Dewali day last month and was celebrated throughout the country. It is, therefore, but appropriate that the place of honor in this issue should be given to an article giving an admirable character sketch of the greatest vedicist of modern times. Editor V. M.

In season and out of season, it has been dinned into our ears that Swami Dayananda was a reformer of an agressive type and that he was the founder and organiser of a movement calculated to sow the seeds of discontent and to rouse feelings of enemity between members of different communities and followers of different faiths. The ashes of the dead Sannyasin have been raked up, his methods of propagandism have been subjected to a cross-fire of baseless criticism, his ways of interpreting the Shastras have been made the target of contumelious condemnation and his tenets and doctrines have been held

up to unmerited redicule. Even his ardent devotees and sincere admirers, they say, imbibed his aggressive spirit and are dubbed as malcontents and stigmatised as visionaries. Nine and twenty long years have rolled by since Swami Dayananda shook off his mortal coil but still a fierce light beats about the personality of that great man and time has not deadened the sense of loss occasioned by the sad termination of the life's journey of that great reformer. Love, sympathy and gentleness are the salient features in the character of our nation and while we have a tender regard for the feelings of the living, we have a still greater regard for the feelings of the dead. Do not our Shradhas and other obsequal ceremonies bear ample testimony to the fact that our veneration for the dead is sometimes carried to a superstitious extent? Our reverence for the dead is simply unbounded and our solicitude for the well-being of the departed is singularly unparalleled. But by a sad irony of fate, in the case of Rishi Dayananda we seriously doubt whether we have been faithful to our traditions.

Dayanand's sturdy optimism, his untiring zeal, his unconquerable will and his laborious search after truth have been only equalled by his inflexible integrity, his indomitable courage and a rare simplicity of character. His sole end and aim in life had been to revive the Vedic Religion and to achieve that end, he sacrificed all his worldly prospects. To endeavour to solves the problem of life and death he underwent all sorts of miseries and privations and in his glorious attempts to establish the kingdom of righteousness on earth, he fell a victim to the treachery of imaginative gossipers and calumniators. He never sat at the feet of a Mazzini or a Garibaldi but drew his inspiration from Kapila and Kanada. It was not a revolutionary that infused spirit in him but it was a Sannyasi a hermit, an ascetic, a Yogee—Swami Virajanand—that

fired him with enthusiasm to hoist the flag of OM, once more in "the land of the Vedas" After name and fame he hankered not, for pelf and power he cared not. A Paramahansa who premptorily refused to accept the Mahantaship, could never think of 'gaining empires and founding Kingdoms'. An asectic who blessed those that cursed him could never harbour feelings of enemity towards "foriegners." A profound Vedic scholar whose whole life-time was occupied in writing out voluminous commentaries of the Vedas could never degrade himself by incorporating "objectionable matter" in them. How could a reformer who sincerely believed that the Vedas were revealed by God in the beginning of creation for the benefit of the whole human race, ever raise the cry "India for Aryans"? He was the founder and organiser of an international movement." Cosmopolitanism is the badge of that movement. mission instead of being highly aggressive, as is generally supposed, is a mission of peace, philanthropy, bliss and beatitude and in support of this contention of ours we cite certain instances.

Swami Dayananda has written many books. The Sattayarth Prakash is his magnum opus. It is this book that has brought about a mighty revolution in the religious thought of modern India and it is therefore that the jealousy some bigots and fanatics has been roused. stentorian voice of the Indian Luther and his call to duty was too powerful for those that were adversely affected by it to keep quite. The enemies of the movement being blinded by prejudice quote certain passages from the book at random and endeavour to brand the book as "Seditious". When the Patiala Seditions (?) Case was being tried, men 'behind the scenes' began to fulminate to their hearts' content and many of the leading Newspapers in India reproduced these fulminations only to raise a "storm in the tea-cup. The Arya Samaj being backed up by no

power other than that of righteousness could not question the right of such men to employ all the superlatives that suggested themselves to them in crying down the movement. They limned a picture of the present condition of the Arya Samaj which existed only in their heated imagination but thank God, truth ultimately triumphed. Such as were carried away by these fulminations and denunciations are earnestly requested to brood over the following passages. In his introduction to the Sattyartha Prakash, Swami Dayanand says.

"My chief aim in writing this book is to unfold truth which consists in expounding truth as truth and error as error. The exposition of truth in place of error and of error in place of truth does not constitute the unfolding of truth. To speak of, write about and believe in a thing as it is constitutes truth."

To those who consider the Arya Samaj a national movement and its founder a national leader, the following lines will give ample food for reflection. "Though I was born" says Swami Dayanand "in Aryavarta and still live in it, yet just as I do not defend the evil doctrines and practices of the religions prevailing in the country, on the other hand expose them properly, in like manner I deal with alien religions. I treat the foreigners in the same way as my own countryman as far as the elevation of the human race is concerned. Had I taken to the advocacy of one of the prevailing religious of India, I would have done the same as the sectaries of the present day do, viz, praise, defend, and preach their own religion and decry, refute and check the progress of that of others.".......

"There are undoubtedly many learned men among the followers of every religion, should they free themselves from prejudice and accept universal truths—those truths that are to be found alike in all religions and are of universal application—and reject all things in which they differ and treat each other lovingly, it will be of great benefit to the world."

Prophets of aggression will please ponder over the lines printed in italics. Will they ever be prepared to reconsider their judgment.?

- II. The opening lines of Sattyarth Prakash are " ओइम शन्नो मित्रः शं वरुण शन्नो भवत्वर्यमा" &c.
- "Oh God, Thou art the *friend* of all, controller of the universe, be *merciful* unto us." All the ceremonies performed by the followers of the Vedic religion are concluded by what is known as "Shantipath." At the end they always repeat "OM, Shanti; Shanti: Shanti;"
  - "Peace, Peace and Peace to all Sentient beings."
- III. Every Arya is enjoined to perform five Yajnas and of these the Bhoota-yajnas and Atithi-yajna necessarily have for their basis the principles of *Philanthrophy.*" All these convey the message of peace and happiness to all beings.
- IV. The Seventh Principle of the Arya Samaj says '' सब से प्रीति पूर्वक धर्मानुसार यथायाग्य वर्तना चाहिये '' "Love to all' ought to be the Aryan motto.
- V. Swami Dayanand maintains that animals are not to be sacrificed and rightly holds that such sacrifices are not sanctioned by the Vedes. He was the prince of humanitarians and a strong advocate of Vegetarian diet. " मित्रस्य चश्चपा सर्वाणि भूतानि समिक्षन्ताम " was his favourite motto. सहनावत सहनौ भुनक्त सहवीर्यं करवा। तेजस्विनौ अधितमस्त मा विद्रपा महै ॥ was his Maxium? What an embodiment of love was he!

It seems as if he was a second Budha.

VI. The way in which he disposed of what little he had, the establishment of the Paropkarini Sabha, the arragements made to print books and issue them at a cheap price, all these show with what friendly feelings he was actuated towards his countrymen.

VII. Again, the 6th principle of the Arya Samaj also lays down. "संसार का उपकार करना इस समाज का मुख्य उद्देश हैं"-Could the man who preached this, ever dream of establishing a "National movement"?

These are some of the reasons which have led us to believe that Swami Dayananda was a Prophet of *Peace* "Of course, he has given some hard hits here and there but even there he is full of love and sympathy.

In spite of Swami Dayanand having been a great scholar, he admitted that the Rishis of yore were greater than himself and that his exposition and interpretations of the Vedas should be studied in the light of old commentators. In none of the ten principles of the Samaj does he declare that his interpretation of the Vedas must be accepted by all and that his views regarding other philosophic topics are true and nothing but true. Have other commentators and founders of different sects held the same views? They have forced upon others what they thought to be correct and their disciples have to accept their views, without the least compunction, as wholly correct. Can there be greater moderation than this?

Just before the advent of Swami Dayananda and even after it, the condition of Aryavarta was really deplorable. The Hindus were a nation sunk in ignorance and superstition worshipping stocks and stones and not being satisfied with the 33 crores of gods offerred sacrifices at the altars of other gods the products of the brains of other sects wholly foreign. At

such a juncture, to proclaim the worship of one unincarnate God does not seem to us at least aggressive. We were and are priest-ridden and many Sadhus, crafty that they were, duped us. Under the protection of religion and morality, a class of beggars had come into existence. Numerous sects hopelessly divided in their opinions were quarrelling on the way in which caste-marks were to be put on the idols whether in the horizontal or perpendicular direction.

Dayananda saw with "unerring instinct" that his fellow-beings were looked upon as "enemies" and love for humanity, arash language and lore had gone and respect for Dharma was slowly sinking. He therefore organised the Samaj to revive the study of the Vedas and Sanskrit. Was this aggression? In times of famine many orphans just to keep the body and soul together, embraced other religions and our ranks were thinned by constant conversions. Hence he set on foot the "Shuddhi movement." His followers have established orphanges. To revive the much neglected female education, they have opened Kanya Pathshalas; to revive the system of Brahmacharya they have opened Gurukulas, to make the study of Vedas popular and to furnish means of education on western lines, they have established colleges and schools. Is this all due to an aggressive spirit?

To eradicate some social evils which are eating into the vitals of our society, some stringent rules must be framed. The strength of the medicine must be proportionate to the strength of the disease. Hatred of evil is not sin. We cannot love the good unless we discard evil. Unbiassed reader! Would you call a doctor "aggressive ' who prescribes a bitter medicine for a chronic disease? Is a surgeon wanting in toleration who ampulates a diseased leg? Is a wise mother destitute of love if she takes measures to correct her misguided son? Is a teacher, a Horod, if he were to bring to book an

immoral pupil of his? Is a judge wanting in kindness if he condemn a criminal? Is, then, Swami Dayananda an aggressor? As for ourselves we firmly believe that Swami Dayanand was a *Prophet of Peace* more than anything else.

## Radium and Radio-Activity.

II.

In our present article we propose to give a short account of the changes which the typical radio-element radium—along with its parents and descendents—is under going at all-times, quite independently of the forces under human control. But before doing it so would be well to devote some space to the consideration of the hypothesis which tries to explain these unique transformations.

#### THE THEORY OF ATOMIC DISINTEGRATION.

We have seen that radium possesses, for all practical purposes, an inexhaustible store of energy. Two main hypotheses have been set forth to explain this source of energy in radium. One of these regards radium as a dyname which takes up energy from outside and converts it into Becqeral rays. The second hypothesis regards radium as an extremely unstable element, which is undergoing spontaneous decomposition, giving forth in the process a great outburst of energy. At present, the second view is the one generally accepted.

It was seen that radio-activity is an atomic property, and consequently must result from a process occuring in the atom and not in the molecule. Thus the degree of activity of any salt is directly proportional to the amount of radio-active element in it, having no connection with its acid part. The activity of the different radium salts, e. g. radium bromide, radium nitrate, differs from that of each other and depends purely in each case, upon the percentage of radium in each gram of the salt. There is another fact which supports the above view. It seems that radio-active change is independent of temprature, thus proving the difference of this change from ordinary molecular changes.

In order to explain the results observed, Rutherford and Soddy advanced their "Disintegration Theory." According to it the atoms of radio-active substances are unstable and a certain fixed proportion of these becomes unstable every instant and breaks forth, accompanied generally by an alpha or beta particle or both, and in this decomposition lies the source of energy associated with these elements. The residue of an atom owing to the loss of the alpha particle is lighter than before and becomes the atom of a new substance quite distinct from its parent. These new substances produced have a limited life and in their turn disintegrate into other new products and so on, until we finally get a stable body or to be more accurate, one whose activity we fail to detect. Professor Soddy thus describes the disruption of the individual atom :-"The disruption of the individual atom is a sudden and explosive process, but differs from that of ordinary explosion in the fact that the explosion of an atom exerts no influence on the rate of explosion of its neighbours. In an explosive substance as, for example, fulminate of mercury or acetylene the disturbance occasioned by the dission of the surrounding molecules, so that the whole mass detonates in a very short interval of time the disintegrating atoms the cause of the disintegration is at present unknown. It proceeds at a definite rate, a fixed proportion of the total atoms disintegrating in the unit of time, without hindrance or acceleration by any agency known. Radio-activity and the processes which give rise to it appear to lie totally outside the sphere of known molecular forces. No change in the chemical and physical properties of the atom appears to occur as it approaches the termination of its existence as a seperate entity. Suddenly, and without previous indication, it flies to pieces by some internal cataclysm, the cause of which we can only conjecture. The vast store of energy bound

up with its internal structure, and which make it a stable system to all the relatively insignificant forms of energy manifested in an ordinary chemical or physical change, are revealed when the structure flies to pieces. The internal energy of the chemical atom becomes for the first time knowable when it disintegrates. Because the atom has never in any other process been observed to change, and because it does change in exhibiting radio activity, we have the explanation of the fact that the energy associated with matter in the rays of the radio-elements is of a higher order of magnitude than has ever been dealt with in science before. Radio activity thus draws its supply of energy from a previously untapped reservoir—the latent energy associated with the atomic structure.

How easy it is to explain the persistent emission of energy by the aid of this theory, which is also in accordance with the principle of the conservation of energy. The atom, again, is supposed to consist of a number of still smaller particles in rapid oscillatory or orbital motion and consequently contain a great store of energy. Part of this energy is realised in radio-active changes when the atom of one substance disintegrates into a lower system with the expulsion of one of these charged particles.

#### RADIO-ACTIVE CHANGES.

Now we shall proceed to examine the changes that are constantly going on in our typical element radium.

If an air current be passed over a radio-active element or bubbled through its solution,
it acquires the remarkable property
of discharging a charged electro-

scope thus resembling the radio-active element itself. What is still more remarkable is the fact that the air retains this property although it be filtered through wool,

bubbled through water or passed through a strong electric field. From this it is clear, that the air has not become ionised by contact with the radio-element, for had it been so all the ions it contained would have been arrested by cotton wool. The only other alternative explanation of the phenomenon is in the assumption that the air in its passage through radio-active solution has taken up some thing capable of ionising gases, but consisting of no solid particles. The nature of this substance, which was named by Rutherford emanation, remained for a time quite unintelligible, until it was finally demonstrated to be a gas.

If we take a small quantity of radium bromide and heat it in a tube, a radio-active gas. Properties of the i. e. radium emanation will be evol-Emanation. ved. It resembles radium in many of its properties, for instance it emits Bacqueral rays, ionises gases, affects photographic plates and lights up a fluorescent screen brought near it. Owing to to the scanty supply of radium at our disposal, the quantity of the gas obtained is no doubt extremely small. Fifty millegrams of radium bromide costing several hundred pounds will evolve emanation at any one time, whose volume with not exceed that of a pin's head. But the gas is so active that it is able to retain its characteristic property of ionising even when mixed with a million times its own volume of air. As we have said above, the emanation can also be obtained by dissolving the radium salt in water.

The emanation possesses all the characteristic properties of gases. It diffuses through gases, liquids and porous substances, and can be occluded in some solids. It obey's Boyle's, Guy Lussac's and other gas laws, just as an ordinary gas would do.

Some physicists had suggested that the emanation was not material, but consisted of centres of forces attach-

ed to the molecules of a gas with which it was mixed. This objection was, however, removed to a very large extent by Rutherford, who showed that it possesses the property of condensation under extreme cold peculiar to gases. this way it can be separated from other gases with which it may be mixed. Even when in the condensed condition it possesses all its characteristic properties.

The density of the emanation can be determined by its property of diffusion, which can not be arrived at directly owing to the small quantity of the emanation available. The rate of diffusion of gases into one another decreases with increase in their moleculer weight. If the coefficient of diffusion of emanation into air lies between too values obtained for other gases whose molecular weights are known, then the molecular weight of the emanation must lie between those of these gases. In this manner it has been found that the atomic weight of the emanation is found to be 100.

In its chemical properties it resembles the inactive gases, helium, neon, etc. It does not effect any reagent over which it is passed. Thus no chemical action can be detected between the emanation and the acids, alkalies, red-hot platinum black, lead chromate, magnisium powder palladium black and zine dust. Even after sparking with oxygen in the presence of ackalies, it remains the

ing to an exponential law. The valume of the emanation consequently decreases at the same rate at which changes may be are

An apt illustration of the wonderful ways of nature is seen when we compare the eman-Emanation and Raation with its parent radium. dium compared. dium is a silverwhite solid, the emanation a gas. Radium is extremely reactive taking fire on exposure to air, burning paper (and sticking to iron) while the emanation is extremely inactive even to the most reactive reagents. The solid is closely allied to barium with an atomic weight of 225, while the gas has got an atomic weight of 100. The only resemblence between the two is the property of radio-activity which is shared equally by both. Had we not seen the direct production of the emanation from radium, there would have been no reason to believe that there is any relation between the two.

The activity of the emanation decreases exponentially i. e. in about 4 days the activity becomes one-half, in the next four days one-half of what was left, and so on until a a stage is arrived at when the activity decreases not exponentially but in a very capricious, irregular manner.

#### PRODUCTION OF THE ACTIVE DEPOSIT.

We have seen that radium generates emanation. The interesting question whether em-Discovery of acanation like radium gives rise to anytive deposit. thing in its turn, was answered in the affirmative in an unexpected manner by M. and Mme. Curie They observed that bodies when left near radioactive substances become themselves radio-active i. e. get radio-activity excited or induced in them. This phenomenon was at first thought to be due to some subtle change, in the nature of the bodies exposed, brought about by some peculiar influence falling upon them from the radio-active substances. But this view was soon shown to be untenable, as the same effect was noticed even when bodies were screened from the direct radiations from radium. However, if the radium were enclosed in glass or mica, thus stopping the escape of emanation, no inducd activity is observed. Hence it is not unreasonable to attribute the observed effect to the direct action of the emanation. This view is strengthened by the following considerations, (1) the property of producing this indued activity is not shown by radium which has been freed from the emanation, and (2) the ratio between the amount of emanation and the induced activity produced is always constant. These facts are at once explained, if we regard emanation as the parent of the active deposit, for as we shall presently see, this induced activity is due to something solid diposited on the bodies exposed.

It can be readily shown that this induced activity is only limited to the surface layers of the heative Deposit.

Only limited to the surface layers of the body, for when these are removed either by rubbing with emery paper.

or by dissolving in nitric acid, the activity goes away with the dust or the solution obtained. If the latter be evaporated, the residue obtained becomes active. The activity can be removed also by dissolving in reagents which have no dissolving action on the body. All these facts point to the conclusion that activity must be due to a superficial film deposited on the surfaces of exposed bodies. This view is also supported in another way. We have seen that if left to itself, the emanation decreases in volume. It follows therefore, until there is an actual destruction of matter, that the emanation must change into something else equal in mass to itself. From these observations we conclude that the emanation condenses, so to speak, into a solid substance, to which Rutherford has given the name of "active deposit."

There is one very remarkable property about this active deposit. If the radium emanation be kept closed in a vessel and into it be introduced two rods, one charged

with negative electricity, while the other being quite uncharged, it will be found that almost all the active deposit adheres to the charged rod, totally neglecting the other one. Since we know that negative electricity attracts positive and vice versa, it is to be concluded that the deposit is positively charged. Whether it becomes charged at the moment of its formation from the emanation or subsequent to its separation from the emanation which produces it, the question is not cleared as yet. Certain experiments by Soddy have shown that the deposit at the moment of its formation is uncharged, but the results lack confirmation and we are as far away as ever from explaining how the deposit becomes charged positively afterwards as our experiment shows.

Just as the activity of the emanation decays with time exponentially, so the active deposit also loses its activity with time, but in a more complicated manner than the emanation does. It will be remembered that radium yields three kinds of rays, alpha, beta, and gamma. But it is true only of that specimen of radium which contains the emanation occluded in its body as well as the active deposit. It has been found that radium gives only alpha rays, as also its emanation, while the active deposit gives beta and gamma rays but no alpha particles. Thus if a sample of radium be enclosed say in a glass vessel which totally arrests the passage of alpha particles, but allows the more penetratng beta and gamma rays, we can measure the activity due to the active deposit. Thus any decrease or increase in the beta and gamma rays activity would correspond to decrease or increase in the quantity of the active deposit as such. It is found that at first the activity increases until a certain limit is reached and then becomes constant for a while. This corresponds to the stage at which as much active deposit is produced, as is lost by decay.

The changes that take place in the decay of active deposit are far more complex than those Changes in the which take place in radium or its ema-Active Deposit nation. It is found that during the first four minutes the activity falls off very rapidly with time then it remains stationary for a time, when it again begins to decrease though not so rapidly as in the first instance. Professors Rutherford and Soddy have put forward an explanation of this series of changes, which makes the observed phenomenon quite intelligible. We would content ourselves by giving the results, not entering into the reasons which led to these, for mathematical details and technical methods however necessary they may be for arriving at the results, are seldom necessary in presenting them. It was concluded that the following changes make clear the behaviour of the active deposit:-

- (1) The emanation transforms itself into a product called radium A, which emits only alpha-rays and has a period of (i-e. loses half its activity in) 3 minutes.
  - (2) Radium A changes into radium B which is a rayless product, giving no rays and with a period of 21 minutes.
- (3) Radium B is transformed into radium C, which has a period of 28 minutes and gives all the three kinds of radiations, alpha, beta and gamma.

The changes do not end here. Although much of the activity is lost on reaching radium C, but still there remains a small, measurable activity, which is more persistent than the former one. The changes, according to Rutherford in this second deposit are;—

- (4) Radium C goes over to radium D, a rayless product, which is probably half transformed in 40 years.
- (5) Radium D is transformed into a beta-ray product which loses half its activity in about 6 days.
- (6) The last product of the series radium F, gives only alpha rays and decays to half value in 143 days. Professor Rutherford regards radium F as the last disintegration product of radium. The highly interesting question as to the substance into which radium F disintegrates will be dealt with later on.

Similar kind of changes take place in other radio-elements, so we would not mention them Changes in Urahere, but would say something about nium uranium, which would help us in tracing the relation between uranium and radium. It undergoes only one change before its activity vanishes. By adding aminonium carbonate to a solution of uranium salt, we get a residue, which Crooker found more active than an equal quantity of uranium itself. After the separation of this brown precipitate, the activity of uranium decreased. However it gradually increased with time, whereas the activity of the brown precipitate decreased gradually. This brown precipitate is called uranium, the unknown substance from uranium.

The following table will give a general idea of the disintegration products which are formed in the decomposition of uranium and radium:—

## Radium, Uranium and their degradation products.

Products.	TO HALF VALUE.	NATURE OF RAYS.	PROPERTIES OF PRODUCTS.
Uranium Uranium ×.	22 days.	atpha beta+gamma.	Soluble in excess of ammonium carbonate; soluble in ether Insoluble in excess of am. Carbonate, soluble in ether and water.
Radium.	1300 years.	Alpha.	Resembles baruim, but more electronegative; halides soluble and corbonates sparingly soluble.
Emanation.	3.8 days.	Alpha.	Chemically inert gas; condenses at low temp-rature-150° C.
Radium A.	3 minutes.	Alpha.	Deposited on bodies; concentrates on cathode, soluble in strong acids; volatile at 1000° C.
Radium B.	21 minutes.	No rays.	Precipitated along with barium; soluble in strong acids, volatile at 630° C.
Radium C.	28 minutes.	Alpha, beta and gamma.	Deposits on copper or nickel; soluble in strong acids; volatile at about 1000° C.
Radium D.	About 40 years.	No rays.	Possibly radio -lead, soluble in strong acids; volatile below 1000° C.
Radium E.	6 days.	Beta and gamma.	Soluble in hot acetic acid and volatile at about 1000° C.
Radium F.	I43 days.	Alpha.	Probably polonium, deposited on bismuth; volatile at 1000° C.

#### SOME RADIO-ACTIVE PROCESSES.

The things above recorded, would perhaps be not of much interest to the general reader, who feels contented with the results arrived at without following the logical steps which lead up to these; but to those readers who are blessed with a scientific bent of mind and who would rather like to take one step after the other, it would have been a wide gap between what we have described in our first article and what follows, had we omitted the subject treated hitherto in the present article. However we shall now describe something, which with a little attention will not only arouse the interest of the general reader, but would also prepare him to grasp fully and enjoy the startling and hitherto unbelievable achievements of modren science.

#### TRANSFORMATION OF MATTER.

Previous to 1894, it was believed that the only, to all practical purposes, inert consti-Discovery of Helium. tuent of our atmosphere was nitrogen. Hence all the gas, which was left after separating the other gaseous constituents of air, such as oxygen, carbon dioxide and ammonia, etc., was entered into as nitrogen and this inspite of Cavendish's brilliant experiment pointing to the presence of some foreign substance in atmospheric nitrogen. But in 1894 Lord Rayleigh and sir William Ramsey announced that besides the gases hitherto known, there was yet another inactive constituent of air, which they succeeded in separating. This they named Argon. Thus it became clear that great caution is to be exercised in stamping any naturally occurfing inert gas as nitrogen. Certain minerals, for instance Clevite, on heating give an inert gas, which as usual was regarded as nitrogen. But in the light of the discovery of Argon, Sir William Ramsey thought it worth while to

make an exhaustive examination of the gas before calling it nitrogen. His researches showed that it was neither nitrogen nor argon, but quite distinct from the two, having a spectrum corresponding to the spectrum obtained by Sir Norman Lockyer for helium in sun's chromosphere. At the time of Lockyer's discovery it was thought, that helium is a substance not to be met with on this planet of ours, but in 1895, terrestrial helium was discovered by Ramsey.

Production of Helium from Radium.

It is more volatile than hydrogen and is chemically quite inert, not entering into combination with any known substance. It is the only gas which has hitherto resisted all attempt at liquification.

Having given an account of the discovery of helium, we shall now see what connection it has with radium. Since the end products, resulting from the degradation of redio-elements are inactive, they are incapable of rapid disintegration, and as such they must in the course of geological ages collect in some quantity in the radioactive minerals and must be found associated with them. In searching for a possible disintegration product common to all the radio-elements, the presence of helium in such minerals is noteworthy. The production of the inert radio active emanation from radio-elements, suggested the possibility of one of the end products of the disintegration of these elements being a chemically inert gas. Further it was shown that alpha particles are material in nature and the ratio e/m (charge over mass) for these particles indicates that if alpha particles consisted of any known kind of matter it must be either hydrogen or From these considerations, Rutherford and helium.

Soddy, suggested in 1902, that helium might be a disintegration product of radio-elements.

It was known that when radium bromide dissolves in water, it gives out hydrogen and oxygen, along with the emanation. After separating hydrogen and oxygen and removing carbon dioxide whose presence was detected spectroscopically, the emanation was introduced into a tiny vacuum tube, and its spectrum examined when it was found to be different from any known spectrum. After a few days, however, this unknown spectrum faded away and give place to the spectrum of helium, in which the characteristic line D.3 was distinctly visible. The experiment fully demonstrated the fact that the emanation produces helium as one of its disintegration products. These results were confirmed later by the work of Curie and Dewar, Himstedt and Meyer and others.

Thus it was concluded that radium emanation generates helium. The conclusion, however, can be objected to in two ways. The emanation may be itself helium or helium might be present from the very beginning. Both these objections can be answered easily. The emanation can not be helium, for in the first place, helium is not radio-active and secondly, helium spectrum was not present at first when the quantity of the emanation was at its maximum. The second objection is also to be brushed aside for the same reason, i, e. absence of the spectrum lines of helium in the beginning of the experiment. The fact that helium spectrum appears after the emanation had remained in the tube for some days, proves conclusively that helium must have been produced from the emanation.

The appearance of helium in a tube containing the emanation may point to two conclusions: (1) that it is the alpha particles which constitute helium

or (2) helium is the final product of disintegration of the temanation. The second view is excluded when we consider that the emanation behaves like a gas of heavy molecular weight, hence after the expulsion of a few alpha particles, the final product obtained should have atomic weight comparable with that of the emanation. On the other hand, as we have said before, this ratio e/m points to alpha particles being atoms of helium.

We know that alpha particles are projected with very great velocity, so some of them must penetrate into the walls of the vessal which contains the emanation. Hence if the tube in which the emanation has been kept stored for some time, be heated, it would evolve helium. Ramsey and Soddy have observed that in some instances, a slight amount of helium is so detected.

X The similarity of the alpha particles from the different radio-elements shows that they consist of expelled particles of the same kind. Hence each radio-element must give helium. This is found to be the case. Thus we arrive at the view that all the radio-elements are, at least in part, built up of helium. The theory that the heavy atoms are all built up of some simple fundamental unit of matter has been advanced by many chemists and physicists from time to time, but to this anon.

Thus we see that the disintegration hypothesis has obtained its strongest experimental support from the production of helium from radium. This also accounts for the presence of helium, which had hitherto remained inexplicable, in many minerals, as well as in many spring waters. Ramsey's and Soddy's researches have shown that these minerals and mineral waters which contain helium also show the property of radio activity.

These results, suggesting as they do the possibility

of the transformation of matter, are of extreme importance. The alchemistic attempts at the transmutation of metals, examined in this light, are to be regarded no longer as idle dreams incapable of realization, but their failures must teach us to honour these as the persistent efforts for the attainment of a grand generalisation. In spite of the utter failure of the chemist to effect the smallest transmutation of elements into one another by any known process, it was felt secretely that such a thing was possible, for there were cartain relations between the elements themselves, which pointed towards their having something in common. For the present we must leave this interesting question, hoping to deal with it in detail in our next.

#### LIFE AND ORIGIN OF RADIUM.

We know that radium is constantly evolving gaseous emanation, which further changes Decay of other products. Now since radium. the reverse process, i. c., the production of radium from its disintegration products does not take place, the amount of radium must decrease with time. As seen above the half-life of radium is calculated to be 1,300 years. One gramme of radium, if. left to itself, would be reduced to half a gramme in 1,300 years; to one quarter in next 1,300 years and so on until a time would come, when to all practical purposes it would be reduced to nothing. Rutherford has calculated that only one-millionth part of any amount of radium would be left in 26,000 years. Our earth if it be wholly made up of radium, 26,000 years after, would show no activity than a good specimen of pitchblende more does at present.

There can be no doubt that our earth has been

Production of Radium from Uranium. in existence since many million years. The radium now procurable can not have been in existence in the earlier stages of the earth's

history. So we are at once driven to two conclusions. Either the radium was in some way suddenly formed in comparitively recent periods or it is being continuously produced at all times. The first of these assumptions, being highly probable must be rejected. The second view which is also supported by experiment, we shall now consider.

There are two ways in which radium may be produced, either from nothing or by the transmutation of some other substance. The first of these views being in direct contradiction to the principle of the conservation of mass requires no serious attention on the part of the scientist. So we are left with the only other alternative that some substance or substances are continuously changing into radium. What can these substances be?. It was early suggested by Rutherford and Soddy that radium might be a disintegration product of one of the radio elements found in pitchblende. Both uranium and thorium fulfil the conditions necessary for being the parent of radium. Both are present in pitchblende; both have higher atomic weights than radium and both have a rate of change which is slow as compared with that of radium. It has been observed that minerals in radium contain more uranium than thorium, showing that more probably uranium is the parent of radium. This theoretical conclusion is supported by facts as well.

If the above view be correct, then the ratio between the amounts of uranium and radium in a mineral ought to be constant. The question has been solved to a very great extent by McCoy, Boltwood and Strutt. McCoys' results indicated that the activity observed in the minerals was very approximately proportional to the contents of uranium in them. But the activity observed may be due to not only the radium present, but also some other radio-elements. Hence Boltwood and Strutt attacked the problem more directly by measuring the relative amount of radium emanatiom evolved by different minerals. With the exeception of certain minerals (monazities), the numbers obtained show a surprising agreement, thus affording a direct proof that the amount of radium in minerals is directly proportional to the amount of uranium. The weight of radium in a mineral per gramme of uranium is thus a constant quantity. It is calculated that in a mineral one ton of uranium must be associated with 0.72 gramme of radium.

The production of radium from uranium, while very strongly supported by above experiments, can not be taken for granted, unless direct evidence for the same is forthcoming. Soddy took a certain quantity of uranium, freed it completely from radium and kept it for sometime when he found that some emanation was present showing the formation of radium. If uranium is the direct parent of radium, the amount so produced is no doubtless than what would be expected on theoretical considerations. Some experiments by Boltwood and Rutherford have shown that uranium no doubt produces radium but through certain other transformation products. We have already seen that uranium gives uranium. Boltwood found that ionium, another adio-element, is also produced in uranium solutions. It ls very likely that ionium gives radium.

Thus it appears that though uranium is an ancestor of radium, it is not the latter's direct parent. The line of decent is apparently from uranium to ionium and then to radium thus:—

Uranium—> Uranium—> Ionium—> Radium.
3. HEAT OF THE SUN.

All those blessed with eyes, enjoy almost daily, the luminous orb, which bathes the whole world with its bright effulgence as it rises in the East. For the whole day long it bestows upon living beings, its life-sustaining, disease-destroying and happiness-giving light and its twin sister heat. The painter's brush and the poet's pen have pictured in vived colours the effect which this grand spectacle produces on human mind. There are certain questions however, for instance, what is the sun, how was it created, why does it first rise in the East and not in West, why do its revolutions follow a regulated course, how does it light up, what is the source of so much energy in it, etc., etc.; which never strike a painter's mind, while the poet finds and gives consolation in ascribing the cause of all these as the undescribable and unknowable ways of Creator. To give an answer to these questions, as far as human intelligence can go, is the sphere of the scientist. Let us see what answer science gives to the question of the Source of sun's heat and light. The sun being separated from our earth by so vast a distance, every answer as to its nature must be theoretical, except in as far as it depends upon phenomena, which we can observe at this distance. Prior to the discovery of radium, three different views had been advanced to account for the flood of light and heat which we daily receive from the sun.

First, it was supposed that originally the Sun was a hot body, consisting of molten matter and thus possessing an enormous store of heat. It is gradually cooling and is during this process of cooling that it envolves heat. The sun loses its own heat which is transmitted to other planets. This explanation is plausible enough, but for one chief drawback. We can detremine the amount of heat which reaches one square yard on the surface of the earth, in one hour from

the sun and from this the total amount of heat given by the sun can be calculated, assuming that an equal amount of heat is given in every direction. Our calculations lead us to so high a number, that, if that amount of heat be taken per hour from the sun, it must become perceptibly cooler day by day. But this does not happen, hence the insufficiency of the hypothesis to account for the sun's heat.

Secondly, the sun was assumed to contain a good deal of combustible substance and it is owing to their combustion that we get heat. But this view is also untenable. Had the sun consisted entirely of the most powerful combustibles known, the source of supply would not last long enough.

The third view due to Helmholtz, has until lately exclusively held ground. We know that heat is generated if one body falls upon another, as is seen in the case of constant hammering. So it was supposed that the outer portions of the sun's body are falling upon the inner one, thus generating the heat we receive.

Radium
Hypothesis

The discovery of the wonderful supply of heat by radium as it disintegrates, has now suggested quite another explanation of the suns' heat. Thus if the sun con-

tains a little more radium than a specimen of the best pitchblende i.e about 2½ part per million, we would not have to
seek elsewhere for the source of our heat. There is a
scientific instrument called "spectroscope" which is able to
detect very very small quantities of elements, but it entirely
fails to detect any trace of radium in the sun. However
there is an indirect evidence which points to redium as a
constituent of the sun's body. We have already seen that helium is a disintegration product of radium and the spectroscope

reveals the presence of this gas in the sun and indirectly that of radium. There was one imprortant objection to this theory. If the sun contains radium, why it is that radiations from it do not affect the electroscope. The simple answer to this objection is that the sun's radiations have to travel through so many miles of the atmosphere, that before reaching us they are all absorbed and utilized in ionizing the upper layers of the atmosphere. Hence it is that we do not feel their effect below. According to this view the source of suns' heat is fully explained and accounted for.

# **National History**

'National history' has a permanent value for the nation.

National history alone is the symbol of a nation's "eternal Self." It is the embodiment of all that is of permanent interest in national life. A country undergoes constant changes in customs, in habits of thought, in religion, language and dress. The English were once Roman Catholics, now they are Protestants. The Parsis of Iran became Musalmans; and both the Hindus and the Mohemadans of India are fast becoming Christians. The feudal Japan of fifty years ago, has become a 'Modern Power' which implies a radical change in her old polity, social system and religion.

In every respect indeed, the old order changeth yeilding place to new. National history is that golden chain which links the past with the present and the future. It keeps alive in a people the spirit of unity; inspires them with common ideals, infuses in them common interests and common sentiments. The political and religious doctrines, philosophy and customs which were once considered to be most useful, cease to be so in course of time.

But National History has a permanent value for a nation. It is the basis of national unity and morality; it is the axis around which the wheel of national life revolves for ever. Among the transient institutions of a nation, history is the one eternal institution! The nation whose history is alive, is never in danger of decay from internal

causes. Hence all civilised nations look upon the preservation of their history as their sacred and paramount duty.

# METHODS OF POPULARISING NATIONAL HISTORY.

(1) The celebration of national festivals. Rejoicing on days which are considered sacred on account of their association with some famous names and events, is an easy and obvious method of making national history popular. The Empire Day is celebrated in England in memory of the late Queen Victoria, to remind Englishmen of their duty towards the British Empire.

The Ramlila, similarly, reminds the Hindu nation of their ancient glory, and holds up before them the ideals of rigeteousness which inspired their ancestors.

(2) Calling towns, streets and other public places and institutions after the names of the national heroes:—

This custom is found all over the civilised world. Englishmen have christened the Nicholson garden in Delhi in memory of General Nicholson of the Mutiny fame.

Most of the streets and alleys of Paris are named after their great French hero Nepolean Bonaparte.

The Mayo College at Ajmere and the Aitchison College of Lahore for the education of native Princes, were so named in honour of two great Anglo- Indian officials.

(3) Erecting of tombs and Statues in memory of great men. Only a few Indians would care to read the lives of the Moghal Emperors but the tomb of Humayun in Delhi and the Taj at Agra are visible episods which no one can ignore.

This principle explains to an extent the custom of the so called idol—worship in India. Malir Swami, Sr. Gautam Bhudde, Sr. Krishan Maharaj and Raja Ram-chandraji are our national heroes and it is natural that we should preserve their memory by erecting their Statues.

(4) We should call our chidren by names which are sacred and dear to us. All English boys are either Nelsons, Georges., Williams and Olivers! Scotchmen are Andrews and Bruces, and Irishmen are Patricks. But who has ever heard an Englishman or woman—except Mrs. Annie Beasant who calls herself Bibi Basanti, being called by a Hindu name.

And yet I know of a 'Hindu' who has named his boy "Curzan Dass!;" and another Bengalee who calls his daughter "Ripon Bela" and funniest of all fun; I know a Hindu girl who is called "Tom"!

This shews most vividly how denationalised some of us have become.

Let us not commit national suicide by forgetting the obvious duty of giving good "Hindu" names to our children.

(5) National history in Poetry. Excepting, perhaps the Vedas, no books are held in greater esteem by the Hindus, than the Ramayan and the Mahabharta. Sage Vyas and Saint Valmiki were perhaps the greatest poets of the world, and they chose for their themes the history of Ancient Bharat.

In every age and in every country, poetry has been made the most powerful means of arousing the national spirit. The tales of national advancement, of suffering in the cause of Truth, and martyrdom for *Dharma* have ever had a fascination for the bard.

Every effort should be made to revive and improve the old institution of the village bards (charans) and the Kathas.

(6) It is important that the nation should support a number of learned men who have devoted themselves to the study of History, Political Science, Sociology and allied subjects. The community should also provide a number of scholarships to students for the study of these subjects in foreign countries.

In all civilised countries scholars are maintained at the universities, by whose researches in the domain of national history, the nation derives the greatest benefit.

(7) Teaching of history in National Schools:- The study of history should be made interesting for the children through patriotic songs and pictures and in various other ways.

Indian histories written by men like Lee-Warner, Leth bridge or Hunter should not be put into the hands of our young men. The harm done to the Hindu nation by these books has been incalculable.

## THE PROBLEM OF LIFE

#### CHAPTER I

(Concluded)

General Summary. The knowing is Soul, the known or the unmanifested is Nature, the Manifested are the three qualities of virtue, passion and darkness, Intellect, consciousness, the five elemental Rudiments, Mind, the ten sense organs, and the five gross elements, All these when combined with Soul become Nature Manifest.

When water is calm and quiet, the waves, though unseen, yet exist in the water, and the moment a gale begins to blow, the calmness is destroyed, a general commotion takes place and waves are seen to rise on the surface and to separate themselves from water, or rather take the entire sheet of water within to. their rolling folds, and nothing but waves are seen to rise and fall and to rise again. In like manner, Soul, like water, is calm and quiet, Nature, like waves, is unseen, yet exists in the Soul; the moment, by force of Divine Will, the three qualities, like a gale, appear, the calmness and inactivity of the Soul, like that of water, is destroyed, a general disturbance takes place, and Nature, like waves, is seen to rise on the surface in all her phenomenal splendour, and to ordinary view to separate herself from Soul, as waves from water, and all we see is Nature in diverse manifested forms. This points out the theory, that Soul, and Nature are one and the same, and that the seeming distinction is caused by the unequal admixture of the three qualities, when to all outward appearances, Soul vanishes and Nature alone seems to smile in her resplendent glory. It is this distinction that has taken and will take, even to eternity, some of the best thinkers to different lines of thought. A few maintain the non-existence of Soul, a few hold that Souls are many, while there are many such as assert the existence of One Supreme Soul.

As for those who totally deny the existence of Soul; the Highest Intellegence, that breathes throughout the creation, is a sufficient guarantee to convince them, if they are at all open to conviction, of the certain existence of an All-intelligent Chemist working unseen and unknown behind the vast laboratory of Nature.

Again those that maintain that Souls are many, and that each Soul is trying to gain experience, and is struggling hard towards liberation, and that if there was one universal soul, there should be one universal birth, one universal death, one universal condition, one universal pleasure or pain at one and the same time; that if one lost an eye all others must lose it simultaneously, if one became deaf, the rest must simultaneously lose the use of their ears, and so on, have yet to prove whether in our existing solar system the Sun is one or many. We know that the sun is one, and that it equally sheds its light on Moon, earth, planets, stars, nay on every atom that exists in Nature; and that it is the difference in the recipients, for instance in the moon, that makes her wave and wax, in the planets and stars that makes them look of various shapes, sizes and colours, yet all these and others do not change phases when the moon does so, nor does the moon ever imitate them in any or many of their different conditions.

In short, feeling the influence of one sun all do not seem or act alike.

In a similar way in a thousand pots of water of variegated colours, in thousands of rivers and lakes, in all the oceans and seas it is the *one* sun that casts its reflection retaining at the same time its own position and its own splendour. If the water, in certain places, is

steady, the reflection of the sun, too, seems steady, if, in certain other places, it is unsteady, the reflection, as well, seems unsteady. Having one sun, the steadiness or the unsteadiness is thus not universal at one and the same time. In panes of different shades of colour the reflection of the sun is not as the sun appears to be, but like the colour each pane possesses. The change is thus necessarily due to the varying conditions of the cosmic stuff and not to the multiplicity of suns or souls.

Following the above illustrations the Soul is one and like the sun, inspires the different modes with His Divine Essence. The inspiration is alike in all. It is the difference in modes and the qualities that each mode is subject to, that makes one look like a man, another like an ape, another like a bird, another like a plant or a stone, another like a lame man another like a blind man and so on.

As one sun distributing equal heat can not simultaneously produce warmth in water and in stone, it cannot prevent the snow from melting, and the water from evaporating, it cannot but kill some, and save others, it cannot but afford pleasure to one and pain to another, so the one universal Soul cannot equally instil pleasure or pain into all at one and the same time. As the one sun distributing equal light cannot produce equal brilliancy in glass and in stone, it cannot but simultaneously scorch some while polish others, so the one Universal Soul cannot bring about simultaneous birth or death to all. Each mode feels pleasure or pain, or is subject to birth or death, in proportion to the qualities and conditions which each mode possesses or feels. In verse 33 of the 13th discourse of the Bhagwat Gita the Lord says to Arjuna "As only one sun, O! descendent of Bharat, illumineth the whole world, so doth the knower of the field shine over all the fields." field is the body, and knower thereof i. e. the Soul are not separate from the Supreme Being. He who once realises this attains supreme beatitude.

In short, the Soul seems absent from our mortal, hence indiscriminating, sight, yet He has presented us with numerous Divine illustrations which, if viewed with the eye of discrimination, prove to satisfaction that what is true of these must be true of the One Unseen and Unknown.

Thus the Soul is one and universal. It is in unity that there seems diversity. The unity consists in births and deaths, diversity, in high and low births, different grades of stations and conditions in life, early and mature deaths and so on. Actions, influenced by the three predominant qualities, cause all this diversity in Nature.

In the world we inhabit different sovereigns rule over different kingdoms in diverse ways. The rule is one, but the ways of ruling are different. Each one is independent of, and hostile to, the others. There is utter want of mutual help. In like manner if Souls, like kings and queens, are many, each Soul must be independent of, and hostile to, the rest, each one must look to his own interests without caring in the least for those of others. Under such circumstances they do not, and cannot, mutually help one another. But we see that no single Soul can be born without the mutual help of two different sexes. It is the union of two such that brings forth the third. Thus if souls were different and many, such a union could not be possible. Hence souls are not many but there is only One Soul and that one is universal.

Again an emperor, as one, rules over many petty kings, conveys his own sense of Government to all, expects one and all to work conjointly and harmoniously towards one common end, and that end is the general welfare of the entire Government of which he is the supreme ruler. He rewards those who govern well, and punishes those who govern badly. In different states there are slight differences in laws to suit the differences

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in manners and customs. All these are diversity in the unity of Government. In like manner in the universe from unity there comes diversity; the oneness freely breathes in all the subsequent diverse forms and natures. Slowly and gradually there rise different sorts of bodies with different grades of egos, the latter to govern the former. As in the case of the temporal world, all petty kings mutually help one another and conjointly work for the sake of their common emperor, so these egos of different natures and grades, influenced by qualities of different ranks and degrees, for the sake of Soul mutually help one another in the act of creation, protection and destruction, for what is true of the temporal is equally true of the spiritual. The former is nothing but the exact reflection of the latter.

# Some Shortcomings of Modern Science.

A time there was in the history of mankind, when science was accorded a position no better than that of witcheraft or sorcery. Those who dared to follow in its footsteps were treated as criminals of the blackest dve. criminals against society, against state and against religion. They were charged with the foulest crimes of breaking the law of the land, trampling under feet the interests of society and dealing deadly blows to the happiness of humanity. There was no punishment which was too great for them. They were cast into life-long imprisonment, burnt at the stake and tortured to death. And why all this? For the simple reason that they had forced dame nature to lift a little the veil of secrecy with which she had so long concealed her beautiful face. Giordono Bruno, not to go any further back, was tried for heresy, cast into prison for six years and because he entirely refused to recant was delivered over to the secular arm and burnt at the stake in the year of grace 1,600. What was his crime? The simple fact that he refused to give up his support to the Copernican doctrine of the motion of the earth which he maintained so strenuously. What of poor Galelio? was summoned before the Inquisition in 1,633 and was ordered to renounce his great discoveries and the confirmation which he lent to the discoveries of Copernicus, but his "E pur si muov" (= and yet it moves), sent him to prison. The next year he was banished from his dear and near ones. It was during this exile that the old man after undergoing various bodily ailments and sufferings in the form of sleepless nights, excrutiating pains, blinded vision and hectic fever breathed his last in 1,642. Yet the wrath of the Inquisition was not satiated. The sentence of "handing

over to the secular arm to be dealt with as mercifully as possible without the shedding of blood "—this hypocritical sentence signifying nothing more nor less than burning at the stake—was carried out on his lifeless body and writings. What avails it to multiply instances? Suffice it to say that many were the tedious days and troublesome times through which science had to pass during its infancy.

But those were days of peevish prejudice and cursed conservatism, blind bigotry and fierce fanaticism. changed as they must. As everywhere else, here too persecution failed to achieve its object. Gradually and slowly science began to assert itself. In every department physical, chemical, biological, physiological etc., a marked improvement became perceptible. We shall not follow science on its course of conquest during the last centuries, but shall content ourselves with a glance over its achievements in modern times. Here we find it victorious all around. There is no field of human activity which does not bear its hall-mark. A branch of knowledge without the word science prefixed to it gains but scant respect. Hence we hear of theology, sociology, Philology and History etc all defined and treated of as branches of science. At the magic touch of science, everything however trivial and insignificant it may be gains in importance a hundred and even a thousand fold. The unconvincing theorist or the unreasonable hypothetist is sure to gain a hearing provided he has the wit to explain his useless nay even harmful views on scientific bases. Mischievous cunning and ruinous fraud, unlawful debauchery and unsatiating lust, horrifying cruelties and hedious murders, all are sure to go unpunished when protected by the all powerful hand of science. It is no use dilating upon the subject any longer. Every thing is said in the words, "Victory dogs the footsteps of science".

In these days of twentieth century civilization, when steam engines and motor-cars have replaced the wearily

moving stage-coaches and ox-carts; when everwatchful clocks and watches have antidated the not-ever-useful sun-dial and sand time-keepers; when beautiful-and-ever fresh-article-producing-machinery and mills have relieved us from the pains of sluggish and coarse hand labour; yes in these days of photography and glassware, telescopes and stereoscopes, pianoes and gramaphones, steam and electricity, Marconie's installations and aeroplane flights, the man who dares to lift his voice against science, the mother of all these wonderful achievements, is sure to be stigmatised as the greatest enemy of civilization and culture whose heated imagination born of perverted intellect and deranged brain finds flaws in science and wants to deprive humanity of its only "friend, philosopher and guide." Nothing but derision and cheap disdain shall be his lot. He is sure to be condemned unheard.

But truth must be told regardless of the bitterness of feeling that it may cause and the use of opprobrious and contumelious language that it may provoke. The warning must be sounded lest science to the utter misfortune of itself and humanity be engulfed in mouth-open chasms and bottomless pits which abound in the way of down-fall and destruction which it is so precipitously following. What would be the fate of our voice we are not anxious to speculate on. Whether it would strike against some responsive heart or be drowned in the vociferous scientific songs does not concern us. The great Swedish savant Berzelius has truly remarked. 'In the treatment of scientific subjects, a man must have neither friends nor foes. He combats what appears to him to be an error without any reference whatever to the personality of the writer who advances Placing this ideal before our view, we want to make some observations on what appear to us to be some of the shortcomings of modern science. At the very outset we must tell our readers that these defects creep in only when a certain assumption is made which in the case of science as practised now a days is only too true. Our remarks, as is apparent, are applicable to modern science alone.

It has a tendency to breed insolence and conceit. The suggestion may perhaps appear revolting to some and ridiculous to many. But it is neither the one nor the other. A little reflection will convince every body of its truth. The scientist enters his laboratory and finds it decorated and furnished with delicate apparatus and appliances, the product of intellectual labour and scientific genius of many a methodical mind and vivacious brain. With their aid he sets to solve a certain problem of nature. He fails in his first attempt and many subsequent ones. But failure daunts him not. At last his passionate ardour and unlimited zeal coupled with never-yielding patience and unrelenting forbearence carry the day. Jealously gaurded secrets of nature which had hitherto baffled all attempts at unraveling now become public property. A smile of satisfaction and self approbration curls the investigator's lips. He may, well, feel proud of his achievements when along with them he learns the precious lesson of never to be dispirited by failure. Week in and week out, alternative failures and successes chequer his otherwise calm and quite career. But alas his buoyancy of spirit and sprightliness at the time of success make him blind to the worm of conceit and insolence which is creeping into his soul, silently slowly but steadily all the time. Every success accelerates its speed. It is sure to find a footing, if the mind be not, from the very beginning, fortified against all such invasions. The fact that he has gained a victory, however small, over nature, makes him a bit proud of his powers. The cumulative pride reacts on his mind and engenders in it a sense of self-importance which as time advances concentrates into conceit. Again his laborious research and exhaustive toil tell him with what an exactitude and positiveness nature obeys its laws. How

unbending, uncompromising, and absolute it is in this respect. The constant brooding over this principle of nature, reflects back with all force and gy upon his untutured mind and makes the latter also smack something of that absolutism. Gradually and gradually it advances into insolence. On account of keeping company with these haughty, unbending, stubborn facts of nature, which know no exception, remain the same in all lands and at all times, never yield a hair's breadth, never retreat and never budge, the scientist acquires an arrogent and over-bearing habit of mind. Talk to him on any subject and it will at once become apparent. The propositions that he advances, however flimsy and untenable they may be, are sure to be maintained with all the vehemence and force at his command, for his scientific experience has guarded him against failures, so "tho' vanquished, he would argue still." He feels a kind of disdain and scorn for other people's opinions-unscientific they seem to him. The least incoherency or want of logic in them, excites his indignation and disgust, whose injurious effect on other people's minds he sees not.

2. It tends to cripple the intellect. Dealing with certain natural phenomena, investigating the conditions under which they appear; the changes which they undergo and the rules which they obey, a scientist engaged in the study of facts, hard facts, gradually loses ground in the domain of intellect. He forgets that all these laws which are the foundation-stone of our science, once had their origin in the brains of philosophers and scientists. They were first given in the form of theories, but our later experience has demonstrated their usefulness by corroborating the conclusions arrived at through them and thus these hypotheses have now acquired the sanctity of law. Had we paid no attention to them when they were mere formulations of hypothetical views and thus allowed them to be

drowned in oblivion, how much poorer science would have been. In the current number of the Hibbert Journal Professor Loins T. More contributes a very interesting and learned article on "The Metaphysical Tendencies of Modern Physics." In this he deprecates the tendency, which Physics in his opinion has acquired, of devoting too much attention to questions purely speculative. The eminent scientists Lorentz, Larmour and J. Thomson (Lord Kelvin) have advanced many hypotheses as to the nature of primeval matter. But, Professor More says, that as none of these is satisfactory it is no use going on speculating and speculating. It is only building toy houses. What need have we of such theories and facts when they fail to explain all the known facts. But perhaps the learned professor has not realised the state which, his suggestion, if carried out would lead to. Practical science can not but follow theoretical ones. Do away with the latter and the former will cease to flourish. What would have been the state of modern chemistry, for instance, had their been no atomic theory? Yet Dalton was simply guided in advancing his laws of chemical proportions by theoretical views only.

But for the theoretical existence of ubiquitous ether, physicists would have found it very hard to explain the transmission of light. How could it have been possible to prove the ponderable nature of light? Professor More admits that a rutheless and complete elimination of hypotheses is not desirable. But the perusal of his article leaves an impression on the mind that he is an out and out enemy of hypotheses. Moreover the brain which conceives a hypothesis would not like to stop half-way; it would like to explain as many things as it can. We are not believers in pure intellectualism. But the unhampered flow of intellect kept within bounds by the practical observations of natural phenomena in a truly philosphic spirit appears to us to be

absolutely necessary for the advancement of science. We often fail in our attempts to do many things, but do we leave them all undone? One wants to learn riding and because the horse throws him down, does it follow that he should give up his attempts as impracticable? Since hitherto we have not been able to give an adequate theoretical explanation of the nature of true matter, there is no reason why we should cease further speculation, specially when we know that scientific speculations are totally different from an unbridled license of the imaginative faculty. They have got their limitations and restrictions which prevent them from degenerating into crude empiricism. They are put forward not without any regard to the past traditions of science or its capabilities of expansion in future. are only helpmates to science and not its masters. In addition to all these, theories and hypotheses add to the dignity and charm of the subject. The vast array of facts and figures which at times becomes dry uninteresting and tiresome loses much of its vexatious and tedious character when interspersed by revivifying and inspiring theories which have the motive in them to set a-going pleasent and instructive trains of ideas. Fatal would be the day when science bereft of this charming feature degenerates into stereotyped and slavish unoriginal colloquialism.

of the scientist. There is visible a tendency in him to make his writings the sole property of those who are initiated into the mysteries of this experimental branch of knowledge. To those outside the blessed sphere they are unintelligible, uninviting nay even repulsive. This ought not to be. Science is not the property of the chosen few. Those gifted with vision should on no account be deprived from enjoying the light of the sun by enveloping it in shrouds which their intelligence can devise no means to tear asunder. With increasing knowledge of science-true science-the happi-

ness and well being of the human race is sure to increase. None has a right—not even the scientist—to put obstacles in the fufilment of this aim. The clear forcible and simple style of writing peculiar to the old scientists must once more be revived. The choice idioms, the display of wit and rhetoric, and the terse observations—which have the additional merit of being to the point—detract nothing from the scientific nature of these writings, on the other hand they will make their study enjoyable. This will also benefit the scientist himself, for the noble idea of imparting education to the less advanced is sure to exert a chastening influence on the sympathetically inclined scientific mind.

Again the well meaning criticism of the public will help a good deal in removing many of the defects and angularities of modern science.

The fourth defect, in modern science, in our opinion is its tendency to make its followers one-sided. No doubt the very nature of the subject of a scientist's research and investigation precludes his devotion to other branches of knowledge even to those of science itself. But this is no reason why one engaged in the pursuit of science, should take no cognisance of things which are absolutely necessary for him, for instance moralities and humanities. One-sidedness is always dangerous. Developing one faculty at the expense of others is sure to cause deformity. All those noble qualities and characteristic traits which go make up the real man, distinguishing him from other sentient beings, should on no account be sacrificed at the altar of science, which on the whole represents only one kind of effort-though a very powerful one-for seeking truth. Truth couched in sweet words, breathing the noble feelings of purity, sympathy and self-sacrifice is always productive of the greatest good. Coarse, hard, unbending truth seldom gains its object. The active pursuit of only one subject produces a very unhealthy influence on the mind. One of

the greatest scientific figures of modern times, Darwin, thus deplores the condtion of one-sidedness he was reduced, to: -- "My mind seems to have become a kind of machine for grinding general laws out of large collections of facts but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend, I cannot conceive. A man with a mind more highly organised or better constituted than mine would not, I suppose, have thus suffered; and if I had to live my life again, I would have made it a rule to read some poetry and listened to some music at least once every week; for perhaps the part of my brain thus atrophied would thus have been kept active through use. The loss of these tastes is a loss of happiness and may possibly be injurious to the intellect, and more probably to the moral character by enfeebling the emotional part of our nature". (Quoted. Scientific American June 18th 1910.)

How pregnent with noble advice and grand instruction is this wail of one of the greatest pillars of modern science. Indeed how much harmful is this coarse-grained monotony of the scientist which makes him walk in beaten ruts only to the utter exclusion of the supremely charming grassy fields and alluringly fascinating parks and gardens on both sides of the road, a stroll which is sure to refresh his brain, nay entire being, by giving him a chance to see the rich and variegated display of heavenly flowers in their choicest hues and to smell the inspiring air saturated with the fragrant and delicious aroma of this divine creation.

We have purposely withheld ourselves from enumerating the innumerable advantages which science has bestowed upon humanity, for there would be none so foolish as to dispute its usefulness. Those who have the wit to claim, or money to buy, are all indebted to science for placing these advantages within their reach and thus adding to their comfort and convenience in daily life. By yoking

dead, inert, lifeless matter to the service of mankind, it has conferred on it a boon for which one cannot be too grateful. But in spite of all this, there appear to us to be some shortcom. ings in modern science which are a blot on its otherwise fair name, a blot which can easily be,—we would not say whitewashed, for this senseless metapher conveys the idea of no permanent change—eradicated by paying only a little attention. We have already said that these defects creep in only if the mind be not fully trained to receive the noble teachings of science. With the advancement of science, prosperity of the human race is sure to increase, for science stands for stern, unflinching truth making no compromise with bigotry. hypocrisy and all that is impious and wicked. In order that this plant of truth may germinate in one's mind and grow untainted and uncorrupted to its full growth, it is necessary that this latter be purified of all obnoxious weeds in the form of unholy passions and wicked desires, fully watered with love, sympathy and benevolence and sufficiently manured with teachings, sound, virtuous and ennobling. We do not want the Goddess of Science to remain seated on the Olympian heights of wisdom beyond the ken of suffering humanity, but to become a divine inspirer living with men below; sharing their joys and sufferings; teaching them lessons of faith, hope and charity and thus raising, ennobling and uplifting fallen humanity.

The greatest duty of a human being is to make himself a proof against the three kinds of sufferings:—

were the form within e. g. jealousy, greed, anger, disease etc.), with the continuous states and the continuous states and the continuous states are the continuous states and the continuous states are the continuous states are

to make himself and others perfectly happy, it is incumbent upon the scientist to pay proper attention to weather sorrows and to cure these. If he can find no remedy in this own sphere, there is nothing unwise in seeking it elsewhere. He must have impressed upon his mind truly Dharmic principles as distinguished from dogmas of creed or religion, for failing in this respect, science can not be an unmixed blessing. Conjoin science with yoga, perfect happiness and bliss supreme shall follow at once; separate the two, scientific thefts, robberies and murder with a multitude of other scientific evils, physical, intellectual and moral, will deluge the world with poverty, debauchery, bloodshed and other features of the grossest materialism.

## Criticisms and Discussions

#### RADIUM AND RADIO ACTIVITY.

Writing about the chemical re-action of radium rays, vigyananand has in the course of an able article on" Radium and Radio -activity" in the Bhadrapad number of the Vedic Magazine, mentioned that glass becomes violet under the influence of radium rays and this effect he ascribes to the seperation of its alkaline constituents.

In my opinion this idea is incorrect. The silicas from which ordinary glass is manufactured are, with but few exceptions, seldom obtained in chemically pure conditions and the effects of impure silicic bases become more glaringly apparent in white glass than in coloured ones. To remedy these defects, glass-makers generally use maganese dioxide, a chemical substance often known in glass-makers' parlance as "glass soap". This article, when used in small quantities, has a decolourising effect and is used with this object in most white-coloured glasses. But there is another effect of this chemical in relation to glass-manfacture and that is to produce, under some different treatment, a violet colour.

Under the influence of radium rays, it is probable that maganese di-oxide, which must have originally been used for bleaching purposes, got seperated and in so doing imparted a violet colour to glass.

Since only white coloured glasses seem to have been used in radium rays experiments, it is just possible that this colouration, though it is due to different causes, is unwittingly fastened on its alkaline ingredients. So far as I have studied the chemistry of glass making, there is nothing in the chemical composition of alkaline substances generally used in glass that would produce violet colour.

There is an easy way to test the accuracy of my statement. Let coloured glasses in the manufacture of which no maganese dioxide has been used (such as green glass) be treated by radium rays and if, as I am sure, they do not develop violet colour, the fallacy of this theory would soon be discovered.

Dated 23-9-10.

Alakhdhari

## Ancient Aryan Civilization and Culture.

In the Chapter of Muhabharutu, called Rajudhurmu, we have a large account of the duties of Kings, of which the following is a very abridged extract: while the prince is in his pupilage,

he is to be taught every branch of learning, and in his youth, is to be invested with a degree of power necessary to obtain a knowledge of royal affairs. If in these preparatory steps he gives full satisfaction to the subjects, and they express their high approbation of his conduct, he is invested with the regal office. The King is to be awakened in the morning before day-break by a servant appointed to this duty, who reminds him of his duties to the gods and to his kingdom. As soon as he has risen, the pages in waiting repeat the splendid qualities of the monarch; and as he goes out, several bramhuns rehearse the praises of the gods. The King now bathes, and worships his guardian deity; after which he again hears chanted the praises of the gods. He next drinks a little water; and afterwards sees alms distributed among the poor. Then, entering his court, he places himself amidst the assembly; on his right hand sit the relations of the monarch, the bramhuns, and all who are of distinguished birth; on the left, the other castes: very near the King, sit the ministers, and those whom the prince consults on the matters brought before him. In the front, at a distance stand those who chant the praises of the gods and of the King; also the charioteers, elephanteers, horsemen and men of valour. Amongst the learned men in this assembly are some who are well instructed in all the shastrus, and others who have studied in one particular school of philosophy, and are acquainted only with the works on divine wisdom, or with those on civil and criminal justice, on the arts, mineralogy, or the practice of physic; also persons skilled in all kinds of customs, riding masters, dancing masters, teachers ef good behaviour, examiners, testers, mimics, mountebanks, and others, who all attend the court, and wait the commands of the monarch. At noon repeating the names of the Gods the monarch sits down to dinner; and after rising, is amused his guardian deity, visits the temples, salutes the gods, and converses

with the priests; and after resting a little, in the midst of a select company of learned wise, and pious men, he spends the evening in conversation on different subjects, and in reviewing the business of the day. During the night, the King travels in disguise, to ascertrin the state of his kingdom, and receives from all parts the reports of spies, dressed in every disguise. It is the duty of Kings, adds the same work, to pursue every object till it be accomplished; to succour their dependents; to be hospitable to guests, however numerous. For their amusement, they are permitted to hunt, and to visit their pleasure gardens.

The Poorans mention several of the Hindoo kings as having been great patrons of learning. During the Sutyuyoogu in the reign and through the patronage of king Ruhoogunu the sage Juruchurutee wrote a work on divine wisdom. During the reign of Ikshwakoo many learned works were composed. Poorooruvus and Mandhata are also celebrated for their love of learning; the latter, a great warrior particularly as patronised those learned men who assisted him in the art of war. The kings Swaruchee and Nimee are said to have been very liberal to the learned, and to have patronised several works on religious ceremonies. Junuku encouraged the publication of works on manners and civil polity, and patronized scholars of the Vedanta school. Shivee Murocottu and Panjiku, three other kings, patronized the Vedantees. Oosheenuru greatly encouraged learning by collecting the best works, and placing them in his capital, and drawing thither learned men from all parts. In the Treta Yoogu, the sage Katyayunu implanted the love of learning in the mind of king Chaitruruthu, and wrote a work on divine wisdom; learned men of the Vedantu school were also patronised by king Kekuyu. Lomapudu patronised men of talents, whom he invited from different countries; several works on the duties of men, as well as on other subjects, were published under his auspices. Ulurku, another monarch educated by the sage Dattatruyu, assisted in the publication of a work on divine wisdom, and patronised learned men at his Court. Under the auspices of Runtee-devu and Umbureeshu several works on devotion were writien. Urjunu the son of Yudoo, entertained at his Court many learned men, and during his reign several works on religion were published. In the reign of Pruturdhunu a number of poems were published. Dooshmuntu, Harishchandra, Pruturdhunu, Rujee, Chutoorungu. Dhunwuntree, Kutee, Voibhandukee, Kulangu, and other kings, in his age, are also mentioned as patrons of learning.

In the Dwapuru Yoogu through learned men, king, Shoomuku, published several works on the arts, and on rhetoric. Shikbidwuju, Pooroomedhu and Bungu, are also to be placed among the monarchs of the same age, who patronized learning. Sookurmu encouraged, the celebrated poet Bharuvee to write a poem known by his own name, and still very popular among the Hindus. At the close of this Yoogu, Yoodhisthiru, and his brothers Shahdevu and Nukulu, are mentioned with high commendations for their encouragement of learning. The author is informed, that there is now in the library of Raja Rajkrishna, at Calcutta, a work by Nukoolu on horsemanship, which contains rough drawings of horses, accompanied by descriptions.

In the Kulee Yoogu, Vikrumadityu stands highest amongst the Hindu kings as the patron of learning. Nine persons under his patronage are particularly mentioned as having separately or unitedly composed a number of learned works, viz:-Dhunwuntree, Kshupunuku, Umuru Singhu, Shunkoobetalu, Chuttu, Chuttu, Ghuttu,-Kurpura, Kaleedasa, Mehiru, Vurahu and Bururoochee. The first of these nine wrote a work called Nirghuntu, also another on medicine and another on incantations. Kshupunuku wrote on the primary elements, Umurusinghu compiled a Dictionary of the Sangskritu a work on the Meemangsuku philosophy, etc. Shunkubetalu-Bhuttu Ulunkaras, and a comment on a work on the wrote a poecal work Voisheskiku Philosophy. Ghutukurpura of no great merit. Kalee Dasa wrote the following works :-Koumoodee, Koomaru Sumbhuvu, Rughu and Sunkhyututwu Ubhignanu Shukcontula, also a poem on the seasons, a work on astronomy, a poetical history of the Gods, etc. two works on astrology, and one on Arithmetic. Bururoochee wrote a Sanskrita grammar or rather improved the Kulapu, by Survvuvarma: he also wrote a comment on the Tuntrus, and a poem in praise of king Madhuvu. These learned men are said to have written works in the eighteen original languages from which, the Hindus say, all the languages of the Earth have been derived. period when Vikrimadityu lived, Maghu, another king, caused to be written a poem which he called by his own name, and for each verse of which he is said to have paid to different learned men a gold mohur, which amounts to 52,800 rupees for the whole work. same period, Kurnatu, a king, was famed for patronizing the same

learned men who attained such fame at the Court of Vikramaditya. A short time before this, Bukmunu a king, entertained at his Court a number of learned men, and amongst them Madhuvacharyu, who wrote the Udhikuranamala, a work on the Meemangsuku philosophy. Dhavuku, a poet of the same age, received from king Shreehurshu. 100,000 rupees for a poem called Ratnamala. At the Conrt of Runu Singha, Raja of Kashmere, several learned men acquired great fame: among the rest Vayubhutu, Mumutu and Koiyutu. The first wrote remarks on the Sanskrita language; Mammata wrote the Kayvuprukashu, and Koivutu a large comment on Paninee's Grammar. King Bhoja, who assembled many learned men at his court is mentioned as being himself the author of Bhoja Chashva a work on the Patariali philosophy. To Soonduru the son of Goonusindhoo. the king of Kanchee Pooru, several poems are ascribed, at the courts of Prutya Padityu and Adishooru, a number of learned men were entertained.

If evidence be required to prove that Chess was invented by

The Game of Chess.

the Hindus, we may be satisfied with the testimony of the Persians; who, though as much inclined as other nations to appro priate the ingenious inventions of a foreign

people, unanimously agree, that the game was imported from the west of India, together with the charming fables of Vishnusarman in the sixth century of our era: it seems to have been immemoriably known in Hindustan by the name of Chaturanga, that is the four anga's, or members, of an army, which are said in the Amarkosha to be hastyas warat at hapadatam, or elephants, horses, chariots, and foot-soldiers; and in this sense, the word is frequently used by epic poets in their description of real armies. By a natural corruption of the pure Sanscrit word, it was changed by the old Persians into Chatrang but the Arabs, who soon after took possession of their country, had neither the initial nor final letter of that word in their alphabet and consequently altered it further into Shatranj, which found its way presently into the modern Persian, and at length into the dialects of India, where the true derivation of the name is known only to the learned: thus has a very significant word in the sacred language of the Brahmans been transformed by successive changes into axedrez, scachi, echecs, chess, and, by a whimsical concurrence of circumstances, given birth to the English word check and even a name to the Exchequer of Great Britian.

beautiful simplicity and extreme perfection of the game, as it is commonly played in Europe and Asia, convince me that it was invented by one effort of some great genius; not completed by gradual improvements but formed to use the phrase of Italian critics, by the first intention; yet of this simple game, so exquisitely trived, and so certainly invented in India, I cannot find account in the classical writings of the Brahmans. It is, indeed, confidently asserted, that Sanscrit books on Chess exist in this country and if they can be procured at Benaras, they will assuredly be sent to us: at present I can only exhibit a description of a very ancient Indian game of the same kind; but more complex, and in my opinion, more modern than the simple chess of the Persians. This game is also called Chaturanga but more frequently Chaturaji or the four Kings, since it is played by four persons representing as many princes, two allied armies combating on each side; the description is taken from the Bhawishya Puran, in which Yudhisthir is represented conversing with Vyasa, who explains at the King's request the form of the fictitious warfare and the principal rules of it: "having marked eight squares on all sides, says the sage, place the "red army to the east', the green to the south, the yellow to the "west, and the black to the north, let the elephant stand on the left "of the king; next to him, the horse, then, the boat; and before them all, four foot soldiers; but the boat must be placed in the angle of the "board," From this passage it clearly appears that an army, with its four anga's, must be placed on each side o the board, since an elephant could not stand, in any other position on the left hand of each king; and Radhacant informed me, that the board consisted, like ours, of sixty-four squares, half of them occupied by the forces, and, half vacant : he added, that this game is mentioned in the oldest law-books, and that it was invented by the wife of Ravan, King of Lanca, in order to amuse him with an image of war, while his metropolis was closely besieged by Rama in the second age of the world. He had not heard the story told by Fridausi near the close of the Shahnamah, and it was probably carried into Persia from Canyakuvja, by Borzu, the favourite physician, thence called Vaidyapriya, of the great Aunahmans of Gour, or Bengal, shiravan; but he said that, the were once celebrated for superior skill in the game, and that his father, together with his spirtual preceptor Jagannath, now living at Tribeni, had instructed two young Brahmans in all the rules of it.

and had sent them to Jayanagor at the request of the late Raja who had liberally rewarded them. A ship, or boat, substituted, we see, in this complex game for the rath or armed chariot, which the Bengalese pronounce Rot'h, and which the Persians changed into Rokh, whence came the rook of some European nations; as the vierge and fol of the French are supposed to be corruptions of fern and fil, the prime minister and Elephant of the Persians and Arabs: it were vain to seek an etymology of the word rook in the modern Persian language; for, in all the passages extracted from Firdausi and Jami where rokh is conceived to mean a hero, or a fabulous bird, it signifies, I believe, no more than a cheek or a face: as in the following description of a procession in Egypt: "When a thousand youths like cypresses, box trees and firs, with locks as fragrant, cheeks as fair, and bosoms as delicate, as lilies of the valley, were marching gracefully along, thou wouldst have said, that the new spring was turning his face (not, as Hyde translates the words, carried on Rokh) from station to station;" and as to the battle of the duwazdeh rokh, which Dherbelot supposes to mean douze preux chevaliers, I am strongly inclined to think, that the phrase only signifies a combat of twelve persons face to face, or six on a side. I cannot agree with my friend Radhacant, that a ship is properly introduced, in this imaginary warfare instead of chariot, in which the old Indian warriors constantly fought for, though the king might be supposed to sit in a car, so that the four Anga's would be complete, and though it may often be necessary in a real campaign to pass rivers or lakes, yet no river is marked on the Indian, as it is on the Chinese Chess Board, and the intermixture of ships with horses, elephants, and infantry embattled on a plain, is an absurdity not to be defended. The use of dice may, perhaps, be justified in a repersentation of war, in which fortune has unquestionably a great share, but it seems to exclude chess from the rank, which has been assigned to it, among the sciences, and to give the game before us the appearance of whist, except that pieces are used openly, instead of cards which are held concealed: nevertheless we find, that the moves in the game described by Vyasa were to a certain degree regulated by chance; for which he proceeds to tell his royal pupil, that, "if cinque be thrown, the king or a pawn must be moved; if quarter, the elephant; if trois, the horse; and if deux, the boat."

He then proceeds to the moves: the king passes freely on all

sides but over one square only; and with the same limitation, the pawn moves, but he advances straight forward, and kills his enemy through an angle; the elephant marches in all directions, as far as his driver pleases; the horse runs obliquely, traversing three squares; and the ship goes over two squares diagonally." The elephant we find, has the powers of our queen, as we are pleased to call the minister, or general, of the Persians and the ship has the motion of the piece to which we give the unaccountable appellation of bishop, but with a restriction which must greatly lessen his value.

(JONES.)

#### EDITORIAL REFLECTIONS.

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# THE HON'BLE MR. SINHA'S ADVICE TO INDIAN STUDENTS

Mr. Sachchidananda Sinha, the talented editer of the Hindustan Review, delivered an inspiring address as president of the fifth Beharee Students' Conference held at Arrah on the 8th October 1910. The address is full of sage advice, sound exhortation, and profound observations. Referring to the Renassiance in India, the learned president quoted the pregnant words of Bishop Welledon admirably sketching the movement.

"One feature is apparent in educated India—there is life where there was stagnation. The spiritual nature of Indian thinkers and writers is absorbed in the prospect of an awakening East, an Indian nation, a free and enlightened people, a leliverance from the nightmare of superstition and the tyranny of caste."

speaker rightly characterised the anarchical outrages which have disgraced the fair name of India as a passing phase of the great Renaissance which we witness on all sides, and which is "changing with an almost kaleidoscopic rapidity the perspective outlook and standpoint of educated Indians." Surely these undesirable manifestations which are opposed to the genius of our race, the sacred traditions of this hoay land of sages, and the spirit of our ancient civilization whose distinctive contribution to the culture of the world is the doctrine of ahinsa-love for all sentient beings-preached from the heights of the towering Himalayas by Patanjali, the prince of yogees, and Budha the Lord of Mercy-a teaching which finds a distinct echo in the sermons of Christ through the instrumentality of whose church it has considerably influenced the progressive career of the juvenile Occident. Mr. Sinha advised his hearers to keep vividly before their minds lofty ideals while guarding against "airy aspirations." It is a pity that the conduct of a few misguided stumporators has rendered it necessary for publicists in India to preach the subjection of ideals to limitations. An ideal has an outlet into infinity and loses its ethereal and heavenly character as soon as it is subjected to a limitation. The mischief arose in India not because the lofty ideal of independence was cherished by pure souls, but because interested people dethroned it from its majestic pedestal installed in the sphere of entrancing and enrapturing visions and made it of the earth earthy by endeavouring to dovetail it into practical politics which is and ought always to be a game of compromise. Politics can rightly be identified with opportunism. When an ideal was skewered on to a programme smacking of expediency-of course legitimate expediency sanctified by moral sanctions leavened with practical wisdom-it revenged itself upon those responsible for the sacrilege and drove them out of the field Of course, the swift chastisement was attended with violence which caused suffering to the innocent along with the guilty. But this was inevitable. Whoever disturbs the crater of a volcano endangers not only his own life and safety but also the life and safety of his neighbours. Let us then instead of seeking to limit ideals guard them from sacrilege. We believe this was also the intention of Mr. Sinha. He did not mean that it was a wrong thing to be a visionary in moments of spiritual exaltation. The mischief arises when the visions of the visionary are ruthlessly dragged from their proper element breathing of sweet heavenly fragrance and made to fit in with a sphere of existence to which they are ill suited. Let the visionary see visions by all means. But when a visionary who ought to represent the element of trascendental contemplation and abstract speculation loses his footing and falls into the valley of practical politics and preaches his message to the uninitiated, he unconsciously conveys an elecatic spark to a heap of straw and works ruin and desolation. By the uninitiated we mean persons deficient in historical training who are not expected to understand that however commendable the ideal of absolute independence may be in the abstract, it is a crime not to realize that at the present stage of India's mental and moral development, British rule is not only essential but is a blessing-a providential arrangement the withdrawal of which for many centuries to come is sure to lead to the recrudescence of the elements of disorder and anarchy. The ideal of the philosopher need not be limited, but when a demagogue stands upon the political platform and preaches to raw, excitable and impatient youths that political agitation should be directed to the attainment of absolute swaraja, he plays with fire and raises a Frankstein which he and the like of him are powerless to lay. We think every Government has a right to protect society from such yogubhrasht Sanyasis who work mischief by inspiring expectations which they know or ought to know cannot be realized at present and can but sour and embitter tempers and convert healthy discontent into morbid repining and peevish murmuring which develop into murderous designs and diabolic mental activity and materialise into bombs. Mr. Sinha rightly laid special stress on the inherent defects in the Indian character which render the Indian unfit for self Government and unworthy of the citizenship of an autonomous state and must be eradicated before any considerable advance can be made in the direction of Swraja within the Empire. Said he:—

"To evolve in your country a true and geruine nationality, it is not only necessary that you should realise the right lines on which to proceed, but also the requisite qualifications which you as citizens should possess, You know the popuiar saying that every people has the government it deserves, which means that the type of each Government depends upon the character and capacity of the people it rules over. That is a truism, and hence if you want to enjoy the benefits of self government under British rule, it is your bounden duty to equip yourself with such capacity and character as will enable you to exercise, with credit to yourself and with advantage to your people, the high privileges which citizenship in a self-governing state brings in its train. Immense as has been the progress in the intellectual and moral advancement of educated Indians, not even our greatest dmirer can honestly say that we are not wanting in the possession of many of hose public virtues which are necessary equipments of the character of a citizen. Leaving aside the masses, that is the vast bulk of our people, it cannot be honestly said that even the educated classes have yet displayed in any appreciable degree the possession of that kind of character which one has to pre-suppose as existing in citizens of self-governing states. Our deep-rooted selfishness, our ingrained spirit of disunion, our blind confidence in the existing state of thing, and our reluctance to accept the efficacy of change, our helplessness in the face of natural svils and sudden difficulties, our short-sighted coveteousness that impels us often to kill the goose that lays the golden egg, our habits of sheer indolence and procrastination, our loose, careless talk and reckless promises and assertions, our distrust of each other and the absence of any feelings of co-operation in us-these and many other failings of a like nature-all conduce to make earnest work difficult, slow, exasperating and as often as not abortive. They have a saying in the West that 'all are for each and each is for all', whereas with us it is a case, I fear,, of 'each for himself and only God for us all." If, therefore, you desire to develop the character which will enable you to discharge properly your duties and responsibilities in the State, you have a treble duty to perform-firstly, to conquer the many shortcomings of your character, to extirpate from your mind the pernicious effects of early teachings and surroun-d ings, secondly, to teach and help your co-adjutors in public work to do the same; and thirdly, to organise the work itself".

We endorse every word of these profound observations. Our public men talk too much of rights and the obligations are left severely alone. It is conveniently forgotten that "the character of

the nation determines the form of the state" and that "social equality is a postulate of pure democracy".

We cry for pure democracy but the wails of the down-trodden and the oppressed—the untouchables—crying out for speedy vengeance and prompt retribution belie our claims to fitness for that position. Says Lord Acton.

"The most certain test by which we judge whether a country is really free is the amount of security enjoyed by minorities."

Who can contemplate without horror and trembling the fate of the antayya minority if the British withdrew tomorrow and the ascendancy of high castes was re-established? We do not doubt that some politicians possessed of brains stuffed with ill-digested shibboleths would hasten to establish a republican form of government. But what is there in a form? We are repeating the old mistake of taking the husk to be the kernel, the form to be the spirit, the lifeless corpse to be the living organism. Says the same philosopher—historian:—

No obstacle has been so constant, so difficult to overcome, as uncertainty and confusion touching the nature of true liberty. If hostile interests have wrought much injury, false ideas have wrought still more, and its advance is recorded in the increase of knowledge, as much as in the improvement of laws. The history of institutions is often a history of deception and illusions: for their virtue depends on the ideas that produce and on the spirit that preserves them and the form may remain unaltered when the substance has passed away.

The speech is excellent and is well worth a perusal.



Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

The Dewali day being the day on which Bhagwan Dyananda's beatified spirit ascended to abodes of perpe-The Rishi Utsav. tual bliss was celebrated in the Gurukula in a befitting manner. One day before the Dewali proper, the Sahitya Parisad held an extraordinary meeting at which papers in Sanskirt and Arya Bhasha were read dwelling on the different aspects of the manifold activity of the great departed. Professor Rama Deva read a paper in Arya Bhasha on "Dyananda's Message to Students of Comparative Religion." On the Dewali day, a meeting was held in the evening at which beautiful Sanskrit songs composed by Brahmcharies Harishandra and Brahmdatta and charming Arya Bhasha songs composed by Pandit Saligram Shastri and Brahmchari Devadatta were sung and short but impressive speeches Harishandra, Professor M. C. were delivered by Brahmchari Sinha M. Sc, M. Ghansham Singh Gupta B. Sc. L. L. B. Pleaderwho is, as it were, an unattached fellow of the college-and Principal Munshiram who presided. After the meeting was over, all the professors, teachers, supdts and Brahmcharies sat down to a sumptuous The buildings were illuminated and the entire block wore a Thus was celebrated the day sacred to the gala day appearance. of Bhagwan Dyananda in the institution which is concrete realization of the lofty ideals of the only Aditya Brahmachr= of his age.

The Executive and Teaching Staff.

Experience having demonstrated that the executive work of the Gurukula is too heavy for one man, Mahatma Munshi Ram has appointed Professor Rama Deva Deputy Governor and Professor Balkrishna Vice-Principle. L. Nand Lal has

already been working as Assistant Governor. We hope that this devolution of work and delegation of powers will relieve Mahatma Munshi Ram from much drudgery and enable him to devote his time and energies to the training of the character of the Brahmcharies—a work for which he alone is fitted on account of his age, his profound learning, his lofty character and his vast and varied experience. Mahashya Govardhan having resigned the Headmastership in order to be able to devote himself exclusively to teaching and literary work, L. Luchhman Das B. A. has been appointed in his place. While we cannot but regret the step by Mr. Govardhan who has done so much to organise the Vidyalya and to place it on a secure footing and has earned the thanks of the authorities for the conscientious manner in which he has always discharged the onerous duties of his office, it is a source a gratification to all of us that his successor is also an experienced and level-headed teacher who, we have every reason to believe, will worthily maintain the traditions of his new post. been in the teaching line for over a decade and has creditably filled the post of headmaster in an important Indian state for a number of years. We wish him all success in his noble work.

The last forms of Professor Rama Deva's Arya Bhasha History of Ancient India Volume I. Two Forthcoming are in press and it is almost certain that the book will be ready for sale Publications. on the occasion of the next anniversary of the Lahore Arya Samaj. It comprises 704 pages and deals with the literature, polity, social institutions, intellectual achievements, and military glories of the ancient Aryas, a connected story of the origin, development, perfection, and incipient decay of ancient Arya civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes by arguments based or quotations from original arash works the theories of Europeans savants about the ancient Aryas being beef-eaters, attempts to describe the different forms of Government that prevailed in ancient times in India, endeavours to solve the thorny question of Indian chronology, and treats in detail of the codes of Criminal, Civil, Ecclesiastical and Customary law in Aryavarta of old, and gives a word-painting of ancient educational institutions, and of systems of juvenile training then in vogue. The work will contain three beautiful illustrations, one giving a glimpse of a session of the Imperial Parliament of the Federated States of Ancient India presided over by Emperor Dasruth, and the other two exhibiting pathetic scenes from ancient Aryan life. The price of the book is Re. one and annas four only. Intending purchasers will do well to apply to Pandit Anant Ram Sharma Manager Sat Dharam Pracharak Press at once, for applications are pouring in and it is expected that the first edition will be soon exhausted.

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"The Axya Samaj and its Detractors" is the name of the English work which also will be published in the course of the next fortnight. It is a work much in request. A prospectus was issued by Mahatma Munshi Rama so for back as March 1910. It contains a brief history of the Arya Samaj, an exposition of its nission in the world, a statement of the causes that have led to its present troubles, a refutation of the charges of sedition &c. brought forward against it every now and then, a complete history of the Patiala case, the secret history of the withdrawal of that historic trial not a single thrilling and sensational incident of which has yet seen the light of the day, and gives a resume of the political philosophy of Dayananda. The price is 5 Rs. Will be sold by Pandit Anant Ram Manager Sat Dharam Pracharak Press Gurukula Kangri.

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THE

# Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मद्र०)

"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

POUSH & MAGH 1967.

No. 7,8

# The Gurukula System Of Education and its Critics.

(A paper read on the evening of Nov. 26th in connection with the Lahore Arya Samaj Anniversary).

GENERAL INTRODUCTION.

The Gurukula system of education is attracting the attention of the educated and uneducated classes all over the world but both— one from ignorance and the other from apathy—are ignorant of its basic principles, its great merits and its future possibilities. Ever since this system received a sudden and stunning shock from the Great Civil War in which Brahmins and Kshatriyas perished without numbers, our ancient glory, greatness, prosperity, our arts, our physical, moral, intellectual and social excellences also took wings and flew away. Later on, in the Universities of Takshshila, Nalanda, Vikramsalas &c. this same system was followed with the difference

that a few of these were merely Theological Universities in which the Budhistic or Brahmanic Theology was taught to produce preachers or priests. Even up to this day, it has stood the test of time, defied the desolating, dissolving and disturbing invasions of western culture though it has surely deteriorated as it had to lurk in nooks and corners to save itself. Whatever merits, however, there are even now in this degenerated type and whatever excellences there were in the parent stock, they do not appeal to the worshippers of Western thought and culture.

Hence, this system of the barbarous past of India could, a few years before, be little understood, and if understood at all, it was thought to be the work of dreamers and visionaries or of fanatics who were trying to turn back the rushing tide of time or attempting to put back the hand of the clock and were thus bent upon achieving the impossible. But unfortunately it has lately been made the target of many misrepresentations from friends and foes alike either because they could not comprehend its true spirit or were swayed by personal jealousies and racial prejudices.

In this paper an humble attempt is therefore made to remove the main misgivings as to the nature of the institution and the future of its Brahmacharies, and to unfold the chief characteristics of the system as depicted in the Dharamsutras, the Simirities and a few Upanishads. If it meets with your approval and even partially fulfils the object for which it has been written, I shall be more than amply rewarded for the trouble.

### OBJECTS OF THE ESTABLISHMENT OF GURUKULAS.

The ponderous wheel of time has been rushing on and on 'to fresh fields and pastures new' crushing under it the wrecks of former civilizations. Our whole environment has

altogether changed. Man no doubt is potentially the master and lord of Nature but he is in many ways her fettered and abject slave. We Aryas can not defy our environments and at a single bound leap the yawning chasm created by the passing of five thousand years. We are in a new colony as it were and have forgotten and lost much in the way. We must now abide by and only slowly change the surrounding circumstances. You remember

the proverb:

"The letter killeth nations, but the spirit saveth them". The spirit, the fundamental principles of the institutions of our forefathers, should be stuck to, if we are to save our selves in the break-neck struggle of modern life. Where are the Chaldeans, Assyrians, Babylonians, Egyptians, the Greeks and the Romans? Where are they and where are we? They exist in their respective countries like dead skeletons-their souls having flown from them to the land beyond the grave—the abode of Plutus—and we too are living but our souls have not taken flight: they are with us, though in a lethargic and sleepy condition. We have saved ourselves by our conservatism, by the preservation of our national mode of worship, our rites and customs, our beliefs and institutions. If this were not so, we too would have been wiped out like the Assyrians. We instinctively acted upon the principle so well stated by Dr. Crozier in his Wheel of Wealth:-

"If there is one thing more certain than another in the general ground plan on which the world is constructed, it is the determination that each race of creatures, as the different races of mankind, shall be protected in its own individuality by all the exclusive agencies in the defensive armoury of Nature—sexual selection, physiological selection, prepotency, mental, physical and sentimental repulsions 'and affinities, national and racial self-sacredness. etc."

In short, to save our Aryan culture and institutions from being overrun, destroyed and plucked out by the roots, our forefathers wisely hugged the same culture and institutions and now we too see no better way of escaping the destructive attacks of Western civilization. Hence there is the paramount necessity of institutions which should preserve and propagate our ancient culture.

It is a pity that Benares though it is the reputed centre of Sanskrit learning contains no Vedic Scholar. The Pandits think it sinful to chant mantras of the Veda lest they should blunder in pronunciation. How can they then teach the Veda? If even by inadvertence they make mistakes in interpreting the Vedic text, there can be no retribution. They will have to fall into bottomless perdition. Maharishi Dyanand, however, began to translate the Vedas in easy Sanskrit and Arya Bhasha, but his work was not completed as he had to give up his mortal coil through the administration of a fatal poison. It was the bounden duty of his church to carry on his work in this direction and this could only be performed when Brahmcharies steeped in Vedic lore attempted the task

Then, the same Rishi even seriously thought of opening Gurukulas in his life time and in his Magnum Opus, the Light of Truth, he thus advocates the establishment of such institutions:—

"Boys and girls when they attain to the age of 8 years should be sent to their respective schools. The seminary should be situated in a sequestered place. The school must not be nearer than 5 miles to a town or village. They should not be allowed to see their parents or hold any communication whatever with them."

To carry on the work of the founder of a church is the noblest aim of his followers in every country. How could the Aryas be expected to swerve from the right path?

There was a still higher call for opening an Institution of the kind. The eighth principle of the Arya Samaj lays down that the "Aryas should dispelignorance and advance knowledge but particularly the knowledge of the Vedas, because these are the books of true science and it is the paramount duty of every Arya to learn and teach them, to hear them read and read them to others. This noble work of the Arya Samaj could principally be performed through organized efforts to be embodied in the shape of Gurukulas.

Again there is this Western Civilization which though standing upon an apex of materialism is, somehow, carrying all before it. The spiritual mother Ind looking with dismay at these constant conquests sometimes lifts her head from a heap of ruins to warn all nations of the coming catastrophe but the sacred language in which she clothes her message is understood by none. Not losing heart and moved by feelings of altruism and fear of God, the Spiritual Aryas want to carry the Divine message even to the very doors of the western people and deliver it to them in their own tongues.

#### MAHATMA MUNSHI RAM, THE FOUNDER OF THE GURUKULA AT KANGRI.

All honour is due to the great soul who first perceived that the time had come to give shape to the ideas most dear to the Aditya Brahmachari, who in his heart of hearts fully sketched out the aims pointed above, who grieving at the disabilities under which society at large was groaning, scorned worldly pleasures, wandered about the country collecting funds, and by undaunted perseverance at last succeeded in getting a gift of the land at Kangri, cleared its forests, improved the estate in a hundred and one ways, started the institution and in a few years made iit a wonder of the world.

Now we turn our attention to the main characteristics of that system to be dealt with one by one under the following five heads.

- I. Free Compulsory Education.
- II. Manual Training.
- III. Ideals of Education.
- IV. Moral Education.
  - V. Hostel system.

#### FREE COMPULSORY EDUCATION.

To begin with, then, we may say that the first essential factor of the ancient Gurukula system was the free compulsory education for at least 18 years for males and 10 years for females. In Dyanand's exposition of the laws codified by Manu (chap. VII, verses 152) we read

"Both State and Society (laws and public opinion) should make it compulsory upon all to send their children (both male and female) to school after the 5th or 8th year. It should be a penal offence to keep a child at home after that age."

Gentlemen! Read through the lines and you find your Western structure crumbling to dust, you meet here with a signal proof of the failure of the theory of social evolution applying to the case of India. What have the most civilized nations which boast of their mighty achievements through evolution, to say to it? They that have only yesterday recognized the right of every child male or female to receive education at the expense of the state and made it obligatory for every father to send his children to some school. But to what standard does this right of the child extend? We are ashamed to state and perhaps you to know it, that every child can compulsorily be educated only to the 5th standard, and not for at least 18 years or at most forty years as in Ancient India. All

of our Shastras extol the Brahmcharya of 48 years. That is the best because by virtue of this highest kind of Brahmacharya, a student acquires perfect knowledge, perfect physical strength, perfect wisdom, perfect development of good qualities, nature and characteristics, shines like the sun, is called by the public Aditya Brahmachary, enlightens all and is enabled to master all kinds of knowledge. In short, gentlemen, it would not be too much to say that the West would take at least a century to reach the standard of our ancient India.

#### MANUAL TRAINING.

The second main feature that I am to notice is that, manual training constituted a fundamental part of the education of the boys. Seekers after knowledge had to personally serve the various wants of their preceptors, their families and of themselves. Even princes by birth had to be hewers of wood and drawers of water, gardeners coolies, cooks, mendicants, etc. Our forefathers thoroughly realized that this training levels up all the artificial distinction of the rich and poor, Brahmin and Sudra, that it keeps students out of mischief both in and out of Gurukulas, that it awakens dormant powers and arouses ambition in all students especialy in weak boys whose strength lies not in the direction of memory and intellectual gymnastics but in hard work, that it stimulates a love for truth, simplicity and intellectual honesty, that it co-ordinates head, heart and hand, trains the observant, constructive and executive powers of the student, that it invests manual labour with a new dignity and thus prepares the way when in the Grahasta Ashram from the Brahmin down to Sudra, from the millionaire down to the penniless begger, all will be considered as assisting the social organism, all will live as brethren and not as separate classes in water-tight compartments-the upper ten thousand on one side and the vast masses, on the other.

Our forefathers clearly saw what we of this dull age do not see that it arouses the idea in the minds of the students that they are co-operating with God in their lowly and humble spheres in improving those few things and that from this transformation of material environment they can rise to the conception that it is in their power to transform the intellectual and spiritual condition and improve and elevate the industrial and social condition of humanity.

Europeans have introduced this training in Schools and Colleges because they set much store by industrial development. It is a misfortune that the Indian Universities have not as yet fully adopted this scheme. Education imparted by them has been for the most part merely literary. Some of their graduates are abnormally weak in preception, practical judgment, manual dexterity, originality, enterprise, and constructive and executive faculties. Matters are, however, improving and now our Government is fully alive to the importance of manual training as part of general instruction. Purely technical education it commenced fostering long before the Indians themselves awoke to the necessity.

In the Gurukula we followed the ancient system, introduced manual labour, rowing, swimming, cooking, drawing, painting photography, carpentary and gardening in its various forms, and thus saved ourselves from the charge of developing only one side of man at the expense of others. We intutively realized that a "sound heart which throbs for God and humanity is a good thing; a sound heart and a clear, strong head is better; but a sound heart, a clear head and a skilled hand give us the nearest approach to a perfect man."

#### IDEALS OF EDUCATION.

In different ages and countries there have been different aims of education but none so sublime and perfect as those of ancient India. The manufacture of a Budhistic Monk, a Saxon clerk, a Roman priest, or a Govt. servant has now and then happened to be the chief aim, but in modern days other aims have swayed the hearts of men. The attainment of (a) examination certificates, (b) of literary or social reputation, (c) of wage earning power, (d) of a capacity for sensuous gratification, (e) of military skill, (f) of retentive verbal memory, (g) of aesthetic appreciation of nature—the attainment of these abberrations of development has been or is even now the aim and object of education. But already sable clouds appear lined with silvery streaks giving certain hopes that futurity will be bright. The 20th century seems to be the dawn of a new era full of hopes and aspirations because it points to the way long chalked out by the Aryan Rishis in conformity with the teachings of the Veda.

The highest aim of the most civilized nations of to-day is not the one-sided development of the individual but his complete and harmonious development into a good citizen. It is the unfoldment of the latent mental, moral and spiritual faculties for the production of the highest type of socialized individual.

That such harmonious development of the students was the only aim in ancient India will be clear from the following quotation.

"All the scholars should be treated alike. Be they princes and princesses or the children of beggers, all should practise asceticism. By the increase of bodily strength and activity, the intellect becomes so subtle that it can easily grasp the most abstruse and profound subjects. It also helps to preserve and perfect the repro-

ductive element in the human body, which in its turn, produces self control, firmness of mind, strength, energy, and acuteness of intellect".

The Gurukula is working for these aims. A few excerpts from the scheme of studies as laid down in the rules will throw much light upon this point.

"The Vidyarthies of this seminary shall be required to remain Brahmacharies till they are, at least, 25 years of age and, shall have to study the Vedas with their Angas Upangas and other Stya shastras. Physical exercise, Pranayama, Sandhyopasana, Agnihotra, and the performance of other duties of Brahmacharya shall also be a compulsory part of their education.

Technical and professional education shall form an optional part of the education of the advanced Vidyarthies of this seminary".

The actual working of the Academy conforms to the lines laid down in the Rules. The day and night can be divided into three parts: nine hours are given to study, eight hours to exercise, food, Sandhya, Upasana, etc. and seven hours to sleep. That this allotment is most rational and most conducive to the health of body, mind and soul will be recognized by all.

Then, the enforcement of the rule of Brahmacharya is the greatest guarantee of the harmonious development of mind and body.

Again, the suprintendents of classes and the Governor are in loco parentis to the Brahmacharies, scrupulously guarding them at all times from temptations to which any one of them should become a prey in his moments of weakness. An idle man's brain is Devil's workshop. In the Gurukula students are always kept busy and in company with their class-fellows. To be brief, all possible precau-

tions are taken to make the students Satyacharis and Brahmacharis

Lastly, undue worship of books is discouraged and students are given food for thought in their Sanskrit, English, and Arya Bhasha clubs. The Sahitya Parishad is doing excellent work in this direction. To close this part of my argument I can boldly say that an average Brahmachari of our Gurukula is more religious, and better informed; possesses more common sense, more knowledge, more grit and pluck and more physical strength than does an outside student of a corresponding age.

### THE LETTER KILLETH BUT THE SPIRIT SAVETH.

Should we go back tens of thousands of years to the time of the Upnishadas and try to trace the method of imparting education, then in vague, we see wonderful things there. The following passages from the Upnishad speak for themselves.

Narad said, "But Sir, with all this I know the Mantras only.

Sanat Kumar said to him, "Yes, whatever you have read is only a name."

Although Narad Muni has already read more than 15 sciences, yet he had not perhaps realized the true goal of all education. The making of man par excellance that he might attain Moksha—salvation from this ever-recurring cycle of births and deaths. Hence the Rishi humbly approached Sanatkumar to realize the spirit of what he had learnt. Narad had touched only the hem, he was standing at the door but had not yet acquired the privilege of entering the temple and placing his offering at the sacred feet of Sraswati. The realization of the spirit, of truest and inmost meanings and not the knowing of words or the relations of letters only, was the ancient ideal.

To-day in the West, the ideal evolved is the same. Efforts are being made to study the child and to treat education as the drawing out or the development of self from within. The principal aim is the development of faculties and not mind-storing, interested and co-operative self-activity and not child training by means of restraint and coercion which dwarf independence, individuality, originality, true responsibility and the consciousness of true freedom.

This end is to be secured by holding frequent correspondence or meetings with the parents of the students in order to know their conduct at home, but it falls far short of our system under which students live for 24 hours and not only 6 hours with their teachers.

Indian schools and colleges are believed by some extreme critics to be preeminently distinguished for mind storing and encouraging cram. Sir B. Fuller in his recently published book "The studies of Indian Life and sentiment" speaks thus of the aim and worth of Indian Universities.

"The Indian Universities are in fact Examination Boards and resemble in this respect the University of London. Their (student's) horizon is limited by the thoughts of the Examination-room. Failure is a disgrace which will drive a sensitive boy to suicide.

In the absence of an oral examination, it is almost impossible to check cramming and boys frequently matriculate who cannot write or even spell even two lines of English correctly.

They (Failed B. A.'s) have lived to be examined and have failed; and are the more to be pitied as their labours for the examination room are of but little assistance to life outside it."

The picture is certainly overdrawn but there is, doubtless, room for improvement.

Let it be remembered in passing that it was not the defects of this or that system of education—that suggested the idea of the establishment of a Gurukula. It was the positive and constructive idea of reviving the study of the Veda and the lost popularity of that Aryan system of education which had given India her mighty Rishis and an unrivalled literature.

#### THE MEDIUM OF INSTRUCTIN.

That real education can be best secured only when students are taught through the medium of their vernaculars, has been emphatically pointed out by Sir B. Fuller. Says he "They have to use a foreign language for proving their capacity: it is as if an English youth was obliged to answer science questions in French. Not only are there difficulties of expression, it is not easy for a boy to comprehend lessons that are given in a foreign tongue and he is tempted to trust to his memory only."

There is no doubt that the Govt has always acted with the best of intentions and moved with the times and now contemplates remedying these defects because it has realised them fully; but our Gurukula has set the noblest example of giving education thrugh the medium of the vernacular in all subjects, even Economics, Chemistry, and Physics. Students make wonderful progress in their studies and they grasp even the toughest questions very readily.

In passing, I would humbly draw the attention of our benign and beneficent Govt. to this pressing reform which has also been fortunately advocated by its own most trusted and scholarly officials and the adoption of which has been commenced in right earnest by some of our universities notably the university of Calcutta.

# MORAL EDUCATION, THE KINGDOM OF GOD IS WITHIN MAN.

The educational world of Europe has only recently shaken off its lethargic sleep on questions of moral education. It was forgotten "that the kingdom of God is within man; that to regenerate a people it is necessary to begin with their hearts and codes and institutions do not make character." To-day all Western countries excepting Sweden, Norway, Denmark and Hungary teach moral education as a compulsary subject in their schools. Moreover, efforts are being put forth to develop and perfect the syllabuses of moral education by holding National and International Conferences and publishing a vast literature on the subject.

#### Genttlemen!

There is a greater need of moral and religious ducation to-day than it was a few generations before because

- (1) There is this civilization and worship of the Almighty Dollar, whose influence should be softened by imparting to our young boys godly and moral education. Otherwise, the blighting egotism so easily engendered by the study of science, manual training and the industrial environment of society and the commercialization of our morals, would blast all public spirit of the tender hearts and nip in the bud all the noble feelings of doing good to others by words and deeds.
- (2) In these days men are engaged in earning their livelihood all the day long and have practically no time to devote to improving the manners and morals of their children.

"Under the pressure of business and in the haste with which everything is done and must be done, the home has lost its influence upon the young generation and the school is asked to supply that ethical training which will make good men and women of our boys and girls".

- (3) There is a visible decline in the authority, importance and activity of the Church. This important deficiency should be again made up by the school.
- (4) Again, specially in India, the parents of the school-boys are generally illiterate, so they cannot teach morals to their children. This task is made still more impracticable by these half-fledged school-boys themselves because they look with contempt upon their sires who do not know a few names of history and geography which they have crammed in a few years.
- vancing apace with the progress of civilization. Among all created beings, man alone can distinguish between right and wrong and move in society with least disturbance to other members. If the head alone is developed at the expense of heart, hand and body, there is no harmonious development, no making of man but only a crude manufacture of a fragment of man that would be quite an unsocial being knowing rights but no obligations.

A Hindu boy is the most unmoral being on earth. The Muslims, the Christians and the Budhists teach their children their respective scriptures but the Hindu parent being prohibited to do so by the priestly class or being quite illiterate himself, brings up his child in utter ignorance even of the elementary truths of life, God, matter, humanity and virtue in its various aspects.

A Hindu boy has no sentiment of duty and patriotism, no respect for national institutions, no respect for beauty in nature and art, no living interest in the ideas and achievements of mankind, no love for enterprise, self-sacrifice and courageous perseverance in the face of difficulties, no ideal of individual and social perfection and no conception of hero-worship. Though the Hindu has lost these virile virtues and traits of manly character, he has got a goodly stock of feminine virtues ingrained and rooted in his nature through heredity. Obedience, reverence for authority, forgiveness, endurance, humility, gratitude, charity, prudent calculation, temperance and sobriety may be quoted as examples of these virtues.

It is a misfortune that for certain very just reasons the State in India has not undertaken to impart moral education on general lines to students. In 1905, when certain Bengalee gentlemen memorialized the Government for introducing moral education in Indian Schools, they received the response that the Government of India were wholly in sympathy and equally convinced of the supreme importance of the matter but trusted that the State was by no means the sole or even the most powerful agency by which the task could be undertaken.

Gentlemen! Owing to such a terrible dearth of moral and truly religious education in and out of India, is there not a pressing necessity for an institution which should have this education as the principal part of its curriculum? If there is, then this factor of education by itself justifies the establishment of the Gurukula. This institution is a living monument and highest beacon before the world for impressing the truth that moral and religious faculties of boys should be fully developed and to rule them out from the course of study is to dehumanize, demoralize and virtually brutalize man, make him an instrument of mischief rather than of good; that to neglect this side of the growing generation is to sin against that generation and the generations yet unborn, sin against the nation and humanity and above all against God who has given man faculties to develop and not to waste; lastly that it is a crime

committed by Society for which there can be no retribution. If men are not taught morality and religion, the fear of man or God and then they turn out to be thieves, robbers, pickpockets, debauchees, murderers, adulterers, liars, bombthrowers and what not, it is their fault but also the fault of the parents, and Society. I will go so far as to remark that, when Society does nothing to mould the virtually brutal child into a man it ought to punish itself for all the heinous crimes committed by its members.

The Gurukula by its existence and example is helping the Indian State and Society in making men true, honest and loyal citizens, fearful of Cod, public opinion and their own conscience. Hence any money spent upon it, if it would not bear any other fruits, is well spent. It will produce men.

#### CHIROLISM—A REJOINDER.

Some shortsighted officials and men of the type of Mr. Chirol of the London Times explicitly or tacitly bring a charge against the institution that under the veil of moral and religious education, seeds of sedition are being sown. To this charge I can only say "God save us from our foes." Hood-winked by bigotry, prejudice and misrepresentations of all things Indian, Mr. Chirol, though he did not see the institution for a single minute had the temerity to advance such an opinion. All the world showers unqualified encomiums upon the Hindu for his mildness, loyalty submissiveness, patience, and reverence for authority. As I have said these virtues are rooted in him through heredity. These same virtues are being strengthened in its students by the Gurukula by the teachings of the Vedas, the Upnishads and the proverbially concordinculcating Sanskrit Literature.

Had Mr. Chirol taken even a little trouble to glance over the principles of the Arya Samaj, he would have been

silenced and his ill digested writings would not have seen the light of day. Below I quote four out of the ten principles which preach amity, concord and cosmopolitanism.

- VII. The Primary object of the Arya Samaj is to do good to the world, to ameliorate the physical, spiritual and social condition of mankind.
- VIII. Our behaviour towards all should be guided by love, duty and justice.
- IX. No one should rest contented with his own welfare only but should seek for his good in promoting the good of all.
- X. All men should subordinate themselves to the laws of society, calculated to promote the well being of all; they should be free in regard to the laws for promoting individual well-being.

Imbued with such teachings, can our students be given to extremes of passion and sentiment? Can they be engaged in a propaganda which would unnecessarily involve injury even to one soul? Decidedly not. This charge then is the product of a turgid imagination. It has no foundation. It is baseless and shallow. It has been flung, no doubt, to prejudice the English public against the Arya Samaj and its institutions, but I am certain Chirolism can not succeed. Facts are facts and truth must ultimately triumph though discredited and discarded for a time.

#### THE HOSTEL SYSTEM

#### EVILS OF TOWN LIFE.

I would have saved you from the pain of hearing a long list of evils perpetrated in every big city of East and West, if I had been certain that you were not enamoured of city life, that you did not oft forget the dark picture of hu-

man nature lurking beneath fashion and outward splendour. The loathsome hedious sight stands before me in distinct colours though it may be often put aside from your view by the boisterously clinging, clattering, creating giants of iron and steel. Squalour, filth, offal and putridity; licentionsness, drunkenness, adultery, fornication, prostitution, unrighteousness, unbelief, deceit and hypocrisy; reviling, gambling and theft; outrage, murder and suicide; contempt, avarice, and anger, envy, pride and a hundred and one lowest passions of men; then lanky scare-crows sunk in foulsome stinking stalls and nauseous stifling atmosphere stand incarnate before me in all their frightful forms. Verily, cities are centres of surging strife and in their back slums you come across monsters that once were human, frailties that once were women, devils that once were children, and all this purchased in exchange for condemnable customs and practices of society and cramping and crushing social evils and usages.

How can a morally, intellectually and physically healthy race of men be begotten under such circumstances? The tender and readily impressible mind of a child is cramped and stifled. It is deadened to all virtue, purity and piety. A few years passed amid these environments must transform a god what to speak of these insignificant mortal children? To educate a child, you ought to put him amid desirable environments, shut out all the poisoning influences and encourage his personality to grow and evolve from within under the best guidance available. These advantages can only be secured when educational institutions are established in secluded forests and are conducted on the ancient system of Gurukula, that is, all scholars, should be the inmates of the family of the Guru, and should live under his direct control. The hostel system is being developed in Europe and the day is not far off when our system will be completely adopted by the whole world. You know most probably that Oxford and Cambridge are University Towns, that is, their administration is partly in the hands of the Universities. The spirit of this special legislation is to exclude all undesirable men and things from the towns at the discretion of the Chancellor. The students are in contact with their tutors and professors but not to the same extent as in the Gurukula.

#### MERITS OF THE ARCADIAN LIFE.

Meanwhile to show you by contrast the superiority of this ancient system let us extend the flights of our imagination to the land where now the Gurukula is situate Is it not the same sacred land where the Aryan Rishis of yore sang the matin songs of universal love, piety and Brah mcharya? Is it not the same holy spot where we see the wonderful view of the merrily pranking, frolicking, bouncing, dancing silvery Ganges whose mountain waves, circling eddies, peacefully crisping ripples, triumphant march and unfettered sweep, snow-white foams, crystal clear waters lit with quivering sun beams, silent flow and vocal charms beneath the twinkling stars, provide a banquet for the senses and charm the imagination? Do you not see this land surrounded with mountains whose peaks rise one after the other, till they disappear in the undefiled dazzling white snow-clad pinnacles—the favourite abodes of Kubera and Shiva and the lovely haunts of Yogis wrapt in contemplation of the Most High?

Ah! how do the brilliant green grass bedecked with dew beneath moonlight, the soft musical murmurs, unbroken calm, and Elysian innocence open man's heart, ennoble his head, lift his spirit, regulate his passions, pacify his soul, stimulate his imagination, concentrate his mind, arouse his sympathy, in short, electrify and etherealize him, make him free as air and at last bring him in union with the Creator of these splendid but mystifying beauties.

Ah! how we love to see this happy breed of men in this little world, this demi paradise and even now hear their sweet chantings of the Holy Vedas!! Gentlemen, let me say again that it is amidst such invigorating, soul—enchanting and mind-developing environments that harmony of the powers of men can be evolved and strengthened and not in the deadening and stifling cities of to-day.

#### GOVERNMENT SERVICE AND THE BRAHMCH-RIES OF THE GURUKULA

I have taken a good deal of your time in showing the beauties and perfections of this system but have not as yet turned my attention to the most pressing question that is crying for immediate solution. From here, there and everywhere, men of all ranks of Society question us about the future of our Brahmacharies and the air of gravity which the questioners assume seems to show that they have serious doubts as to their success in life. Their argument can be briefly put thus:-The Gurukula is not affliated to any University, its students after the completion of their studies would not get any service in Government departments, and hence will have to under go a lot of trouble in securing the necessary means of livelihood for themselves and the old members of their families. But to me it appears that their doubts have no foundation and their arguments are shallow. Even at the risk of being misunderstood, I will observe that when the largest number of the members of a nation entertain no hopes and aspirations other than those of securing employment under their Government, the discontent is deepened for the supply must needs exceed the limited demand. A few men of genius and great intellectual capcity ought surely to be be reserved for the wooing the Muses, utilization of the agricultural resources of the country, organization of the industrial and commercial concerns of the nation and amelioration of the moral, religious and social status of Society. In this age of tooth and claw competition it is all the more necessary that men of intellect and character should betake themselves to industrial life, otherwise there would be little devolopment of art, industry and commerce. As alread hinted Government service like all other employments is a mere question of demand and supply. Fortunately we have got a most efficient Government after centuries and this means that the State is employing a far larger number of servants than it did before. With increasing efficiency and the socialization of the means of production, a still greater number might be required. But after all this demand is not unlimited so that every educated men should be absorbed into the organism as soon as he makes his appearance from the various Universities.

#### POSSIBILITIES OF THE GURUKULA.

Further, in all ages and countries there have existed Societies which gave education to the sons of the soil independent of State control. At present in India there are to be found tens of technical, medical and art institutes preparing students for the ends they have in view. These are not controlled by the Government. Our benign Government has always favoured private enterprise in education. The Gurukula is a Research Institute. It definitely aims at producing scholars who should dive deep in the ocan of Sanskrit lore and bringo ut.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear."

It aims at instituting research in Aryan philosophy, Aryan and Pauranik history, Aryan Civilization and principally in bringing out the truly scientific interpretation of the Vedas, their Angas and Upangas. As Benares is the seat of so called Sanskrit learning, so we mean to make our institution the hub, the centre of all Vedic learning combined with all the desirable features of occidental literature and armed with all the instruments and equipments of Western science. We mean to make the Kula capable of giving the lie direct to Kipling's ill-omened prophecy.

We mean to make this Gurukula a market place where the coloured East and the white West should shake hands together with mutual affection and esteem. We mean to raise the Gurukula to a place of pilgrimage where the West will have to bow its proud and lofty head to revere the goddesses of Aryan Philosophy, Theology, Astronomy and civilization. We want and I say it with all the emphasis at my command, to make this Gurukula a temple whose high priest venerable with age and saintly lore, will give Vivastha to all the contending nations of East and West and with his little finger will rule the religious world as did the Pope of Rome in days gone by.

with these shall we not take a few hundred sons of the surviving Aryan nation and train them in the ways of their forefathers for the propagation of their religion and the good of humanity. These possibilities are gigantic and incalculable but even if they were insignificant, the Aryas ought to spend crores of rupees to realize and embody them. Millions of pounds sterling are yearly spent and scores of valuable lives—dearest to the nation of which they form a part and heartily cherished by mankind at large—are lost in exploring the Arctic Regions, in inventing and improving aeroplanes, in making certain experiments in biology, physics and chemistry. Inspite of the frequent ly recurring losses and crosses, inspite of the apparent failure staring them in the face, men of wealth and men of

pluck remain undaunted and with renewed energy and unbounded zeal fall to the unpromising task.

In the Gurukula, however, the work is not so very unpromising, it is rather pointing to a bright and glorious future and therefore there is no reason why we should not organize our resources and collect millions of rupees to bring this experiment to a successful issue? Why should we not undertake to pull the Vedic lore from the all devouring grave of dull oblivion in which it has been lying for centuries and centuries together? Why should we not snatch from the jaws of the monster of merciless criticism Aryan Civilization and Sanskrit literature? Why should we not save our glorious past from being enveloped in the dark pall of obscurity, why should we not guard our honour and respect, nay national existence which are too closely allied with the preservation and rejuvenation of our Aryan civilization, and what is more, why should we nip in the bud all the possibilities of reforming this misled and falling humanity groaning under the weight of an abortive civilization and having its founda tions on the sands of morbid materialism rather than on the adamantine rock of healthy spirituality?

Thus in my humble opinion, this experiment is well worth the loss, if loss be the ultimate result of it, of hundreds of useful and youthful lives and millions of guineas. Even the loss will be for the good of humanity. From Germany, America and especially from the Arya Samaj in India, the cry is raised that Sanskrit has the purest, noblest and sublimest literature on earth, that it has an unrivalled philosophy, unparalleled theology and half-developed sciences, which however in certain lines have far outstripped the present development. Again, the Arya Samaj boldly asserts that the Vedas contain the germs of all true sciences. Now, if for a few generations our energies are expended in making impartial researches in these brances. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ches and enlightening the public with their results, much good might be expected. If these results point to the contrary of what is believed by the Samaj, this body would do well to change its programme and no more talk of the Vedas as revealed books and hence as repositories of all true knowledge. In short this experiment ought to be completed though the issue should give a most disastrous shock to our long cherished beliefs, because in the case of failure the world would be saved from the aggressions of this powerful, prosyletizing, virile, "science-swallowing" religious body which has already checked the hitherto triumphant march of Christianity and Mohamadanism in this land of the Rishis. However, we need fear no disastrous results, for researches in archæollogy and Aryan Philosophy are daily demonstrating the truth of Dayanand's Sidhantas.

In fine, gentlemen, I must admit with all frankness that the aim of education in the Gurukula is not the manufacture of clerks, munsiffs, judges, and pleaders. Its chief aim is the evolving of a perfectly socialized individuality with many hidden possibilities within it to be used as the circumstances require. It aims, moreover, at producing research scholars in the subjects pointed out above.

#### BRAHMACHARIES AS PREACHERS.

Do you suppose that the Aryan Society which is yearly spending millions of rupees in charity will not honourably support these scholars, translators and teachers of the Veda? Do you think that the Arya Jati, the most hospitable and charitable Society in the world, imbued to a fault with reverence for learned men whom it calls Devas (Gods) will discard these Brahmacharies, look upon them as Pharisees and let them starve and die? Millions of Sadhus who are so many monsters in the shape of men, are being lavishly supported by the Hindus. How can

it be, then, that it will not worship true scholars of the Veda and Western Learning?

Though there are some differences of belief between the Aryas misnamed Hindus and the Arya Smajists, they are now fast disappearing, because our learned non-Samajic Aryas have begun to appreciate the greatness of Swami Dayanand and have gone so far as to recognize him the greatest National reformer of India and celebrate his death-anniversary in a public meeting of all the citizens of Lahore—Sikhs and Christians included. What greater proofs of the melting away of these differences are wanted? It will be the happiest and most glorious day for India when the truth that Dayanand was the greatest reformer of Aryan Society and the truest well-wisher of mankind at large dawns upon conscious India!

Let us hope that in near future there will remain no differences among the Aryas and the Arya Smajists but what if there be any material differences? The Vedas are not the monopoly of the Arya Samaj. They are worshipped as revealed books by the entire Aryan jati and recognized as the oldest books in the library of man by the whole world. Be it as it may, the Vedic scholars, I am sure, wherever they carry the torch of revealed learning—even if it be to the farthest corners of this living world—will be heard with rapt attention by men, women and children. Did Swamis Vivekanand and Ram Tirtha starve because they were preachers? If not, why need the Brahmacharies of the Gurukula when they become preachers be put to any trouble in the matter of getting their subsistense?

## PRESERVATION OF ARYAN CULTURE AND NATIONAL EXISTENCE.

Gentlemen! Show me a religion that has kept its existence and propagated itself within the land of its birth and foreign lands without learned and unselfish mis-

sionaries, priests and preachers? Could the Christian religion be what it is, without this agency of priests and prosyletizing Soldiers of the Cross? If you wish that the Aryan nation should live as it has lived through countless aeons of time, surviving the terrible shakes of revolutions and counter-revolutions, meet the Christian missionaries with as swift and efficient if not more efficient weapons, as those possessed by them. The Canadian negroes, the American Red Indians, the New Zealanders, the Tasmanians, and the native Australasians all have been and are being swept away from the face of this planet. Alas! no more trace is being left of them. Poor weaklings!! They have perished deliberately copying the undesirable features Western Civilization which injure nations by increasing wants, whetting the appetite for sensuous gratification and creating an indifference towards spiritual concerns. Ye Aryas! have ye ever reflected whether the same fate is not staring you in the face, whether you too are not to meet the same unlamented, ungrieved and unwept death as these have unfortunately done? If you have ever seriously reflected and grown wiser by the fate others, you must have seen that you ought to armour yourselves with irresistible weapons of propagandism. You must employ the methods of preserving your reliand propagating it. You must employ and support an army of priests, Purohits and preachers on garrisoning duty within and on sallying duty without, otherwise your existence as a nation will soon be threatened. Gurukulas will supply a little regiment of these solely religious preachers and I am certain they will be respected by the world because they will be dear to it.

Our Brahmacharies learn and practise many saintly virtues, they lead a life of strict discipline and are, moreover, thoroughly saturated with the peaceful teachings of the Upnishads, the Brahmins and the Vedas. With these

hypotheses, how can we imagine that they will behave themselves in society like the godless and heartless men of today. Look round, you, gentlemen! what terrible and heart-rending sights do you see of avarice, anger and love. Even for petty gain, brothers are warring with brothers, sisters with sisters and brothers, sons and daughters with parents and wives with husbands. In fact, family peace and affection have flown away from this wretched world, and society is a confused sea of warring families and struggling nations. I hope our students will not be wafted like other men in this seething sea; they will have the courage to stem the tide, swim the sea and brave the storm till more men take courage and then all come unscathed from out the ocean. Our Brahmacharies are not to carry war, fire and sword but the peaceful flag of Om wherever they go and thus will become peaceful and loyal citizens of the Empire, and will teach men around them to curb their passions and rationalize their sentiments.

#### SPHERES OF WORK FOR THE BRAHMACHARIES

That our Brahmacharies will bring forth strong progeny in Grihastashrama, will raise the tone of morality and culture of Society and shed lustre wherever they move, there can be no doubt whatever and these are no small gains for this degraded race of the Aryas. These advantages may not, indeed cannot be visible within a few years but if acts and words have their force, it is certain that within a few generations India will be much transformed. These are some of the spheres in which our Brahamacharies can work. But to some of you, gentlemen, they appear too intangible, immaterial, and perhaps incomprehensible. So I will proceed to see what else our Brahmacharies can do.

Let us once more look at their equipments. They have studied a considerable part of Sanskrit Literature and especially ancient Aryan Literature. They are specially well-up in one subject, philosophy, history, economics and political philosophy, chemistry, physics, mathematics, agriculture or medicine. Their proficiency in these subjects is not to be matched by the highest diploma-holders of the Indian Universities. Still more, they have devoted the last two years of their stay at the college to research work in some special branch of a subject. To these intellectual equipments are to be added physical strength and sound health, strong common sense and good information about the innumerable things of the world, and then religiousness and character.

If these be, in brief, the equipments of our B: ahmacharies and with these they cannot succeed in life, I do not know whence do the men who have succeeded, came into this world? I firmly believe that wherever they go and whatever profession they adopt, they will do honour to their Alma mater I see most clearly that there are good many openings before them. They can become preachers and Purohits and in these capacities they will be handsomely supported by the Samaj and the Aryan Society. They can become members of the professorial staff or of the Research Dep. of the Gurukula. With or without getting the Sanskrit degrees of Vidyabhushan, Vidyaratan, Mahopadhaya, etc. they may accept Sanskrit chairs in colleges affliated to Indian Universities or in foreign countries like Germany and America. They can become writers of original books or enrich Arya bhasha with translations, write English books or benefit the world by rendering Sanskrit books into They can edit papers and magazines in Sanskrit and Aryabhasha, become Directors, Managers, Superintendents and Agents of Insurance, Banking and other joint-stock companies. They can become practical and industrial chemical chemists and develop the would also be They of the country. resources

able to adopt the medical and electrical engineering professions.

In short, you will agree with me when I say that there are innumerable openings for men of character, culture and intelligence, of pluck, enterprise and patience. Great men of the world have been the product of institutions where genius, originality and reason are not cramped and cowed by pinched, rigid and hidebound rules. Their impulses, vagaries and idiosyncrasies, their wild and erratic fancies, their eccentricities in one word, want to break through restraints. They can move and live like fish in a sea of floating and flexible rules. We in the Gurukula are not bound by any hard and fast rules and being in personal contact with the students for all the twenty-fours of the day, can know their full worth and give free play to their powers and capacities. There is flexibility, freedom, something ethereal and fairy-like in which the intellect can take long flights.

Therefore, gentlemen there can be no misgivings as to the future of our Brahmacharies. To me it is as bright as the sunniest day, as sure and successful as that of the many true scholars who have not passed University examinations.

Success, indeed, does not depend upon degrees.

It depends upon character, practical intelligence, religiousness, enterprise and originality. These virtues our Brahmacharies have in cupfuls, and therefore there can be no misgivings.

#### BLESSED ARE THE PEACEMAKERS.

Peace, harmony, mutual help, liberty, equality and fraternity—these have been earnestly and honestly desired

by men and all times and in all ages. But the more men have preached peace, prayed for peace and proclaimed peace at the top of their voices, the more the Goddess of peace has receded far and far. Indeed, this brother-hood of man is a Shiboleth, a sham and a show, because we Indians know to our shame that the "untouchables" are not our brothers; they are the out-casts of Society, they are our slaves, our machines, our beasts of burden, our hands, our sacri ficed classes, but not our brothers made in the image of God who is our Father in heaven but not perhaps on earth.

This apparent order, system and method astonish us all the more when we see that there is strife and confusion in the civilzed world of a mere selfish scramble; when we visit the dark slums and alleys of lack-alls, have-nots and do-nothings and listen to the harrowing tales of sorrow and suffering; when we find that religion often does not reach the poor who are elbowed out and trampled at every step under the stress of unlimited competition. This order of things does undoubtedly outrage every sentiment of justice, every feeling of pity and every benevolent instinct within man. But I am sure this is a latter-day-accretion, a fungus growth of the night, sucking out the life-sap of the social tree; and it is destined to wither away and disappear as the rising sun of Divine Vedic light smiles upon it.

Shall we not even now rise up to the occasion, shall we not fulfil the destiny for which we are reserved by Providence though revolutions and catchysms have swept other mighty nations away from the map of this living and throbbing world? Shall we not take our banner of peace giving Om to the panting, quarreling, humanity calling to us with extended arms to relieve them?

Yes, we are ready to sacrifice our all for the good of mankind. We fondly cherish the expectations of a time

when scholars who have drunk deep at the crystal founains of Vedic lore and Western sciences, and led a simple and scholarly life, will evolve a new system, a new order of things, use these very modern and mundane forces for the uplifting of the poor, the emancipation of the "submerged half", the calming down of this toothed strife and the promoting of concord, unity and mutual helpfulness. We are looking forward to a time when the first and the last Divine message, the first revelation of the Divine Will embodied in this Vedic Mantra will be fulfilled.

# यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शूद्राय चार्याय च स्वाय चारणाय ।।

We see though dimly a time when our Brahmacharies putting anarchy to rout, sweeping away adharma and confounding the forces of strike and discord, will beat into an adamantine solidity the great human fabric. We are confident in their ultimate success in engrafting this godless civilization with the godly and Vedic civilization of the hoary Orient, eliminating the evils and preserving the good of both. We are confident that they will send a new life current tingling through every vein of the new social organism.

Is this bright vision far afar? No, the age of peaceful harmonious working may fast dawn upon us and we may all sing in unision.

### सह नाववतु सह नौ भुनक्क सह वीर्य करवावहै। तेजस्विनावधीतमस्तु माविद्विषावहै।।

May we protect each other. May we enjoy all together. May we work together. May the Self-luminous Lord be studied by us. May we not hate each other. Only it is required that you should

#### उत्तिष्ठत जायत प्राप्यवरान् निबोधत ।

Rise, Awake, and follow the path of your ancestors-

## Count Leo Tolstoy—A Russian Rishi

दूरीकरोति कुमर्ति विमलीकरोति, चेतिश्चरंतनमधं चुलुकीकरोति। भूतेषु किं च करुणां बहुलीकरोति, संगः सतां किमु न मङ्गलमातनोति॥

( Bhamini )

A great movement is now passing over the world. It proclaims the coming of joy, sweetness, pleasure and comfort to human life. Luxury, greed, vulgarity and narrowmindedness are all to be swept away and 'the false Gods are to masquerade in their true character'. Many great men have held up before men's eyes a high standard of human life and many prophets have preached the gospel of universal love. Of such great men and prophets Count Leo Tolstoy is one. The life's journey of that same apostle terminated on the 20th of November 1910. and many sincere admirers of his including the Russian Duma have deeply mourned his loss. The little wayside station where Tolstoy breathed his last has, it is reported, already become a place of pilgrimage. True he was not born in the 'land of Rishis' but all the same he richly deserves the title of Rishi. He is a pillar of light for erring humanity groping in darkness. When we remember how a man of immense wealth and of mighty genius voluntarily forsook all the advantages accruing from them, and how though born of the highest rank he lived the life of an humble peasant sometimes 'digging potatoes' and sometimes' mending shoes, 'how truly do we believe and realise that he was the greatest embodiment of Oriental Brahmanhood. Like a Rishi, he lived the life of meditation, self-renuncia tion, self-abnegation and divine contemplation. For a self-seeking race, his gospel of self-abnegation is greatly needed and for an indolent and sentimental

age, the importance of his philosophy is great. By those whose whole life-time is engaged in filling, in cleansing and in setting aright that apparatus which Thomas Carlyle styles the "infernal apparatus of the despicable biped" Tolstoy's ideal of renunciation and his wonderful life lived up to that ideal, is worth striving for and dying for. The prosperity of the human race is sure to increase along with the advancement of Science but it seems still very doubtful as to whether Science will satisfy the inner cravings of the soul and satisfactorily solve the problems of life and death. 'What is life; what is the summum-bonnum; whither are we bound: Is life worth-living?' When similar questions are asked to modern Science, theonly answer likely to be given is-" I do not know: I do not want to know: I can not know" Men like Tolstoy have however-call them visionaries or idealists-entered the region of 'the Unknowable' and proclaimed to the world that after all ' the Unknowable ' is to a greater extent the "Knowable" only.

'Love-who has it, has everything, who has it not, has nothing'. was his message. His last words show with what noble feelings he was actuated towards his country "There are millions of suffering people in the world Why are there so many of you round me?"-Noble words indeed! Go and serve ye mankind, mitigate their miseries. Why are your thoughts centred in one individual? Try your best to alleviate the miseries of suffering humanity. Go. Awake! Arise'. was the sermon delivered from the death-bed. This is what Sir Henry Norman said of Leo Tolstoys "His face is as familiar as that of any crowned ruler today. Everybody knows of his simple habits, his peasant's blouse, his avoidance of meat, wine and tobacco, in a word of his practical embodiment of a curiously primitive form of Christian faith. But his appearance makes an impression no whit less keen because it is exactly what you have long known. He wears a round soft felt cap and a black

blouse and his shoes are in a strange state of dilapidation for the fact who by birth a nobleman has become from conviction, a shoe-maker" He was the apostle of the Religion of love. He was a humanitarian in word and deed and was a Vegetarian in-diet. "Three thing" he told Sir H. Norman. "I hate are orthodoxy, autocracy and militarism. He emphasied the dignity of labour and equitable distribution of property. "No more nations and frontiers. Patriotism but the world. No more rulers, laws and compulsion but the individual conscience; no more multitudinous cities, manufactures and money but simply a tiller of the soil eating of the fruit of histoil, exchanging with his neighbours the work of his hands, and finding in the changing round of natural processes alike nourishment of his body and the delight of his eyes. who like some directing angel poised above the law of love revealed in Christ lights each man's path and so illumines the world". ( Quoted in The Hindu 22nd Nov. 1910 )

In this connection we desire to draw the attention of our readers to a letter of Tolstoy addressed to the *Editor* of the *Vedic Magazine*. A perusal of the letter will convince once more the readers that he was a sage of broad sympathies and noble ideas. To refresh the memory the letter is reproduced here

TASNAJA POLIANA.

Fasuka. Youlsk Gonb. 21st Nov. 1909.

" Dear Sir,

I thank you very much for the Vadic Magazine which you were so kind to send me. I am reading it always with great interest. In the last No: received by me. Vol III. No IV. I appreciated very much the article "Plato and Shankaracharya" by Pandit P. D. Shastri M. A. B. T. You would be very kind if you consented to help me with

a work that I have lately begun and which I hope can be of some interest to you. I have begun a series of expositions of all the great religions of the world, the essence of which is always one and the same for all. Naturally the Vedic Religion as one of the most ancient and profound, must take in these series the first place. I wish to make a selection of the most striking and profound sentences of the Vedic Religion......with full esteem, your friend,

LEO TOLSTOY"

May Alden Ward, in an admirable book styled "Prophets of the 19th century," gives a good deal of information about this remarkable man. The beliefs and opinions of Count Tolstoy are admirably summarised by the author. Says he:—" The foundation of Tolstoi's creed is Love. His belief may be summed up in three general rules or principles, which he considers necessary to the welfare of mankind and the development of the individual. They are

- (i) That we should not oppose evil with force.
- (ii) That we should not consume more than we ourselves produce.
- (iii) That men and women should equally practise and aspire towards purity and chastity.

There are in the world five evils that he wishes to avoid. These are:—first enemity and anger, second loose living, third the taking of oaths, fourth the resistance of evil by violence, fifth the distinction we make between our own nation and foreigners which leads to war. To correct these evils he finds in the teaching of Christ five commandments by which he tries to govern his life. These are: first, be at peace with all men; do not allow yourself to consider any one as low and stupid, second, do not commit adultery; CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

- (i) Communion with nature.
- (ii) Work.
- (iii) Family life.
- (iv) Communion with your fellowmen.
- (v) Health.

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Those who are earnest in rising above the sensuous plane and can taste the delights of a chaster and nobler life can find ample food for reflection and will certainly draw an inspiration by studying his works such as "Resurrection." He has been an author of world-wide reputation and the study of his works is ennobling, inspiring and elevating. He may be a visionary and some of his views are impracticable, but his eminence as a great thinker of the 19th century will ever remain the same. For a long time to come, the ideal of his noble life will be a source of inspiration to many and his memory will be cherished with the profoundest reverence and deepest veneration.

## Kalidasa's Meghaduta.

The Meghaduta is a magnificient poem, remarkable alike for its exquisite melody, its imaginative truth, its bright colouring, and its wonderful depth and gravity of sentiment.

The argument is simple and ingenious. A Yaksha is charged with dereliction of duty and banished for a year by his lord Kuvera, the god of wealth. In his exile, he pines away in solitude, and longs for reunion with his beloved wife at home. At the advent of the rainy season, he beholds a cloud, "almost instinct with life," and begs of it to deliver a message of sympathy and love to his distant bride "in the celestial city of Alaka beyond the Himalayan hills." The message is couched in "the tenderest and most pathetic language imaginable;" and is committed to the care of "this divine messenger", who delivers it as desired, and implores the god of wealth to recall the amorous exile, and restore him to the bosom of his family once again.

This is the whole story. "But it is woven into such grand and majestic poetry and a theme so beautiful and sublime that imagination can conceive nothing lovelier or loftier than that".

Meghaduta is the finest lyric poem in the Sanskrit language. For elevation of thought, picturesque and appropriate expression, tender pathos and faultless music of verse, which are sustained throughout a long and symmetrical composition, the poem stands unrivalled in the entire range of Sanskrit drama and poetry.

The poem is equally striking for the novelty of its conception, its vigour of execution and the exquisite charm of its descriptive passages.

The magnificience of Kalidasa as a poet is best seen in his Meghaduta. Here he writes with a power, a movement and a grandeur very rare among Sanskrit poets, and scarcely to be met with in the poets of other nations. We will now point out a few characteristic excellences of this great poem.

The rasa is Karuna or pathos. The style is made to harmonise with this rasa or sentiment. Words, phrases, expressions, figures, all tend in the same direction. Even the metre is fittingly adapted to the prevailing sentiment.

The chhanda is manda kranta and is appropriately chosen to suit the slow but majestic movements of the nimbus or rain-cloud, the messenger of the love-lorn Yaksha to his distant bride.

The poem is fitly entitled the "Meghaduta," for it carries with it "all the paraphernalia of the rainy season." Brooding storm, low and loud thunder, sunless skies, vivid lightnings and heavy rain are all graphically described; and there is the *Kadamba*, the peacock and the rainbow to enhance the beauty of the scenes depicted. The nimbus or the rain-cloud darkening or brightening, moves from hill to hill, from mountain to mountain, and seems to be almost instinct with life and intelligence.

O! what an energy of imagination, what a wealth of sensuous emotion, what a world of adventure and romance we have here!

How skilfully, for instance, are the creative, the softening and the magnifying powers of the atmosphere described!

And how glorious the cloud itself!

How pregnant with meaning for a true poet!

Then, again, how grandly are Nature's fury, Nature's majesty and Nature's calm delineated by the great poet.

The Meghaduta is pre-eminently "a poem of the broken heart." In Kalidasa's Ritusamhara, which is evidently "the first heir of our author's invention in the domain of lyric poetry," everything is gay, bright, sunny and cheerful. There is not a tinge of sorrow or sadness in it, "because on the poet's soul the misery of mankind has not yet flowed in with a full tide, because it has not yet brought with it higher passions and deeper emotions." In the Meghaduta, however, the poet appears to have reached his full manhood, and "sobers down under the sorrows of life."

Meghaduta is the work of our poet's maturest period.

"It was composed in moments when we begin to see into
the life of things; when the face of nature sends to us
gleams like the flashing of a shield, and when we are able
to draw from things visible an intention of things not
seen."

There are four crises in the poem. The first crisis is the banishment of the Yaksha from the celestial city of Alaka the capital of the god of wealth, Kuvera. The second crisis is the invocation of the cloud by "the brokenhearted exile" and the delivery of the doleful message through him to his distant bride at home. The third is the journey of the cloud from Ramgiri, the Yaksha's present abode, to his wife's dwelling-place in the city of Alaka. The fourth is the return of the exile and the reunion of the lovers after a long and painful separation.

The Meghaduta is the proverbial "ocean in a jar," It contains the history, the geography and the mythology

of ancient Aryavarta in a nutshell. It makes mention of all the famous rivers and mountains of India, of its fauna and flora, of the principal gods and godesses of the Hindu Pantheon, the Trimurti; the national heroes and heroines, the great Avataras; and all these are so skilfully interwoven into the main body of the poem that they entirely lose their prosaic character.

There are some images of great beauty and delicacy in the poem. One of these is the Yaksha's "lovely bride." The poet draws her with great imagination; and the scenes which he describes have been viewed with a poet's eye and portrayed with a poet's pencil. Another is the vision of the celestial city of Alaka, the capital of the God of wealth, Kuvera. Among the principal characteristics of the poem may be mentioned its melody, its dignity, its tenderness, its depth of feeling and its human interest. But pathos is the most prominent characteristic of the poem. The pity, the tenderness and the soft sadness of the following lines are remarkable:—

"And sad and silent shalt thou find my wife,
Half of my soul, and partner of my life,
Nipped by chill sorrow, as the flowers enfold,
Their shrinking petals from the withering cold."

(WILSON.)

Then there are few passages lovelier and tenderer in poetry than the following:—

- (a) "Now seeking sleep, a husband to restore,
  And waking now, his absence to deplore,
  Deprived of slumber by returning woes,
  Or mocked by idle phantoms of repose,
  Till her slight form, consumed by ceaseless pain,
  Shews like the moon, fast hastening to her wave."
- Not wholly waking, nor resigned to sleep,

Her heavy eyelids languidly unclose,

To where the moon her silvery radiance throws,

Mild through the chamber; once a welcome light,

Avoided now and hateful to her sight."

(WILSON.)

The full humanity of the poem, however, gathers round the message which the lovelorn Yaksha entrusts to the care of the cloud. This message is a beloved piece of poetry and full of the tenderest imaginings and the deepest human interest.

Every great work has some moral purpose in view, some significant moral instruction to impart; and the lesson conveyed by the Meghaduta is contained in the latter half of the 46th shloka of the Uttara Megha which runs as follows:—

### कस्याऽत्यन्तं सुखमुपगतं दुःखमेकान्ततो वा। नीचैगच्छत्युपरि च दशा चक्रनेमिक्रमेण।।

"Trust to futurity, for still we view,
The always wretched, always blest are few,
Life like a wheel's revolving orb turns round,
Now whirled in air, now dragged along the ground."

(Wilson.)

The Meghaduta has been highly admired and appreciated by Indian and European scholars. Wilson Says:—
"The metre combines melody and dignity in a very extraordinary manner and will bear an advantageous comparison in both respects with the best specimens of uniform verse in the poetry of any language living or dead." Griffith says:—"The Meghaduta is a lyrical expression of the poet's own emotions. It is the outcome of a great soul's aesthetic evolution." Elphinstone says:—"It is impossible to conceive language so beautifully musical or so

magnificently grand as that of the many of the verses of Kalidasa's Cloud-Messenger."

Tawney says:—"The Meghaduta is a perfect work of art and is certainly the production of Kalidasa's mature manhood." Weber says:—"The Meghaduta is Kalidasa's best work in the domain of lyric poetry.

It is the very crown and flower of the great poet's lyric genius and possesses in full his especial charm and manners."

Fanche says:—"The Meghaduta is without a rival in the whole elegiac literature of Europe."

Schlegel says:—"Kalidasa's Meghaduta exhibits a wider range of imagination than any other production of the great poet, and a deeper absorption into the beauty and the wonder of the world."

Monier Williams says:—"The Meghaduta is the most pathetic of Kalidasa's compositions. It is also the most majestic. It combines the majesty of Homer with the tenderness of Virgil, the luxuriance of Ovid and the depth of Shakespeare. And yet it is simple and contains enough to suggest the old Athenian boast of beauty without extravagance."

Max Muller says:—"The Meghaduta is a grand production. It possesses in an eminent degree all the rare excellences of Kalidasa's style and sentiment. Its opulence of colour, its soul-stirring melody, its touching pathos, its dignity, and its pensive tone are all simply admirable."

Humboldt says:—" Delicate in fancy, rich in melody, dignified in tone, and pathetic in sentiment, the Meghaduta possesses all the essential characteristics of a true lyric poem and displays a high range of lyrical power and intensity."

Macdonald says:—"The story of the Meghaduta is so sweetly sad and so absolutely pathetic that it leaves a permanent impression on the feelings of those who hear it. There is a halo of romantic tenderness about it which is simply enchanting, and the sad music of the lines containing the Yaksha's messege to his bride in Alaka touches a responsive chord in the hearts of all who have ever loved and who possess human feelings and human sympathies."

Bhau Daji says:—"The Meghaduta is one of the best and sublimest productions of the human mind. Its ordered and symmetrical beauties and its complex and varied harmonies assign to it a very high place among the famous lyric poems of the world."

- R. C. Dutt says:—"Kalidasa's Meghaduta is a lyrical gem, so musical, so pathetic, and yet so sublime that there is nothing equal to it either in the Sanskrit or any other literature. It is so exquisitely beautiful that several of its passages haunt the reader's memory for ever."
- K. M. Banerji says:—" The Meghaduta is a lyric poem, and describes the story of a lover's sorrow in separation. It does not aspire to the dimensions or the pompous march of the strain which suits heroes and their heroic exploits, but it charms the heart by its tender pathos, its sweet sadness and the divine melody of its verse. To my mind, the Meghaduta is a lyrical expression of the poet's own emotions."

Tara Nath says:—Kalidasa's Meghaduta is a marvellous production. In hardly any of his other poems do we find so much of what is called the *curiosa felicitas* of expression,—the magic use of words,—as in this. There is rich music in every line. The melodies are sweet and strong. There is a glow and a freshness everywhere which hardly grow dim with the lapse of ages. This single poem

seems to me to have more of the poet's especial magic of expressions than all his other poems put together."

It is impossible to convey to one who has not read the poem an adequate idea of its wonderful loveliness. In conception, in invention, in description of animated landscape, in romantic scenery and sentiment, and in artistic workmanship, the poem is splendidly executed.

There is an extraordinary truth and force and beauty in almost every line and the delightful descriptions of nature afford a vision of beauty the like of which is not to be found throughout the range of our national literature.

The story in its main conception is a simple story of a lover's sorrow and separation from "the loved one of his heart." But the poet, by his magic wand, creates new charms and attractive situations, and lifts them into truest poetry.

"The study of a good piece of literature or art," says Ruskin, "is true liberal education. No student of the present day should therefore neglect to cultivate them. Literature exercises a great influence on character-building. If beautiful and elevating pieces of drama and poetry were daily studied and assimilated, it would build up a noble manhood." It will thus be seen that a drama with a story of love and fidelity like the Shakuntala or the Mrichchakati, or a poem full of warm humanism like the Meghaduta or the Kiratarjuniyam has a moral direction and an ethical aim which are full of valuable lessons for humanity.

The Meghaduta is a production of Kalidasa's maturest period.

#### THE PROBLEM OF LIFE.

## CHAPTER II Actions.

"The Egoist of and of inside womb must go,
While those still worse, as trees or stones for actions
grow,

Or for perverse belief; for truth they have no eyes, In Brahman all, and He in all, so say the wise."

Kath.

"True religion, notwithstanding that it raises the views of those who are inspired by it, to its own region nevertheless retains their life firmly in the domain of action. The true and real religious life is not alone percipient and contemplative, does not brood over devout thoughts, but is essentially active"

Fitche

"A man perfects himself by working. Foul jungles are cleared away, fair seed fields rise instead and stately cities; and withal the man himself first ceases to be a jungle and a foul unwholesome desert thereby. Blessed is he who has found his work; let him ask no other blessedness"

Carlyle.

The men who have most finely felt the pulse of the world, and have, in their turn, most effectually stirred its pulse are religious men"

Havelock Ellis.

A man is born and reborn for his actions. His birth is thus nothing but a fresh mould, prepared from the combined result of his past actions, wherein is cast the soul in the form of Ego with all its colouring or the investing sheaths. These actions may be classed into:—

(a) Fated actions of previous existence.

- (b) Accumulated actions of past human births and rebirths.
  - (c) Current actions of present life.

These actions, again, are ever subject to the control of three qualities or, as some call elements, which are:—

- (a) The quality of Virtue or Light-
- (b) The quality of Passion.
- (c) The quality of Darkness.

These are the phenomena evolved by God.

The quality of virtue is pure and divine, and binds the Soul or the Embodied Self by attachment to bliss and to knowledge of Self. Passion consists in being enamoured and is produced from craving and attachment.

It is distinguished by the hankering for worldly honors, sensual pleasures, and desires for heavenly happiness, and binds the Soul to actions. It stands half way between virtue or Light and Darkness. The quality of darkness is characterized by wantonness, cruelty, desperation, destructiveness &c. and binds the soul with neglect, sloth and sleep.

These three qualities are mutually opposed, yet when working in due proportion they accomplish one common end. Thus as in Microcosm so in Macrocosm these very qualities or elements work in due proportions. But how do these three elements which are thus mutually contrary by their united agency work harmoniously in Nature? The answer is simple and at once convincing. A lamp, for instance, though possessing three contrary ingredients, oil, fire and wick, illuminates objects because if you pour oil over the burning wick, or if the wick be not of the proper size, the flame must die. It is the due pro-

portion and due position of the three that keeps Nature, like the lamp, duly illuminated.

In the foregoing chapter it has been said that when the above three qualities are in a state of equipoise, there is a stillness all over and Nature seems non-existent. Thus God is attributeless, yet He possesses all the three attributes in equal proportion. All that exists proceeds from Him. He possesses all, yet, at the same time, He is devoid of all. This is, however, a somewhat intricate problem and demands solution.

Of the three qualities, Light is first, Passion is middle and Darkness is last. The middle, as a rule, runs half way both sides, consequently Passion has half Light and Similarly Light attracts to itself half half Darkness. Passion, and Darkness the other half. So long as Passion loses itself in favour of Light and Darkness, there is an equipoise. Hence there is no creation, and God is said to be attributeless. But the moment the quality of Passion draws to itself half Light and half Darkness, it becomes potent, and it is this potency of Passion that brings about creation, when God is said to possess attributes. Suppose Light represents the number four, middle (two plus two) four and Darkness four i e. all the three stand in equal proportion. Passion, adding itself half to Light, and half to Darkness, disappears, and Light six against Darkness six means an end of both. Again when Passion draws to itself 2 (i. e. half) of Light, and 2 (i. e. half) of Darkness, it amounts to 8 i. e. doubles itself and becomes potent enough to display the phenomena of Nature.

Again, suppose, the three qualities from three equidistant sides draw something. That something must remain constant so long as the forces are equal, but the moment the equality is lost, constancy also vanishes with it, and that something losing its balance begins to move to and for. God being immoveable, this movement is the phenomenon of Nature.

In like manner it can be shewn that God has form, taste, smell, touch and sound, and yet He has none of these. Take form for example, good form, middle form, bad form. Middle form has half good and half bad. If each of the three qualities be represented by the figure 2, then 3 good form against 3 bad form, means dissolution of both, and so on with the rest.

Again, God, for instance, is Everywhere, He is the middle, He is Nowhere. The Middle loses itself both ways by halves, and the proportion of Everywhereness against a similar proportion of Nowhereness means an end of both. But the moment the equality is lost, the Middle at once reappears, and all the three in dissimilar proportions begin to operate and display nature in all her various aspects.

Thus God is everywhere and nowhere, and that there is nothing that does not exist in Him, for He is the Real absolute. He is the efficient cause, as well as, the meterial. But so long as the three qualities are in a state of equipoise, nothing seems to exist in Him, that is to say he seems blank. The moment, for such is the Divine Will, the equilibrium is lost, the three qualities being the prime factor in the act of creation, begin to exhibit nature in all her resplendent glory, and the non-qualified is then taken to be as one qualified. To understand the non-qualified is beyond the precincts of ordinary wisdom.

As air is within space, but it is not space, so creation is within God, but God is not creation ie., both seem distinct.

As space is within air, so God, is within creation i. e. both seem one and same, and as creation moves so God too moves.

Again, take the space inside a jar. Move the jar. The space inside it seems also to move, though actually it does not. Like the space in a jar, God, within the creation, seems to the ignorant, to move though not so to the wise.

As space is far beyond air and is not within touch of it, so God is far beyond creation. Air moves but not the space, so creation moves but not God.

God thus seems to be both within and beyond creation, and moves yet does not move. He is within as qualified and without as non-qualified.

In man, however, the three qualities work in diverse ways. In case of some persons they come and go, sometimes in quick succession sometimes at short or long intervals, according as they are influenced by the colouring of the Ego. In some virtue predominates for a longer period, passion in some, while in some vice. The way how to overcome the last two qualities is first to subdue the quality of vice by aid of the quality of passion, which, when in the ascendance, intutively awakens the quality of virtue, and quietly withdraws from the field of struggle. It is, no doubt, a hard contest, but perseverance and force of character are the surest means to overcome both the qualities. When complete success has been attained, and virtue is forced to prevail, resistance is made easy, and when the strongest tide of evil tendency, as result of fated and accumulated actions, is overcome, it baffles, as in the case of Socrates, all the skill of a physiognomist. Thus these qualities possess the power of resisting the tide of past lives, of controlling the present life, and of making or unmaking a man's future destiny.

As a sure result of fated action, of previous existence, an individual wears a fresh garb in a human family or in the family of beings of a lower order, or of

a herb or a plant, or of an inaminate object, and, in accordance with the unfailing virtue of such a result, the duration of his existence is regulated. Thus it appears, that actions of different grades cover the Ego with colours of different shades, and thus guide the inmutable law of progression and retrogression. Thus man being the noblest creature on earth, is most justly subject either to the highest award or the worst punishment. The result of accumulated action done in the past human births and rebirths regulates the family and the surrounding circumstances in which the fresh birth takes place. Thus every fresh birth brings with it the combined result of actions, fated as well as accumulated.

The result of current actions of present life is enjoyed or suffered, as the case may be, here and even after death, in the life following it. Let us, however, illustrate the problem to ensure a better understanding of the situation. A man commits murder, the law hangs him, and he thus receives legal punishment. If he has actually committed murder, it must bite his conscience. The news of such an unlawful act is carried by the senses to the mind, the mind carries it to the brain, the brain being the self-inking press, prints the same on the pages of the heart, which gives a colouring to the Ego, and influences the subsequent birth. This is the divine punishment he receives. If the one is secular, the other is spiritual. If, however, the man is innocent, the conscience remain intact, no communication from the senses to the brain, or from the brain to the heart. is made, the Ego receives no colouring and the next birth has nothing to do with either the false charge or the wrong punishment. When the quality of virtue is once made to predominate, resistance is offered to the rushing tide of fated evils which, if overcome, improve his nature but if prove stronger for the resistance so offered, the man yields to their influence for a time;

and if he persists in his act of resistance, he eventually comes out successful, and improves the subsequent birth. In every case, when resistance proves irrepressible the colouring of the Ego gradually fades away—the shades thus vanish—all ties break asunder, all vain desires vanish, the material frame melts away; and the Ego, pure and simple, loses its individual identity into the Universal Soul, like the fresh smoke losing itself in the surrounding atmosphere. It is at this stage that a man is said to free himself from bondage and secure emancipation.

"The air is one vast library on whose pages are written forever all that man has said or whispered" says Smiles. With due deference to his golden saying we would be doing no injustice to this moral philosopher of the nineteenth century if we add a word or two more and say "The air, is one vast library on whose pages are written forever all that man has done nay even thought, said or whispered," "There is an invisible pen" says Blair "always writing over our heads, and making an exact register of all the transactions of our life." An, immutable, but strictly uniform, law prevails throughout the universe, and for its essential principles it rests upon the immutable but strictly uniform result of our actions.

"As you sow, so shall you reap" is a gospel truth, and the inevitable law that guides the entire creation. This unchangeable law of God is the permeable essense that runs through and through, and makes every act, nay every word or thought of ours to stand the decline of ages. It is the pivot, whereon revolves the system of a single sun, nay, of numberless suns. Our actions are the mainspring of our existence. The ether around us ever remains highly charged with the unfailing influence of our actions, which quietly and efficaciously control our individual lives here and hereafter, and the whole combined, works

upon the entire creation. The least change, either for good or bad, in the starry regions above is solely due to the united result of our actions good or bad. In short, our existence and the existence of all the forces that influence us, or are influnced in return, are due to our actions. It is thus no more a puzzle, no more the hidden treasure of any particular religion. That moral actions tend to improve not the human system alone but the entire universethe Microcosm being nothing but the microscopic Macrocosm—and facilitate in every way the onward march to the Great Spirit, is an axiom, the truth whereof is evident. Every deed of ours, moral or immoral, is indelibly registered on the ethereal pages of this spacious library. It is thus true that "Our guilt as well as our goodness, once contracted, is ineffaceable. No power within the circuit of God's Providence can blot out an idea from the pages of the secret heart, or cancel a force of desire that has once gone forth." This is sufficient to warrant the due discharge of our duty towards all surrounding objects from the smallest insect to the biggest planet. All insects and all dumb animals are objects of our pity, noble, rational, intelligent, scientific, spiritua! as we are. We are proud of the highest privileges we enjoy in nature. In proportion to these, is it not our most solemn duty to protect and respect the most sacred claims of all other creatures that are subordinate to us, and lie entirely at our mercy? Our slings and arrows, our swords and bayonets, our bullets and lances, are the most unholy instruments that, influenced by the worst of our passions, so mercilessly play upon innocence. Curb passions, kill vain desires, contract the drift of senses and improve the mind, and the heart will improve, good actions will spring, and the whole nature will smile.

There is an unseen hand that unceasingly registers every thought that the brain thinks, every word that the lips utter and every act that the hands do We should every instant guard ourselves against entertaining an

unchaste thought, uttering an impure word or doing an immoral act. Righteous conduct, if persevered in, will in the end, prove the most potent instrument to undo matter and improve the Ego.

Due perseverance and strong force of character can work wonders. In case, moral and righteous actions are done with a desire for fruit, they improve the general condition of life, yet do not possess the virtue of separating the Ego from matter, until and unless the actions are done for the sake of actions alone, are done intuitively, and with no desire for fruit. Such actions, emanating from a pure heart clear the Embodied Soul of all the halo-like film of the Ego, separate Him from matter and make Him one with the Universal Soul.

God helps the helpless, that is to say, He helps all beings of an order lower than man by endowing them with the powerful instinct which, as may be observed, far surpasses even the highest intelligence of man. "God tempers the wind to the shorn lamb", has been truly said by Sterne.

Again God helps those who help themselves. This applies to man who is the only creature endowed with intellect by the aid of which he may either rise or fall or continue to tumble both ways. If, by the aid of the intellect, he tries to help himself, the Divine Hand, it may be said, is always ready to pull him on. In case he makes a bad use of his intellect he is sure to fall, and the Divine Hand is always ready to push him down. Thus God the Almighty withholds His Divine interference from all intelletual beings, and leaves them entirely to their intellect and the result of their actions, consequent thereupon. The nobility of man thus entails upon him the highest responsibility due exclusively to his own actions.

"Example is the most potent instructor, though it teaches without a tongue." When we cast our eyes on the

firmament above us, we see two big balls of light, following each other, in due succession. Even the most cursory examination of these two, affords one sufficient food for meditation. How silently, yet intelligently, Nature points out the permanent glory of the sun, and the waning waxing phases of the moon. How a man, like the full moon, can have borrowed light of unsteady actions in him; which simply goes on waning the more each day, till at last, he loses all his borrowed gentleness and glory in the immensity of nature; how by virtue of his good and steady actions, he acquires the power of gradually regaining the lost splendour, and of shining into a full moon; how again by force of character and by pursuing a steady course of virtuous actions, he has the power to improve the unsteady light and shine in the full and permanent splendour of the sun. Actions, good or bad are thus the essential elements of a man's rise or fall.

The voluminous book of nature thus presents to us, in the most intelligent style numerous illustrations of Divine power. Our paramount duty is to carefully observe, study and imitate them to the best of our ability. Any amount of theoretical teaching from books on philosophy can hardly be so convincing as are the practical examples copied from "The great difference the brilliant pages of Nature. between reading and doing" says Arthur Lovell, "consists in the simple fact that the former expends and dissipates, while the latter contracts and concentrates." The self-sacrificing spirit of the sun, the gentleness of the moon, the mercy of the clouds, the firmness of a rock, the nobility of a lion, the fidelity of a dog, the intelligence of an ape, the sweet honey of a bee, the simplicity of a child, the unbounded charity of a fruitfull tree, are a few of the many noble examples of pure moral excellence that we daily observe in Nature. Let these and such others be our models in the daily actions of life. In this slender thread of our existance, it is the actions, and actions alone, that reign Supreme. They may either reduce us to the entire darkness of the moon, or improve us into her full brilliancy, or even into the full glory of the sun, or into the All glory of the Great Spirit, the perennial fountain of Eternal Bliss.

Right actions spring from duty, which is another form of truthfullness of character, and the dutiful man has to be truthful in his actions. "Duty embraces man's whole existence" says Smiles, "It begins in the home, where there is the duty which children owe to their parents on the one hand, and the duty which parents owe to their children on the other. There are, in like manner, the respective duties of husbands and wives, of masters and servants, while outside the home there are the duties which men and women owe to each other as friends and neighbours, as employers and employed, as governors and governed."

"Render, therefore," says St. Paul "to all their dues tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor. Owe no man any thing but to love one another; for he that loveth another, hath fulfilled the law." If thou art begot, it is thy duty to beget; if thou art forgiven, it is thy duty to for give; if thou art loved, it is thou duty to love; if thou art taught, it is thy duty to teach; but if thou art deceived, it is not thy duty to deceive; if thou art abused, if is not thy duty to abuse. It stands thus:—follow all that is good; avoid all that is evil. Right actions, right thought and right speech are the most necessary materials for the building up of a moral edifice, and Duty is the cement that binds them.

The power of will is a divine gift, and Duty is the moral Sceptre to wield this power. Right actions influence the Sceptre which, when raised, not only tends to improve

the present life by awarding a due chastisement to all wayward, yet inherent, sensations of the past, but strengthens the power of resistance and improves the life following the present one. All glory is thus due to him who minds his duty.

I slept and dreamt that life was Beauty, I woke and found that life was Duty."

## India as She is, and as Seen by Others.

The sun rises in the east, and since India enjoys the first rays of the rising sun, she is called an Eastern or Oriental country. India too, by nature, enjoys the monopoly of agriculture \*, in that, she has the best agricultural soil. The hot and cold and moderate climates of India are almost In the Himalayas, she has the highest and the proverbial. most picturesque mountain in the world. In the Ganges she has the best river the cause of the purity of whose contents is yet beyond the comprehension of the chemical examiner. In the matter of her mineral products, she, up to date, stands unparalleled in the history of all nations. The Kohinoor, the emperor of diamonds, the product of Golcunda mines, still shines par excellence in the diadem of the sovereign in whose extensive dominions the mighty sun, the undisputed ruler of the mighty firmament, is never seen to set. Such is India the terrafirma of sages, of divine incarnations, and the pride of the people that rule paramount over her. It may, therefore, be urged with all fairness to her that she, being an oriental country, and possessing the best products that the bounty of Nature can possibly offer, is the sole mistress of every thing else that belongs to her as oriental. She thus possesses objects of supreme excellence, objects that suit her best, and such as bear the emblem of infallible truth.

Like the sun, chemistry and materia medica, languages, and logic and philosophy, the few amongst many, have also dawned in this holy land of

<sup>\*</sup>Sir John Jardine K. C.I.E. in his address to the Young Scot's Society Edinburgh upon the present political condition of India delivered on Octr. 15, 1902 says "....... India is essentially an agri-

sages from times almost out of mind and memory. There is hardly any language that can claim precedence to Sanskrit, and there is hardly any philosophy that can hold comparison to the philosophy of the East. Like the natural products, the spiritualistic philosophy of the East is just the thing that suits the calm, pious, quiet and unoffending people of India. It is thus apparent that Nature meant her resources for the people, and the people for the resources, the language for the philosophy, and the philosophy for the language. Warfare is much against the common nature of a people that have all along been struggling in the field of mental freedom. India is the kernel of the world and the life centre of religion. She is the heart to which converges the entire system of the Universe. She is the focus where the universal rays of nature meet. As purity and holiness of heart—the heart being the central part of the system, the seat of concentration—are most desirable for the annihilation of all earthly ties, and coalition with Divine spirit, so the people of India, agreeably to the unfailing laws of Nature, are supposed to be holy and pure and they are, no doubt, so. They have all along been fighting the battle of life, and overcoming the unruly senses, the Thus their activity in the common foes of all mankind. field of mental culture, and their inaction in bloody warfares are not only pardonable, but speak volumes in their favonr. They are not preachers, but silent teachers of their religion and their religious philosophy, in as much as with them their philosophy is not the subject of a shrill trumpet or even of a melodious flute. It is the subject of silent They have no "little learning" in and solemn meditation. the case of their philosophy, which dives deep into the inmost recesses of a pure heart and strikes the light there.

In the modern age, through the medium of Wes-

cultural country; about 7 or 8 out of every 10 depend on the land more or less. ........"

tern languages, Vedantists like Max Muller, Schopherhaner, Theosophists like Blavatsky, Olcott and Besant have done, said or written something to make it palatable to Western nations. But mental culture, from a spiritual point of view, is the first requisite towards the growth of a spiritual tree, and until and unless the mental field receives a systematic culture, and the rank growth of materialism ceases to be the sole possession of the people, there is little or no chance of a rich harvest. Na. ture permits the plantation of a foreign seed, provided the seat of its growing in a foreign land reaches the temparature of the one from which it has been removed. fluences of climate cannot, however, be made so to agree, and the fruits might undergo a slight change in shape, size or taste. But if due attention is paid, in course of time, even the antagonistic influences of climate can be, to a certain extent, overcome and improvement effected. This is all possible, and what is true in one case is true in all other cases.

We have thus shown in all possible ways how India enjoys the wholesome influences of Nature, and how the philosophy of such a land can reasonably stand pre-eminent in the rank of the various other philosophies of the world.

Some hold that the entire universe is a creation of mere chance, and that there is no Creator; again others there are who maintain that it is a creation of Intelligence, and that there is an All-Intelligent Creator as author of it. To a superficial thinker either of the two may be right or even neither of them, and he may entertain a third view. But when we tax our intellect and make our conscience take a bold stand in the midst of all such conflicting propositions, the true light may dawn within us, and guide our way to the true path. The sages of the East, in their earliest researches, have left no stone unturned to arrive at the possible truth. Most of these, in

spite of their somewhat different lines of reasoning, have, at last, come to the same conclusion, that is, they have unanimously maintained the universality of the Soul, while a few, and a few only have been bold enough to assert the non-existence of the Eternal Being. The latter class of people hold that there is no such thing as a Creator, and that this Ball of ours is merely an outcome of chance. dependent thought has all along been the common property of all mankind, and on this score they might claim a pardon, and the only punishment they have received is that both they and their works have been condemned so far, that, even, in enlightened societies the very name of Charvaka, the greatest atheist that India ever produced, is held most ominous. This again shows that the Indians, in their religious philosophy, showed no favouritism even to a philosopher of their own creed and colour.

If we can satisfactorily prove the existence of a Creator and His All-Intelligence, we hope and trust, our readers keep ourselves back will excuse us if we disproving the theory of a chance creation. The Divine Will or the will that brought about the creation was no doubt a chance will or a will that was the least expected, or rather could not be expected. But the creation, in spite of its being the outcome of chance, is yet pregnant with intelligence of the highest order. Man is, no doubt, the noblest of creation, consequently he is the only standard to base our judgment upon. Unlike ease and disease, ignorance and knowledge, poverty and prosperity, intelligence, in a more or less degree, is the common heritage of The common make of our system, the necessaries required for its maintenance, the regular succession of seasons, the adaptability of climate to the people in dif ferent parts of the world, the just regulation of the starry region, the suitability of different organs to the different constructions of living bodies, the uniformity of Nature inthe matter of generation in the Animal as well as the Vegetable kingdom, the unfailing virtue of the natural forces of electricity and gravitation, the appearence of aurora borealis and arora australis in the polar regions where the sun is unable to communicate his direct heat light for six months of the year in alternate succession, are only a few of the innumerable instances illustrative of the Supreme Intelligence of one who must be taken as the sole container and bestower of this Supreme quality. Again the circulation of blood inside the entire animal framework presents another instance of Supreme Divine Intelligence. The heart is the central point whose principal office is to send out blood through the arteries and to receive it back through the veins. It has two larger cavities called the Ventricles, and the two smaller ones called the auricles. The former distribute blood which again returns to the heart through the latter. All the arteries are furnished with valves, and in all these there is abundant evidence of wise contrivance. In case the creation is made to depend upon chance there should be all chaos without the least chance of uniformity in the general laws of Nature, and the world, as container, would be an irremediable torment to the objects contained.

If we give a further stimulus to our observation, we can, in like manner, analyse the universe to show how intelligently the beginning was designed to make the end meet. For the sake of argument let us suppose that before creation chaos reigned supreme. The Divine or the chance will thundered throughout space and time, a creation of its own. Gradually light stepped in, the sun and moon rose, the stars and planets came into existence. Then evolved gods and angels. The Earth, a planet, in due obedience to the universal law of gravitation, commenced moving round the sun, the grand luminary of the solar system, thereby dividing time into seasons and years while

its rotation on its own axis with moon for its satellite, created days, fortnights and months. On one side the material expansion went on and men came into existence while on the other, with our planet possessing the chief quality of production rose the vegetable kingdom in all its splendour bringing with it the principal ingredients of creation, nourishment and destruction. Some hold that the former was the cause of the latter while others take a contrary view. Be that as it may, it was a happy union indeed. Man, a creature composed of dust and divinity, thus received his nourishing ingredient from vegetables, which in turn produced in him the procreative power which began to multiply the population. In due course of time the lower order of beings came into existence. As in time and space the lightning gradually loses its first flash and force, the thunder its loud and solemn peal, so the imparted intelligence of the All Intelligent in strict obedience to the general law of Nature, as it expands it gradually diminishes in quality till arriving at a certain stage it takes the form of ignorance and instinct. These too have a terminating point and a silent flow of Divine Essence is observable in the vegetable kingdom. This too in the course of material expansion further loses its force and the last stage is the stage of inanimation.

From the above observation it is apparent that when the work of expansion to our mortal view comes to a practical halt, reaction takes place. Expansion has thus a downward tendency of gradual and orderly degradation, while in the returning course or a course of development, an upward tendency or a tendency of elevation is noticeable. Rise and fall, thus dependent upon the quality of actions, go on, in a circle, as it were, ad infinitum. Force of resistence can, however, check their onward gain or backward loss.

Astronomy, chemistry, minerology, physiology, mathematics, nay all scientific inventions are a few of the many

instances of a man's intelligence. In fact, on the earth, or in the heavens, in water or on hills and mountains, there is nothing that moves, in direct or indirect contravention to the established laws of Nature. Predictions of a coming sun or moon eclipse, of the appearance of a comet, of an approach of a high wind or storm are, in themselves, sufficiently significant of a man's superior intelligence, and the uniformity of the laws of Nature.

In all worldly affairs we find, like the truth of an axiom, that there can be no effect without a cause. A child. for instance, owes its birth to its parents, a fruit comes from the flower, the sun heats the earth, the earth radiates, and communicates the heat it so receives to the atmospheric region and brings in summer. The intensely hot rays of the sun in summer evaporate water in great quantities, which lead to the formation of clouds, the clouds send down rain, when begins the rainy season and the earth, puts on green velvety gown, as it were. The clouds thus return the water which they had once received, and the earth, and the whole of the atmospheric region are sufficiently cooled down. Thus sets in the cold season, when the days are short and the nights are long. The sun from the winter Solstice gradually enters the summer solstice, when the diurnal duration by degrees increases and the nocturnal duration, in the same proportion decreases, Thus follow the three principal seasons of the year in due succession.

Let us examine a tree, which stands fixed to the ground with its root going down below, and the trunk, branches and leaves shooting upwards, The root being its main support, draws its nourishment from the soil upon which it stands, and communicates the same to all the upper members in due proportion. The smallest leaf, flower or fruit has its own memberanes to receive the sap. Every tree or plant, at the appointed time, bears flowers first, and the bo-

tanist knows well how the two sexes inside the flower coalesce and grow into a fruit. There are certain creepers which yield flowers containing either the male or the female sex. The intelligence of Nature and the uniformity of her laws, in case of these flowers may well be conceived. The flies carry the pollen from the male flower and put the same inside the flower that has the female sex, and the conjunction of the two sexes yields fruits.

Beauty and symmetry in Nature are none the less striking illustrations of Divine Intelligence.

In short the laws of Nature are not, in the least arbitrary. Every law, is an axiom, in itself, the truth whereof none can ever gainsay. The most systematic order
thus prevails throughout the universe and every bit of an
object, from the biggest to the smallest, is feeling the regu
lar influence of that order. This influence is at once Lord
and Law. It is the Eternal Essence of the All-intelligent
Being—the Author of the universe, the All-merciful Father,
of His Most Beautiful creation, in whose mysteries the eye
fails to penetrate and the brain ceases to work.

We have thus shown, howsoever feebly, in what position the people of India stand in regard to their philosophy, how they are impartial in their estimation of the old and new philosophies of other nations, how the Divine Intelligence pervades the universe in various forms. It is an established fact that the Indians, till lately, never made an attempt to propound their philosophy to the other nations of the world. They have all along remained quite content with their own, and never hankered after those that belonged to others. He who has got the key to the best furnished apartment in a princely mansion, cares not to examine the contents of other rooms or to even peep into them. They have, all along, shown enough toleration to all other religions and religious faiths. The dregs may go, but it is the

cream that they have always cared to preserve. No power on earth can ever deprive them of their religion, and the philosophy which it teaches. They may change their manners, their mode of living, go they may to the poles or to the antipodes, but none of these can affect the philosophy that is inherent in them, the philosophy that is born with them but which cannot die with them, which has stood the test of ages and which has survived all storms and tempests. Hence the "survival of the fittest" is the motto they always hold in view.

In regard to their religion, so far as the chapter of superstition is concerned, they may stand condemned in the eye of western civilisation, but even their so-called superstition carries a deep meaning with it. In proportion to the force of their intellect, their worship varies from a stony image to the elements and the heavenly bodies, all these graded as they are, being inspite of their gradually rising splendour but the weak representations of the One Eternal Spirit. It is thus idle to think that their worship of an idol is for idol's sake. It is simply the want of a far stretching intellect that unavoidably confines the people of vulgar class to a stone, tree or metal, so set apart for the holiest representation of the All-pervading Soul, whose essence, as a matter of fact, exists in an atom as in every other object of creation.

Apart from what has been observed above the Oriental philosophy of India is unquestionably one that takes, into its fold people of various creeds and colours, and stands its ground against all competition. Madame Blavatsky was a convert to Hinduism, so was Shri Max Muller. Colonal Olcott was honoured by the highest religious authority in Bengal with a brahminical thread. Mrs. Anne Besant, Miss Margaret Noble, better known, in India as sister Nivedata Swami Abhyananda an English lady of the Vaishnava sect, the English female devotees working the Ram

Krishna mission, are a few of the many converts that have either lived or are still living in India or elsewhere. The Hindu religion therefore does not consist in dress of an Oriental style. It is the pure and untainted belief in the essential principles of oriental philosophy, and the cultivation of the highest morals involved therein that makes one a true Hindu. Babu Narendro Nath Dutt, commonly known as Swami Viveka-nand, the crimson-robed monk of Chicago fame was not a brahmin by birth. He was nevertheless, more so by profession, in that, he was held in high respect by brahmans all over India. Similar honors are being paid to all such Westerns as are engaged in the propagation of the vedantic religion and philosophy. The Oriental pohilosohy is thus purely cosmopolitan in its principles. It teaches an individual to curb down passions, improve the mind, purify the heart, advance the morals, and to concentrate and realize. short it prescribes the higest standard of morality. For the purpose of securing emancipation it most generously prescribes four different paths to suit the various capacities of the people for whom they are intended. The first is the honest performance of duty without desire for fruit. The second is devotion, pure and simple, for sake of devotion as such. The third is the path of wisdom i,e. knowledge for sake of knowledge only, and the fourth or last is yoga or asceticism when Infinity alone survives. It nowhere lays stress upon it that an individual should resign the world and all the worldly affairs and connections and lead the life of an ascetic. On the other hand it is bold enough to ordain the due observance of moral principles in the daily routine of life. individual, it may properly be said, is an ascetic of his own making. He is not forced by others to become one. Asceticism is an optional practice, and one is volunatarily forced to it only when he realises the highest stage of intelligence and begins to see the kingdom of Heaven within himself. An individual, at this stage, cannot possibly resist the eager

longing of becoming one with the Eternal Soul. No earthly force can keep him back from his high and long cherished aim. As at the touch of dawn, the darkness of night quickly vanishes, as at the approach of heat, the cold recedes, and one intuitively throws off his warm raiments and feels much more agreeable without them than with them; in like manner, as the spiritual heat comes in, the worldly chill of attachments, in the same proportion, wears off, and the devotee feels much more agreeable with the Divine heat burning within him than with the worldly ties surrounding him, which latter are undone of themselves without the least exertion of moral force.

Thus, as we have already said, the Vedas are the life and soul of the religious people of India. Need it be pointed out here that the age and authorship of the Vedas are unknown. The Aryans, however hold that Brahma \* the Creator of the Universe, uttered the four Vedas from his four mouths. Be that as it may, this alone can be said with certainty that they have no known human author and that they are the harbinger of a very great revelation—a revelation that has been unprecedented in the history of all the nations of the world. At a time when they all lay in fragments, Vyasa the great Rishi, compiled them in the form, in which they at present exist. The Vedas are, in fact, the life and soul of the spiritualistic nation of India. They were, are, and will, in all future be, the best means of its supremacy over its sister nations. They are to the Indians the safest weapons of a religious warfare; they are the best source of enabling them to rise, in the scale of nations. In fine, they are the surest compass that points out to them the blissful seat of the All-Pervading. These are the most holy sacraments of a nation, which, in spite

<sup>\*</sup>Brahma, having four faces, is the symbol of the Mahat-tatwa which Symbol of Macrocosm is identified with Buddhi in Microcosm or Man and Buddhi is presided over by Brahma who stands for Buddhi in his Universal Manifestation or the Macrocosm.

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of all ups and downs in its material sphere has never receded a step in tha field of its religious philosophy. The progress even now, when the Western materialism is threatening the whole world with its rapid strides on the path of scientific researches is, though slow, yet sure.

With the spread of Western Civilization true sons of India, or those that imbibed true oriental thoughts, have been travelling far and wide, and gradually making the different nations swallow the most agreeable pill of the true knowledge of Brahman.

A Max Muller of Germany has not lived or worked in vain. A Jones or a Besant, an Olcott or a Vivekanand a Dayanand or an Abhedanand are noble examples of the living age. In fact, there is hardly any part of the wide world where a Vedantist or a theosophist.has not worked or has worked in vain.

We need not pause at this distance and loose our footing on the royal road, on which we have so steadily trodden, for having failed to reveal that ancient civilisation of India in which females were not only highly cultured but took the most promenent part, and most ably helped the opposite sex in all their public affairs. "We have seen" says a reviewer of ancient Aryan codes, "that the women of ancient India excelled in every branch of science and art then known. No branch of study was the monopoly of one particular sex. Women were students and teachers of the higher scriptures, conducted religious rites and sacrifices, held important appointments in royal courts, wrote books, were charioteers and good riders, managed large estates, were excellent treasurers and accountants, were great as Sanyasins and householders, great in counsel, great in war, and great in every branch of human activity".

Such was the civilisation and the religious tendency of women of ancient India, more so of men, and it is a mistake to suppose that either the earliest or the latest Aryan law codes ever recommended men to resign their property or associations in the world and turn monks. Nobte and virtuous actions have been the life-long study of the children of the Indian soil.

Forty Sacraments are useless

To the man to passions given,

For they lead him not to Brahma,

Lead him not to Brahma's heaven,

Sacraments though rarely taken,

Bless the man to virtue given,

Lead his soul to holy Brahma

Lead his soul to Brahma's heaven.

(Goutama's Dharma Sutra, VIII, 24 & 25)

Vain are Vedas without virtue,
Six Vedanges bring no rest,
Sacred learning quits the sinner
As the fledged bird quits its nest.
Vedas and the six Vedangas
Bless not man of sinful life,
As unto the blind and sightless
vain is beauty of a wife.
Sacred texts and sacrifices
Save not men deceitful, proud,
Rites and learning bless the virtuous,
Like the autumn's rainy cloud.

(Vasishtha's Dharma Sutra VI, 3 to 5.)

By way of summary it may be stated that the ancient sages of the East did not only preach religion and civilization of a high order, but that they most guardedly protected their philosophy and all their philosophical teachings under the contamination—proof cover of religion. They were the greatest scientists, no doubt, but in spite of their being so, they most artistically painted their entire spiritual teachings with the holy tinge

of religion, not because they wanted to conceal their knowledge of science, but that judging the tendency of the age and the taste of the people for whose sole benefit they were orginally intended, they fully knew that nothing purely scientific would approach vulgar intelligence, or be appreciated or studiously or religiously observed by Indo-Aryans at large, and that a moral physician must gild his pill to gently pass it down every throat. Or it may be that they valued extremely such of their teachings and did not think it advisable to expose them in a way to attract immediate public attention. A real saint, with a sense of egoism still ringing within him, will, either cease to be one of the busy world, or if, by force of circumstances, he happens to be one, he will for fear of being harassed by the less considerate public, conceal the divinity within him under cover of feigned insanity in as much as, he finds himself quite incompetent to convience the public of what he has realised, and which he knows will bring eternal bliss to him alone and not to his hearers at large. If he speaks at all he speaks in parables. Realisation is a self-earned bliss and is not communicable. A real spirit incarnate can only communicate it. Whatever it may be, this much, however, is an undenible fact that they laid the whole fabric of their phliosophy on the adamantine foundation of religion, on whose solid basis it has stood the test of time against all foreign eddies and storms. Not only their philosophy but their sanitation too, they have dovetailed with religion. One instance, out of several, may be cited here by way of illustration. Dipavali or Divali (a row of lights), a national festival is religiously observed by people of almost all creeds throughout the length and breadth of India in or about the month of October i. e., when the monsoons are fairly over, and the general atomsphere of the country is foul and filthy, and stands in need of a whole sale purification. From a common but to a royal palace

all inner and outer walls are replastered where plaster is necessary, and thoroughly white washed to drive away all the impurities that they might have absorbed during the rainy months. On the appointed nights of this grand festival from an humble peasant to a big Maharaja all are religiously bound, of course in due proportion to their means, to hold a general illumination and make a display of fire works. All this is intended to heighten the low temperature of the atmosphere and to free it from all the impurities of the weather, sulphur in gun powder being the chief ingredient to bring about desired results. It is thus evident that the ancients were so much mindful of sanitation that they bound the observance of the same with the strong chains of religious customs. Holi and Dasehra are also a few of the other festivals carrying a scientific explaination with them.

Nor is this all. Even their eight incarnations of the Formal Deity pour forth a volume of scientific truths in their favor. The order in which they are said to have appeared on earth is (1) Fish (2) Tortoise (3) Boar, (4) Narsinha (upper halfman, lower half lion) (5) Baman (dwarf) (6) Parasrama (7) Rama (8) Krishna. Whether the aforesaid, incarnations have actually appeared on earth or not, is not within the scope of our present discussion. We have simply to show what an amount of science underlies one and all these incarnations. The Divine Essence pervades the whole universe. It exists in an atom as in an angel, in a man, in a fish or a boar, so that fish or a boar cannot be singled out as one devoid of that essence.

In the present age, in the midday of Western civilization science is the universal cry, yet it is not a cry, in the wilderness—it is a cry that comes from every house top and a cry that passes round every hearth. It is a cry that comes, with proportionate force from younger as well as older lips. A child in the embryo is not without certain scientific truths working in silence upon it. An

electric or a wireless telegraph, a phono or a photograph, Xrays or a realistiscope, a ship sailing in touch with the bottom of a sea or one soaring high up-in the air, are but a few of the many scientific researches of the nineteenth century that have stood the test of truth and will, no doubt, stand so in all time to come with a steady bold front-quite unupposed. With so much behind him a modern scientist is at liberty to propound any theory he likes of heaven or hell, of sea or land, of sun or moon, of a comet or a planet, and the scientific world has not the courage to question his statements, which seem axiomatic. In such an abstract field of thought his, however, is a theory purely based upon science investigated; whereas by a fine peep into the mysteries of religions we see a world of science lying concealed in the vast depths of every religion or so called religious superstition. This latter, is science revealed or inspired. Whatever may be the difference between the two diametrically opposed authorities, we are hostile to neither, and believe the from its material expect, while the other from a spiritual The Vedas for instance, chemistry, point of view. materia medica, pharmacopoia, a few of the many monumental works-the enviable heritage of the present Indians-are purely the outcome of revelation or inspiration that had emanated from the oriental sages of ages ago.

If we look into the scriptural Text we find in Genesis the following:—

- 1. Let heaven arise, let earth appear, Said the Almighty Lord;
  - The heaven arose, the earth appeared, at his creating word,
- Thick darkness brooded oe'r the deep.
   God said "Let there be light";

- The light shone forth with smiling ray, and scattered ancient night.
- He bade the clouds ascend on high;
   the clouds ascend, and bear.
   A wat'ry treasure to the sky and float upon the air.
- 4. The liquid element below
  was gathered by his hand;
  The rolling seas together flow,
  and leave the solid land.
- 5. With herbs, and plants, and fruitful trees the new-form'd globe he crown'd, Ere there was rain to bless the soil, or sun to warm the ground.
- 6. Then high in heav'n's resplendent arch
  he placed two orbs of light,
  He set the sun to rule the day,
  the moon to rule the night.
- 7. Next, from the deep, th' Almighty King did vital beings frame;

  Fowls of the air of ev'ry wing, and fish of ev'ry name.
- 8. To all the various brutal tribes

  he gave their wondrous birth;

  At once the lion and the warm

  Sprung from the teeming earth.
- 9. Then, chief o'er all his works below, at last was Adam made; His maker's image bless'd his soul, and glory crown'd his head.
- the whole creation stood.

  He view'd the fabric he had rais'd;
  his word pronounc'd it good.

Indians, likewise, start with a somewhat similer belief. They maintain that the formal spirit of the supreme Being, resting on a thousand hooded serpent Shesha (Akash or space) floated on an interminable expanse of water, while Lakshmi or Nature as His Better Half sat by His side, for Logos and cosmos are one, like the water and the wave rising in it. The Divine Will thundered throughout space and Time, a creation of its own and conceived the Golden Fetus, or the parent of Light. This Divine Light emitted from the middle part or the navel of the great spirit in the form of an umblical cord, which, like a creeper, budded in the form of Brahma with four mouths, representing the four cardinal points. Brahma is thus said to be the author of the Universes, protection and destruction followed creation. Revelation invariably propounds an elaborate or rather a detailed theory in that the seer free from all earthly surroundings, dives much deeper into the mysteries of Nature, and comes out with pearls of the first water, that are never to be had floating on the surface.

In short, following the graded expansion of Divine Intelligence inside the Golden Fetus, in a form pure, simple and ethereal, the Fetus, by virtue of General Divine Will, produced water, light followed the latter, and material development commenced. This material development followed the ethereeal expansion when the Formal Divine Essence in the created form a fish, which is probably the first and the least living thing water can produce. Water has the tendency of prorepresentative that ducing land, and the second followed the first was tortoise as the best shielded am phibious. The land gradually increased, in bulk and reached that stage when it was overgrown with forests, which having the quality of producing beasts, the tusked boar, as perhaps the foremost and the lowest in brute creation was chosen as the representative, incarnate. In

due course of evolution gradual development went on and the fourth Divine representation was upper half man, lower half lion-a lion being the noblest among beasts. It clearly indicates how, in course of development man evolves from beings of a lower order. The fifth was all man though only a dwarf in size. This again shows how a gradual development in Nature takes place. In Nature there is no extraordinary leap such as can, for the smallest moment, confound our Judgment. The sixth was a hero, tall and robust, with morals of the commonest type about, The seventh the incarnation of Rama was an incranation representing Duty and love of the highest type. His was the Ego of knowledge or the Higher self Incarnate. and therefore bears the emblem of incompleteness. The eighth was Divine Incarnate complete, or, in other words Infinity Incarnate, in as much as it represented not only, Duty sublime but universal love, lofty morals and a deep philosophy. Krishna's philosophical teachings, as contained in the, holy and world-wide known Bhagwat Gita speak for themselves. His love for the Gopies or the Gopies' love for him was pure divine love. It was love for sake of love only. It was no carnal love. His warlike tactics, as displayed in the great battles fought on the plains of Kurukshetra, are simply marvellous. He sided with the Pandavs in whom were combined the highest attributes of virtue. Krishna has thus shown to those who care to mind, how, the Lord protects virtue and kills vice, Duryodhan and his clan being the most vicious. His was thus incarnation complete, or, in other words incarnation of cosmic development complete.

Another most sublime lesson which the above Formal Divine incarnations teach us that no object in nature is a trifle, and that one and all, having more or less of Divine Essence justly claim our deep reverence. It is, no doubt, the most sacred lesson that teaches universal mercy and toleration.

A further explanation of the term Krishna will, we trust, not be unwelcome to our patient readers. Krishna means black or dark or a particular species of blue colour possessed by the apparent arch or vault of heaven. Lord Krishna represents this colour as being the one primitive, existing before, during and after creation. Before creation it was all beautiful dark, during creation it is bright and dark in succession, representing Krishna in the form of cosmic development, and the end will be beautiful dark. By force of divine will this entire darkness threw out heat and light which were inherent in it like fire in a piece of dark flint stone. As a mere strike in the latter is sufficient to create fire, a spark whereof can expand into an infinite flame. Light and heat, the inherent essentials of the Infinite Absolute, in course of expansion represnt His full glory, in that, the creation sees and admires the withdrawal of these means final dissolution, and as rays of the sun, when dark, are said to contract and retire to Sun, in like manner, heat and light return to the Infinite Absolute leaving darkness to reign supreme i. e. when the entire universe dissolves into Him leaving outside to see and admire. In our present age it was however left for late Swamis Dayananda and Vivekananda to unravel the deep religious philosophy of India in the garb in which it, at present, is being developed. The latter in the Parliament of Religions held at Chicago America in 1893 had the oner ous task to carefully remove the curtain of religion that had so long kept the oriental philosophy safely concealed and to lay it bare in its true scientific colour before the materialistic but highly scientific people of the New World with the most admirable result that made the American public of both sexes hang on every word that fell from his holy lips. In short, his discourses on Aryan religion and philosophy elicited from them their unstinted admiration. True it is that it was he, and he alone, who contributed more than any body else to shed a spiritual lustre around the vedanta philosophy

Indians among the Westerns. Ever since then the American have been eagerly panting, and rightly too, for more and more of the transcendental spiritual truths from the inexhaustible store of India, and meek India too, in due response to their cravings is trying her utmost to keep nothing back that can possibly help them to the highest rung of the spiritual ladder, and afford consolation to their yearning soul.

With the melodious and impressive tone of an archangel did not the late Swami proclaim from the platforms of the New World the greatest lesson—the lesson of harmony of all religions adding to it the greatest of mottos "Help and not fight" "Assimilation and not Destruction," "Harmony and Peace," and not Dissension". Apart from the trifling shackles of religion which the least jerk can break into pieces any moment, it is the broad-faced philosophy of the ancients that India is justly proud of. It is by virtue of this philosophy that the Indians have ever cherished within their heart of hearts, the Christ of the Christians, the Mohomed of the Mohomedans, the Jehovah of the Jews, the Ahur Mazda of the Zoroastrians. No true Indian has ever despised any religion or any form of worship.

# Ancient Aryan Civilization and Culture.

The Achievements
of Suyya, an, Ancient Aryan
Engineer.—

(of Kasmir) always (before) gave small produce, as it was (liable to be) flooded by the waters of the Mahapadma lake, and was intersected by (many) streams.

- 69. When then the waters had been drained off somewhat, through the great exertions of King Lalitaditya, it became productive to a small extent.
- 70. Under the feeble Kings who succeeded after the death of Jayapida, the country was again, just (as before), overtaken by disastrous floods.
- 71. In the famine-striken land one Khari of rice dhanya was bought for ten, hundred and fifty Dinnaras.
- 72. Then through the merits of Avantivarman there descended to the Earth the Lord of Food (Annapati) himself (in the person of) the illustrious Suyya, to give fresh life to the people.

- 79. As he endeared himself, to the virtuous (by keeping) the observances in regard to fasts, bathings and the like, and shewed a brilliant intellect, men of sense kept around him in assemblies.
- 80. When these were complaining in their conversation of the flood calamity, he said: "I have got the knowledge (for preventing it). But what can I do without means?"
- 81. When the King heard through his spies that he was saying these words persistently, as if he were deranged in mind, he was surprised.
- 82. The King had him then brought up and questioned him about his saying.

He calmly replied also in the royal presence. I have got the knowledge, "etc."

83. There upon the Lord of the Earth, though his courtiers

declared him (Suyya) crazy, was anxions to test (that) knowledge and placed his own treasures at his disposal.—

- 84. He took many pots 'full of money (dinaras) from the treasury and embarking on a boat, proceeded in haste to Madavarajya.
- 85. After dropping there a pot (full) of money, at a village called Nandaka, which was submerged in the flood, he hurriedly turned back.
- 86. Though the councillors said: "That (Suyya) is surely only a madman," the King, when he heard this account, became interested in watching the end of these (proceedings).
- 87. On reaching in Karamarajya the locality called Yaksadara, he threw with both hands money (dinnara) into the water.
- 88—89. There, where the rocks which had rolled down from the mountains lining both river banks had compressed the *Vitasta* and made its waters turn backwards (in whirls), the famine-striken villagers then searched for the money (dinnaras) dragged out the rocks from the river and (thus) cleared the (bed of the) *Vistasta*.
- 90. After he had in this manner artfully drained off that water for two or three days, he had the *Vitasta* Jammed up in one place by workmen.
- 91. The whole river, which Nila produced, was blocked up by Suyya for seven days by the construction of a stone dam, a wonderful work.
- 92. After having the river bed cleared at the bottom, and stone walls constructed to protect (it) against rocks which might roll down, he removed the dam.
- 93. Then the (stream), flowing to the ocean, set out on its course in haste, as if eagerly longing for the sea after its detention.
- 94. When the water left it the land was covered with mud and with wriggling fishes, and thus resembled the (night) sky, which, when free from clouds displays black darkness & the stars.
- 95. Whenever he knew inundation (to occur) during disastrous floods, there he constructed new beds for the Vitasta.
- 96. The river, with its numerous great channels branching off from the original channel appeared like a black female serpent, which has numerous heads resting on one body.

- 97-98. The two great rivers, the Sindhu and Vitasta which formerly met near the (temple of Vishnu) Vainyas Vamin, flowing to the left and right of Trigrami (respectively), have to this day in the vicinity of the city (Srinagora) their confluence which Suyya first planned, and which will last to the end of the world.
- 99-100. On the two banks of the original (?) confluence there stood the (temples of) Visunsvamin and Vainyasvamin situated in Phalapura Parihasapura (respectively); whereas on the bank of the present (confluence) which has got to the vicinity of Sundribhavana (there stands the temple of) Hesi Kesa Yogasayin ('Vishnu immersed in mental abstraction') the object of Suyya's worship.
- 101. To this day even there are seen, growing on the banks of the former river beds, old trees which bear the marks of the boat ropes fastened (to them) by the Nisadas.
- 102. He made the different streams, with their waves which (are) like quivering tongues (of snakes) move about according to his will, just as a conjuror (does with) the snakes.—
- 103. After constructing stone embankments for seven yojanas along the *Vitasta* he dammed in the waters of the Mahapadma lake.
- 104. Trained by him, the Vitasta starts rapidly on her way from the basin of the Mahapadma lake like an arrow from the bow.
- 105. Having thus raised the land from the water, like (another) primeval boar (Vishnu), he founded various villages, which were filled with a multitude of people.
- 106. Keeping out the water by means of (circular) dykes, he gave to these villages the appearance of round bowls (Kunda). (Hence) the people called these (villages), which are amply provided with all (kinds of) food stuffs, by the name of Kundala.
- 107. Even at the present day the rivers, when low in the autumn, display multitudes of pales, which stick out, appearing like posts (used) for the tying up of water elephants (Jalebha) in rut.
- 108. The potful of money which he had dropped in an unfathomable depth of water, was found in the midst of the dry land when (the village of) Nandaka emerged from the waters.
  - 109. After examining the different classes of land, he pro-

cured a supply of river water for the villages, which thus were no (longer) dependent only on the rain-fall.

- 110—112. After watering all village (lands), he took from (each) village (some) soil, and ascertained, by (observing) the time it took to dry up, the period within which irrigation would be required (for each soil respectively). He (then) arranged (accordingly) on a permanent basis for the size and distribution of the water course for each village, and by (using for irrigation) the Anula and other streams, embellished all regions with an abundance of irrigated fields which were distinguished for excellent produce.
- 113. Neither kasyapa nor somkarsona (Balbadhra) bestowed those benefits which the virtuous Suyya produced with ease in that land.
- 114—115. Suyya, who possessed accumulated religious merits, (achieved) in a single birth that holy work which Vishnu accomplished in four incarnations viz: the raising of the earth from the water, the granting of it to worthy Brahmans, the construction of stone dykes in the water, and the subjugation of the (Naga) kaliya.
- 116—117. There, where previously from the beginning of things the purchase price of a khari of rice was two hundred Dinnaras in times of great abundance, in that very land of Kashmir henceforth—o wonder! the khara of rice came to be bought for thirty-six Dinnaras.
- 118. On the bank of the Vitasta, where she leaves the waters of the Mahapadma (lake), he built a town resembling heaven, which bore his own name.
- I19. On the lake reaching brink of the horizon, he established by his own authority a prohibition against the killing of fish and birds, which was to last till the end of the world.
- 120. After bestowing on Brahmans the village called Suyya Kundala in honour of (his mother) Suyya, he constructed the (dyke called) after her name, Suyyasetri.
- 121. On the lands which he raised from the water, thousands of villages such as Jayasthala etc., were founded by Avantivarman and others.

(Kalhan's Rajtrongni.)

39. She is a true wife who is a good house-wife; she is true
The Position of a wife whose heart is devoted to her husWife in an Ancient band; she is a true wife who is faithful to
Aryan H ousehold her husband.

- 40. A man's half is his wife, the wife is her husband's best of friends, the wife is the source of Dharma, Artha and Kam the wife is the source of salvation.
- 41. Those that have wives can perform religious acts; those that have wives lead domestic lives. Those that have wives can be happy and those that have wives can achieve good fortune.
- 42. The sweet speeched wives are their husband's friends on the occasion of joy; they are as fathers on occasions of religious acts; they are as mothers in the hours of illness and war.
- 43. Even in the deep forest, the wife is the refreshment and solace to her roaming husband. He who has a wife, is trusted by all. The wife, therefore, is man's great means of salvation.
- 44. When the husband goes to the land of Yama, leaving this world, it is the devoted wife only that accompanies him there.
- 45. The wife gone before (dying before her husband) waits for the spirit of her husband, and if the husband goes before, the chaste wife soon follows him.
- 46. O, king, for all these reasons, marriage exists (in this world). The husband enjoys the company of his wife, both here in this world and hereafter.
- 47. The learned men have said that a man himself is born as his son; therefore, a man whose wife has given birth to a son, should look upon her as his mother.
- 48. Looking at the face of the son, begotten on his wife, a man sees his own face as he does in a mirror; and feels himself as happy as a virtuous man attaining to heaven.
- 49. Man burnt by mental griefs or afflicted by disease, feels as much relieved as a perspiring man does in a cool bath.
- 50. No man, even in anger, should even do any thing that is disagreeable to his wife, for happiness, joy, virtue and everything depend on the wife.
- 51. Wife is the sacred soil in which the husband is born again. Even Rishis cannot create men without women.

(The Mahabharata)

A Royal Journey in Ancient India. All they who knew the joiner's art,
Or distant ground in every part,
Each busied in his several trade,
To work machine or ply the spade;
Deft workmen skilled to frame the wheel,

Or with the ponderous engine deal, Guides of the way, and craftsmen skilled, To sink the well, make bricks and build; And those whose hands the tree could hew, And work with slips of cut bomboo. Went forward, and to guide them, they Whose eyes before had seen the way. Then onward in triumphant mood Went all the mighty multitude, Like the great sea whose waves leap high, When the full moon is in the sky. Then, in his proper duty skilled, Each joined him to his several guild. And onward in advance they went With every tool and implement. Where bush and tangled creeper lay With trenchant steel they made the way; They felled each stump, removed each stone, And many a tree was overtirown. In other spots, on desert lands, Tall trees were reared by busy hands. Where'er the line of road they took, They plied the hatchet, axe and hook. Others, with all their strength applied, Cast vigorous plants and shrubs aside, In shelving valleys rooted deep, And levelled every dale and steep. Each pit and hole that stopped the way They filled with stones, and mud and clay, And all the ground that rose and fell With busy care was levelled well, They bridged ravines with ceaseless toil, And pounded fine the flinty soil. Now here, now there, to right and left, A passage through the ground they cleft, And soon the rushing flood was led Abundant through the new cut bed, Which by the running stream supplied With ocean's boundless waters vied. In dry and thirsty spots they sank

Halteria miss missing

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Full many a well and ample tank, And alters round about them placed. To deck the station in the waste With well-wrought plaster smoothly spread, With bloomy trees that rose o'er head, With banners waving in the air, And wild birds singing here and there, With fragrant sandal water wet, With many a flower beside it set, Like the Gods' heavenly pathway showed That mighty host's imperial road. Deft workmen, chosen for their skill, To do the high-souled Bharat's will, In every pleasant spot where grew Trees of sweet fruit and fair to view, As he commanded, toiled to grace With all delights his camping place. And they who read the stars, and well Each lucky sign and hour could tell, Raised carefully the tented shade Wherein high minded Bharat stayed. With ample space of level ground, With broad deep moat encompassed round; Like Mandar in his towering pride, With streets that ran from side to side; Enwreathed with many a palace tall Surrounded by its noble wall; With roads by skilful workmen made, Where many a glorious banner played; With stately mansions, where the dove Sat nestling in her cote above, Rising aloft supremely fair Like heavenly cars that float in air, Each camp in beauty and in bliss Matched Indra's own metropolis, As shines the heaven on some fair night, With moon and constellations bright' The Prince's royal road was filled, Adorned by art of workmen skilled.

(Griffith's Valmiki Ramayana).

## EDITORIAL NOTES

3

THE PASSING AWAY OF A GREAT SAGE.

With the death of Rishi Tolstoy has passed away perhaps the last great man of the age-unless we include Edward Carpenter among great men. The world now possesses a large number of great scientists, mechanics, great "captains of industry," great "iron kings," great financiers, great "organisers of labour," great "diplomats," "great conjurers" of Birmingham and other places, great "strategists," great engineers, and a multitudinous host of other great accumulators of wealth and exploiters of resources. But it is now devoid of great "men." Man and Manusya come from the Sanskrit root "man" to think. A great man, then, is he who thinks great thoughts, influences profoundly the thoughts of his fellow beings, draws the minds of others to his own mind, extorts homage and worship by the subtle and refined force embodied in "thought forms" and personal magnetism. His greatness being embodied in thought, he lives, moves, and has his being in the sphere of mentality—the region of ideas and ideals. He is truly rich though he scorns, spurns, and treats as filth and offal what the world calls "riches." He is a "master" in the real sense of the word though he has no colony of labourers saluting him in a military style and calling him "boss." He is a "captain" whose "commands" are anticipated with eagerness and obeyed with surprising readiness and astonishing promptitude though he looks down with lofty disdain and supreme contempt on militarism, the instruments of destruction, and armaments. He recognises the essential divinity and innate purity of the human spirit, his sympathetic imagination peers through numerous layers of sanskaras, "coatings" and "polishes" of refinement, "etiquette", and other hypocritical devices of a most complex and artificial social order and he fixes his clear intellectual gaze on the God in man and realizes that the true progress of humanity means its march Godward or Truthward not Dollarward. He understands fully that the "conventions" are a great obstacle to spiritual advancement and quietly and coolly ignores them or deliberately defies them and challenges the demons of cant and worshippers of conformity to a deadly combat. For him nothing that concerns humanity is "delicate." In order to conceal

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from its own view rampant debauchery, society has agreed to call lascivious talk in its playhouses "representation of the psychological crisis in the development of the sexual passion", adultery "sowing wild oats," flirtation "chaffing", and a "coquette" a "society woman." Pictures of nude women which it requires to gratify its perverted, brutalized and lecherous taste, it dignifies with the name of "artistic productions." Like an ostrich it hides his head in sand and fondly imagines that it is safe. Its wisdom is like the wisdom of the mouse that shuts its eyes as soon as apprised by its auditory sense of the approach of the cat and foolishly thinks that its tantalizing and inviting form will be invisible to its natural enemy as well. A great man being the embodiment of Godliness or Truth calls a spade a spade just as the sun, the most characteristic embodiment of Divinity in Nature, reveals to the gaze the just proportions, symmetry, ugliness, and grotesqueness of things unlike the lamp light which sets off ugliness to advantage and gives bejewelled and embellished monstrosity the appearance of beauty and rouge and powder the appearance of ruddiness and health. Hence it is that the truly great man is called an Aditya Brahmchari in classical Sanskrit. Aditya means the sun and an Aditya Brahmchari, therefore, is a man who has conserved all his vitality, sucked the potential vital fluid in nature and absorbed it into the system in order to be able in the fulness of time to"dazzle forth with spiritual effulgence and driving away mists disclose to the wondering gaze of his deluded fellow beings the truth which twilight had obscured and dimmed and the falsehood which the lamplight of convention and social usage had invested with charms it did not possess. and croakers among the high priests of convential modes of thought, feeling and conduct whose vested interests are thus assailed raise a hue and cry, beat their breasts, and tear their hair. Hounds of persecution are let loose after the formidable foe but as soon as he brandishes his magic wand, all barking is silenced and growls and snarls he passes by in serene inperturbability. When he thinks of restoring the normal element in society, all who have been profiting by the existing state of affairs indulge in wild lamentation, but he is moved by no maudlin feeling of pity just as the sun when he bursts forth to view from the womb of dawn in all his majestic resplendence and regal glory deigns not to cast a glance at thieves robbers, pickpockets, and other children of darkness who strike the note of discord in the harmonious chorus of thanksgiving and hallelujah with which the birth of the solar God or Vishnu Bhagwan is celebrated. It was perhaps this metaphorical sense in which the ancestors of the Aryas, miscalled Hindus called every great man an incarnation of Vishnu. In the Veda Vishnu means the sun. In the Bhagwat Purana we read that the mother of Krishna was herself the incarnation of Aditi which means the Dawn. Such a man was Tolstoy. He preached his philosophy, denounced the oppression of the classes over the masses and laid his finger on the plague spot in modern society viz privelege, in the face of the hostility of the Government and the Church which purports to be the representative of Christ-the greatest friend of the poor in his age.

Since great minds move in parallel grooves and have a family resemblance with each other which they alone can discern, Tolstoy was in his last days attracted towards the movement founded by his brother in spirit Dyananda Saraswati and was in correspondence with the editor of this magazine whom he presented with a set his favourite works and honoured with his blessings.

About 6 months ago he wrote to us that he was reading the Sattyarath Prakash, Dyanada'n magnum opus a copy of which we had sent him with great interest. It appears that the book, the religion of which it is an exposition, and the movement which typifies the leading features of the system of thought which it expounds, interested him deeply for in the last letter which he sent to us he wrote as follows:—

I thank you for the sending of The Vedic Magazine. It was very agreeable to me to read the exposition of the teaching of Vedas (an exposition of Shivsankalapamastu:—By Dr. Sangat Ram and also the article about the Arya Samaj (by Pandit Balkrishna Sahai.)

Yours Leo Tolostoy.

The teachings of the Vedic Religion so profoundly influenced him that a few days before his death he thought of retiring from active life and becoming a Banprastha.

The following lines of the "Satyarath Prakash" must, doubtless, have suggested the idea.

Who knows what would have happened if Tolstoy had lived another ten years. To our mind there is no doubt that his truth—loving soul would have absorbed all rays emanating from

the Vedic sun and he would have been the first preacher of the Vedic religion in the West and the inaugurator of a revolution in occidental thought fraught with far reaching religious, social and economic consequences. But this was not to be. The ways of Providence are immutable. It is possible that in another birth Tolstoy may take up his unfinished work and give the finishing touch to his philosophy of justice by preaching the doctrine of metampsychosis which alone explains the apparent inconsistencies in the concrete expression and objective manifestation of the Divine Will in the universe.

#### A REMARKABLE PUBLICATION.

"The Awakening of India" is really a remarkable publication. The author Mr. J. Ramsay Macdonald M. P. has, unlike globetrotters like Challie and others, obtained a wonderful insight into the permanent tendencies of things in India, and has grasped the real problems which require solution, though his sojourn in our country was short. He has been enabled to do this, as he himself tells us, because he possesses "the faculty of sympathy with men of other races than his own." He has realized what some of our permanent officials have failed to perceive that India had a civilization already hoary when Christ was born, that she is preeminently the land of the holy Vedas and that "the spirit of the Vedas influences Hindus and Mohomodens alike." The West might well hesitate, says Mr. Macdonald, "in asserting the superiority of its materialist civilization." In order to rule India successfully it is essential that the rulers should possess a knowledge of the literature philosophy and traditions of this ancient land. The whole atmosphere in India is surrounded by impalpable and subtle forces respresenting some phase or other of the Vedic spirit. A ruler who has not studied the genius of Aryavarta is liable to be unnerved by these forces. Not knowing how to propitiate them and utilize them for his own righteous ends and for the good of Indians which he has, doubtless, always at heart he frowns upon them and vainly seeks to fight them. You can fight what is palpable, tangible, and manageable. But you cannot fight that which is subtle, eludes grasp, atmosphere is surcharged. with which the whole initial mistake was committed when Macaulay, with the best of intentions from lack of historic insight, declared from his seat in the council that "our efforts ought to be directed to make the natives of this

country thoroughly good English scholars" and made the education of Indians purely western. The education given was not a graftupon Indian civilization, but a transplanted slip of Western civilization. The result was sad. It has been thus described by the learned author:—

"The source of most of our failures is a lack of sympathetic imagination which shows itself in a policy of transplanting English views in social ethies to Indian soil. The result is confusion—confusion in the Indian mind and confusion in Indian society—and from this confusion with its disappointing results, arises the discouragement of so many of our officials which drives them within their own shells, fills their hearts with despair that the Indians will "ever do anything," and gives rise to that separation of European and Indian life which every one who has not come under the deteriotating influences of India deplores. The two races misunderstood each other, and Indian society makes the misunderstanding inevitable. If similar social causes do not produce similar results in England and in India, the man who is working on the assumption that they will, and who meets with unexpected failure will only in rare cases condemn his methods; as a rule he will condemn his material. We have asssumed that India would respond to Western methods, and we have been disappointed. That is the key to nearly every big problem which we are facing in Indiat o-day

### At another place the author says :-

Fifty years ago when the Indian first awoke to the advantages of modern education, he ran to an nti—Indian extreme. He flouted his own past and shocked his own present. He thrust his Western heresies under everybody's nose. He ate meat ostentatiously, shouted the fact in the streets, and got drunk to show that he was a modern. He adopted an eclectic faith more western than Eastern. He denied the divine inspiration of the Vedas and the divine origin of his prophets and quoted David Hume. He prided himself on being an adopted son of the French Revolution. He started the Brahmo Samaj (1828). But the aggressive spirit of revolt exhausted itself. Attempts such as those of Keshab Chunder Sen were made to bring the modern movement back to its past. Finding himself despised and rejected of Anglo-Indian men, the Indian was thrown back upon himself. The historical spirit returned. He began to value his own past and to find his own dreams refreshing. The revival of oriental studies in England and Germany pleased him. Recent events added lustre to the East. Driven into his own territory, he discovered that it was a desirable land. Religion, poetry, music, literature art, were revived no longer in imitation of the West but faithful to the East. He ceased to be content to copy and began to think of creating.

If now the youthful Indian cries down everything Western, it is because the pendunlum has lurched forth to the other end. This temporary phase will pass away and Indian civilization of the future while retaining the central and permanent features of Vedic culture will also combine the best features of occidental culture. The same lack of sympathetic imagination is responsible for the attitude of some officials towards the Arya Samaj. Mr. Macdonald thus describes the problem created by the Samaj.

The Arya Samaj is purely a religious society, and was founded to carrry on the teachings of Swami Dayanand Sarasvati, one of the many holy men who arise in the course of a generation in Hindu religious life. Born in 1824, the Swami died in 1883. Stated in a sentence, his teaching was directed towards bringing Hindu religion back to the purity of the Vedas. The worship of idols had deteriorated the Hindu and had led to all manner of social evils. God alone should be revered; the rule of caste should be broken: early marriages should be ended; education in aecordance with classical Hindu methods should be given to the people. In this there was nothing new. The Arya Samaj holds some of its most characteristic tenets in common with Brahmo Samaj—that product of western culture and religions liberalism. And yet it hates the Brahmo. The Arya Samaj began from, below with dogmas; the Brahmo Samaj from above with catholicity. The one is aggressivly Hindu the other is as generously eclectic. The Arya Samaj is one part of that characteristic revival of the ancient ways which is going on in India to day. It dreams of a world dominion for the Vedas. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

But the Swami inculcated a spirit as well as a doctrine. Part of his revelation was that the Aryan was the chosen people, the Vedas the chosen gospel, India the chosen land. His language was not always polite: his manner was often provocative. He was a limb of the Church militant. Austere Independent, dogmatic and puritanical was his character and he imparted those qualities to his followers. You meet them, therefore, to-day in Lahore, their capital city, dour and determined, ready to sacrifice and be sacrificed, propangandists of an accomplished order. They are indeed the Puritans of Hinduism-and it is well for us to remember that Puritanism became political only under an intolerable Government. The Aryas are opposed to the Mohammedans; they are opposed to the Christians: they attack both. They ask no favours from the Government, they do not hang about the verandahs of commissioners. Their one thought is to convert India to their views. With this main purpose in mind, they have studied the methods of other propagandists. What have the Christians done? Established schools and orphanages. The Arya Samaj determined to do the same. What has the Government done? Established famine relief schemes, promoted education, and so on. The Samaj promotes famine and other charitable relief and is working out its own educational theories. Its schools are excellent, and its members have been special friends of female education. But its greatest asset is the spirit of its members. It is not always lovely and attractive. It is perhaps hard and bigoted. But it is selfsacrificing and when embodied in such men as Lala Hars Raj, the ascetic Principal of the Arya College, it flinches at no obstacle. It has split over meat-eating, and the degree of austerity to be observed in the education of youth. Now, this is exactly the kind of movement which the ordinary British official in India can not understand. He suspects it. It seems a menace to him. He reads all sorts of occult meaning into its teachings and its actions. Hated by the Mohemadans and the Christians alike, the Anglo Indians calls it seditious and persecutes its members. It thus is enabled to pose before the people as the body specially selected by the Governing Authority for punishment, with the result that the wrath of Magistrates does it more good than the excellence of its own propaganda. As illustrations of the bogey character of the Samaj, I may cite two things. I was told by a British official that in a hidden corner of the grounds of the Arya college there was a place where the students were taught wrestling-in view of eventualities-but that I would not be shown that. When we were walking the grounds, accompanied by the Arya Samaj committee, a sand-patch, which I had not noticed to be of any importance, was pointed out to me. They langhed merrily. "This" the chairman said "is where we secretly teach our seditious students to wrestle." It was nothing but what one sees in nearly every village, for wrestling is a very old Indian sport. If for instance the tourist who finds his way to the show city of Fatehpur Sikri, will turn down to the Ieft from the Akbar entrance gate to where the hand carpet weavers work, he will find a little square of well trodden sand where the youths keep up this exercise. The second matter is regarding the Gurukula. This is a school which a section of the Samaj started to revive Indian education on the most extreme traditional lines. The pupils are taught the virtues and practices of an asceticism which few in India practise to-day. Next year, when the first batch of boys leaves, I was told that yellow robed sedition-mongers would be available to roam over the country, nominally as Samaj propagandists. When I obtained the real facts, they were that two brothers alone leave next year, and that the present intention of their parents is to send them to England. I refer to these two things, not merely because they are whispered about here in India, but because they have figured in Indian controversies at home. In brief Arya Samaj is a religious organisation, Indian in its aspiration, Punjabi in its characteristics. It proclaims one God; it is at war with superstition, it is winning back to Hinduisim men, who had been converted to Mohemedanism and Christianty. It also opposes the quiescent modes of worship and imposes the test of conduct upon its professed followers. "Learn to live as you would wish to die" is one of the texts hanging in the Council chamber of its college at Lahore-Another is "Victory from within or a mighty death without." If the Government would only let it alone it would soon reach its proper place in Indian Life. At present the Government is endowing it with fictitious power by persecuting its members.

The Arya Samaj embodies the spirit of truth and hence the panic and scare in all theological camps. Its propaganda is certainly aggressive and militant but the aggressiveness and militancy are of a strong, optmistic, youthful, and self confident movement not the mean aggressiveness and sneaking militancy of a decaying, senile weak Church

displaying its impotent rage by foul-mouthed abuse. Samaj preachers hit hard and are unsparing controversialists, but they never descend to personalities or mean vituperation. It is a remark. able fact that though in the matter of violent writing and speaking the Arya Samaj is always prejudged and condemned without hearing by friends and foes alike, no Aryan newspapers has vet been called upon to furnish security under the new Press Act for exciting hostility between different sections of His Majesty's subjects, while the Government has been compelled to take notice of 4 Mohamaden papers for attacking the Arya Samaj in foul language and all of them have stopped publication. The aggressiveness of the Arya Samaj wins converts and thus the ranks of rival churches are thinned and therefore that healthy aggressiveness is sometimes mistaken for abuse. The foul and malicious abuse in which its opponents indulge passes unnoticed because its fury is soon exhausted and produces no palpable results.

Mr. Macdonald is no radical demagogue blind to the benefits and blessings of British Rule or heedful of the trash and balderdash about independence and the fitness of India to do without the aid of the British sometimes indulged in by extremist visionaries. He is a discriminating critic and knows full well that even the much maligned bureaucrat is honest and well intentioned, possesses more than average virtue, and rules India better than it could at present possibly be ruled by any purely indigenous agency. Says he:—

In the forefront of any impartial estimate of what Great Britain has done for India must be benefits conferred. The nationalist movement may now challenge our occupation and a stern judge will record many blemishes but the historical fact remains that England saved India. Long before the East Indian Company built a factory, the old India was vanishing, rent asunder by internal strife, crushed down by foreign armies. We found not a Government but shifting camps, not rulers but captains of horses. Conquerers were rising and falling like corn stalks when the wind blows over the fields, and there was apparently no end to these ups and downs. The Moslem rule had broken Hindu authority, it in turn had been shattered, the Mahrrata ascendancy never had a foundation. We came and consolidation followed in our footsteps. Diversties of race and religion found liberty, and the spirit of a united India found rest to its harnessed wings. Under our protection India has enjoyed a recuperative queit. If we cannot say that our rule has been a necessary factor in the development of Indian civilization, we can say that in view of historical Indian conditions it has been a necessary evil. A foreign conquerer had to come and no nation in the world, either at that time or to-day, could have done the work nearly as well as we have done it. Be our mistakes what they may, no alien rulers would have avoided them. Many of them could only have been discovered after they were made. Great Britain, undergoing a most searching self-examination and confessing as the result that she has committed many sins against India, need not accompany her confession with the shadow of an apology to the rest of the world. To herself she may say with Sir Hugh Cliford: God forgive us for our sorry deeds and our generous intention; .....

"I am most happy to say" said the President of the Reception Committee responsible for arranging the Madras Congress (1908), "that the general feeling of all classes of His Majesty's subjects throughout India towards the British Government is one of deep gratitude for the many blessings con

ferred on India, the most important of which are security of life and property, liberal education, medical and famine relief, sanitation and facilities of communication". Perhaps beyond these blessings should be placed those moral reforms such as the forbidding of the Sati, of human sacrifies, of female infanticide—horrors never sanctioned by pure Hinduism, but which had become vigorous fungoid growths upon it.

Every patriotic Indian will gratefully endorse these sentiments and will add that so far as his vision can penetrate, British rule is essential to the ordered progress of India. To our shame we must also acknowledge the justice of the following indictment

The Iudian caste system, expressing as it does not merely a social distinction, but a religious repulsion of the clean against the unclean, and involving the existance of an outcast class of milions whose very shadows taint the sacred ones, seem to be quite inconsistant with a national unity. A ruling caste, retaining power by force or fraud, holding authority over the masses without consulting them, oppressing them without compunction, and treating them at best as mere means to its own ends, appears to be the political system which alone corresponds to the religion of Hinduism.

When this much is conceded about the obstacles which modern Hinduism places in the way of national unity, the justness of the following conclusion cannot be disputed:-

Far away back in the heroic ages there was an India. Learning and art flourished within its borders. Its commerce flowed wherever markets then were. Its science explored nearly as far in the jungles of creation as our own. Its philosoply penetrated deep into the mystery of experience and aspiration. "Bring me one of the teachers of India," said Alexander's master Plato, when told that his youthful pupil planned compaigns across the Himalayas. But that India has vanished. There is a glimpse of it in the Mahabharat and the Ramayan, vestiges of it are found in the remnants of scientific literature that survived the furies of raid and conquest; traces of it are met with in the literature of other people. The nationalist movement of-day is trying to revive it as an inspiring memory but it is very, very far off, and the recollection of it in the race is dim

At first sight and on the surface, India appears to be a land where people live side by side but do not form a national community. The hope of a united India, an India conscious of a national unity of purpose and destiny seems to be the vainest of vain dreams.

It was impossible that even with all the care that Mr. Macdonald took to collect correct information about the teaching of Aryan scriptures, he should not have committed slight mistakes.

Discussing the causes of perjury now unfortunately prevailing widely in India, he says:—

In the first place, the state of things here described has arisen in spite of the strong condemnation pronounced upon it in the Sacred Books

"The witness who speaks falsely shall be bound fast by Varnan's fetters during one hundred births: let men therefore give no false testimony ......... Naked and shorn, tormented with hunger and thirst, and deprived of sight shall be the man who gives false evidence beg for food with postherd at the door of his enemy." But in the great law book of the devout Hindu from which there verses are taken, exception was made in the case of a man who lied from religious or family motives. This explains some of the shortcomings. It is easy to stretch this exemption so that it affects the relations between the Hindu and his heathen conquerers. The Hindu does not regard us as coming within his codes of honour and of religious obligation. We do not share his inner nature. We are Sudras, outcasts.

Manu does not sanction perjury under any circumstances whatever. He condemns it absolutely. The verse to which Mr. Macdonald refers is as follows

# कामिनीषु विवाहेषु गवां भक्षे तथेन्धने । ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम् ॥

It literally means:-

It is no crime to take an oath in cases involving the (honour of) women, (validity of) marriage or relating to fodder for a cow, fuel, or (the safety of) learned man

In the original there is no word which can mean "false evidence." The word NAU means according to Apte's Dictionary "an oath, swearing, taking or administing an oath, asseveration by oath or ordeal, affidavit; a statement on oath". The Puranic commentator Kallukya Bhatta added ZU in brackets and following him blindly European translators of Manu have put the verb "falsely" in brackets and thus changed the sense. The fact is that Manu is in favour of ordinarily deciding cases on the strength of evidence and not by accepting declarations made on oath. After the Law of Evidence has been fully stated, the great Lawgiver says.

If two (parties) dispute about matters for which no witnesses are available and the (judge) is unable to really ascertain the truth, he may cause it to be discovered even by an oath." (VIII. 109)

He quotes a precedent in support of his proposition.

Both by the great sages and the learned men oaths have been taken for the purpose of (deeiding doubtful) matters; Vasistha even swore an oath before king (Sudas) the son of Pigavana

Then to impress the solemnity of an oath, the great lawgiver says:-

Let no wise man swear an oath causelessly even in a trifling matter; for he who swears an oath causelessly is lost in this world and after

Then comes the verse which Mr. Macdonald quotes and which enumerates the occasions on which, if evidence be not forthcoming, the making and accepting of a declaration on oath is permissible. Mr. Macdonalad's line of reasoning is also defective. He argues that because the English are Sudras, they do not come within the Hindu's code of honour. But in this matter Manu makes no distinction between the Sudras and the twice born,

Says the sage:-

He kills five by false testimony regarding (small) cattle, he kills ten by false testimony regarding kine, he kills a hundred by false evidence concerning horses, and a thousand by false evidence concerning men.

Moreover Manu did not believe in hereditary caste and according to his principle of classification British Judges are Bramins. Again if CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

Mr. Macdonald's explanation were correct, there would be no perjury in the courts of Brahmin Magistrates or in Hindu states; but such is not the case. The fact is that the Manusmriti has ceased to be a vital force in Hindu society. If it had not, the Hindu race would not have been degraded, and rent assunder by interneceine warfare and divided into castes and sub castes.

The daily life of the Hindus is regulated by the injunctions of the Purana—the great charter of the hereditary Brahman.

The Puranic literature teaches that the Brahman is a god among men, is above all laws, and his whims ought to have the force of commandments. It was under the influence of Puranic teachings that Kallukya Bhatta mistranslated the verse of Manu and thus brought the classical literature of India into disrepute.

Mr. Macdonald tells us that the Hindu has not the historical sense and says that the accusation might be proved in a court of Law. Whatever truth there may be in this statement when it is made about the degenerate descendants of the Rishis, it is certainly not a fact that Sanskrit literature does not show evidence of the existence of the historical sense among the ancient Aryas. Let Mr. Mcdonald ponder over the following verse of the Rajtrangni (The Chronicles of Kashmere) by Kallhana "That noble minded poet (historian) is alone worthy of praise whose word, like that of a judge, keeps free from love or hatred in relating the facts of the past." Commenting upon it Mr. H. Bruce says:—"Kalhama by a toude force or by what must be called a miracle of genius managed to attain to a real historic sense."

#### THE LAHORE ARYA SAMAJ ANNIVERSARY.

The last anniversary of the Lahore Arya Samaj was an unqualified success from all standpoints. The number of delegates was unsusually large and the number of visitors was at times so great, that the multitude became well-nigh unmanageable. The climax was reached when Mahatma Munshi Ram stood up to deliver his annual charge to his community. All passages were blocked and nothing could be discerned in the vast pandal except waves upon waves of humanity surging up in a vast occean, creating eddies and whirlpools and at times beating upon the shore with great fury. As soon as, however, the popular speaker mounted the platform and uttered the first words in his distinct, silvery tones, a spell was cast over the mighty sea and the rushing and clashing waves were stilled all at once. Such is the magic of personality. There is no doubt that such

tremendous power wielded by one man creates jealousies and heart-burnings, but so long as it is exerted for the good of society it is a blessing no matter what croakers and men whose ambition has been thwarted and baffled say and think. Mahatma Munshi Ram's lecture was the event of the anniversary week. Besides instructive lectures and sermons were delivered by Swami Satyanahda, Pandit Jagannath Nirukta Ratan, Kaviraj Sita Ram Shastri, Pandit Bhagat Ram, Pandit Arya Muni, and Professor Rama Deva. Chowdri Ram Bhaj Datta delivered an eloquent speech and made an appeal for funds. 32 thousand rupees were announced as having been collected on the occasion. Professor Balkrishna read an excellent paper in English on "The Gurukula System of Education and its Critics" which appears in our current issue as the leading article.

Devi Kausalya of the Kanya Mahavidyalya delivered a short Sanskrit speech which was much appreciated. Devi Kausilya is a student of the highest class in our Girls' College at Julludhar. She is a bright student especially well up in Sanskrit. Great hopes are entertained of her.

We have more than once personally questioned her on many points and can confidently assert that her attainments are of a very high order and reflect much credit upon the noble institution to which she belongs. We may remark en passant that the instructional condition of the K. M. Vidyalya has wonderfully improved of late and it is expected that under the judicious guidance of L. Dev Raj, L. Badri Dass, L. Karam Chand and Pandit Remal this unique institution will develop and gain in popularity. The organisers propose to remove it to a lonely and sequestered place and in this respect to conduct it on the lines of the Gurukula. A suitable site has been acquired and the building is in the course of construction. We hope that the noble work of this excellent institution will not be hampered for want of funds.

But to revert to the subject. Lady Dane graciously presided over the distribution of prizes to the successful students of the local Arya Girls' school which is always an important item in the anniversary programme. An address was presented to the distinguished guest. In reply Her Ladyship delivered a short but sweet speech in which she beautifully sketched the right ideal of women's education and praised the work of the Arya Samaj in this connection. The function was eminently successful. The fact of the consort of the Lieutenant Governor thus associating herself with educational work of the Arya Samaj, though CC-0. Gurukul Kangri University Haridwar Gollection. Digitized by S3 Foundation USA

it possesses no political significance, shows that the conduct of some shortsighted officials regarding the Arya Samaj anti-British and treating it accordingly is not approved by the Government. Surely Lady Dane could never have displayed such gracious interest in and expressed such unqualified approval of the work of the Samaj if Sir Louis had shared the views of a class of his subordinates in regard to this much maligned popular and progressive Church. Blessed are the peacemakers for theirs is the kingdom of hearts.

#### THE ARYA KUMAR CONFERENCE.

The Arya Kumar Conference was held on Sunday noon in the premises of the Arya Pritinidhi Sabha and was a great success. Pandit Remal of the Kanaya Mahavidyalya Jullundhur was in the chair. Short speeches were delivered by various speakers and the invited guests sat down to a sumptuous feast provided by the Lahore Arya Kumar Sabha.



Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

Three students are preparing themselves for the degree of The Sanatak

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#### ACADEMIC YEAR, TERMS AND VACATIONS.

(2) The academic year will be divided into two terms. The first will commence on the Pratipada of Chaitra and terminate on the last day of Shravan. The second term will commence on the 1st of Kartik and terminate on the last day of Magh. The College will be

closed on account of the annual vacations from the 1st of Bhadrapad to the 1st of Kartik and during the month of Phalguna.

- (3) There will be an examination at the end of each term in subjects completed during it. After the first year a Brahmachari may be examined in a term examination in subjects prescribed for the following term or terms provided the lecturers in these subjects certify that he has completed the course laid down for the said term or terms. If he passes, he will be exempted, if he so desires, from attending lectures in these particular subjects for that period.
- (4) A student failing in a subject or subjects in one term examination may reappear in the subject or subjects in a subsequent term examination. But a student who fails in any Vedic or Sanskritik subject in three term examinations successively will be discharged from the College provided that it shall be competent to the Principal to give another chance (which will be limited to residence in the college for two terms) to any such student who has obtained at least 4ths. of the pass marks in that subject. A student failing in three successive term examinations in an elective subject will be disqualified from attending lectures in that subject. In the case of such a student it shall be competent to the College Council to permit him to take up some other elective subject.
- (5) A student absenting himself from a term examination in any subject without the permission of the Principal will not be permitted to appear in the next term examination in the subject of the first term or will be awarded some other suitable punishment by the Principal.
- (6) The scale of marks, the number of papers, and the time allowed for answering them, will be fixed by the Principal acting in consultation with lecturers and notified a fortnight before the date of the examination.
- (7) Students who have obtained at least 70 p.c. of the total number of marks for all the term examinations will be declared to have passed in the First Division, those obtaining at least 50. p.c. in the Second Division, and those obtaining at least 40 p.c. in the Third Division. Forty per cent will be the minimum number of marks required to pass in the aggregate as well as in the term Examinations. If a student fails in a subject in a term Examination, the number of marks obtained by him in that subject will not be considered at the time of calculating the aggregate.

(8) Students who submit an original thesis in a subject after the completion of the third year will, if the thesis is approved by a Committee consisting of the lecturers in that subject and two learned men not conneted with the College and appointed by the Governing Body, will be declared to have passed with honors in that subject. Students desiring to take up the honors course must notify to the Governor, through the Principal six months before the date (which must be a day after the termination of a term examination) on which they will be ready to hand over the thesis.

#### CONDUCT OF EXAMINATIONS.

- (9) Each student entering for a term Examination will be supplied by the Principal with a card bearing his number and a copy of rules for examinations.
- (10) The room in which each examination is to be held will be indicated in the date-sheet published by the Principal.
- (11) In the examination room there will be a table bearing a number corresponding to that on the student's card and this table is alloted to the student for all written examinations. During the examination a student will be allowed to sit only at the table alloted to him.
- (12) The examination papers will be placed on the tables in the examination room and each student will be held responsible for taking the correct paper in the subject in which he is being examined.
- (13) On leaving the examination room the student is required to leave his written book at the place from which he took his examination papers. Students will he held responsible for the proper return of their written papers.
- (14) No student will be admitted to the examination room after ten minutes have elapsed from the time announced for the examination to begin. No student will be allowed to leave the examination room until one hour has elapsed from the time of commencement of the paper.
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in a recent issue of the London Times refers-to the Wednesday Review as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

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Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated 2nd October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written Wednesday Review which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive......I admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a kill-Kardyn efnistrikiyn are were come and bighter by second and the Ayou upon it. I wish we had more journals of this kind in this country.

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# Vedic Magazine

AND

## GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA. B. A

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"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

PHALGUNA 1967.

No. 9

### THE ARYA SAMAJ.

(A paper read in the 2nd Convention of Religions held at Allahabad on the 6th, 7th and 8th of January 1911.)

LADIES AND GENTLEMEN!

The religion of the Arya Samaj is based upon the Veda. The Samaj teaches that the Veda was revealed in the beginning of creation for the guidance of mankind. The expositors of Vedic learning argue that no human being can learn anything as long as he is not taught. Beasts may swim by instinct but the human child has to learn swimming. History records instances of human infants having been brought up by wolves and growing to a youthful age as carnivorous animals walking on hands and feet and without acquiring the elements of human speech. Sardanapalus endeavoured to find out the primeval language of humanity and with this end in view had a human child

brought up in a forest by deaf and dumb nurses. At the age of 12 he could only bleat and that he had learnt from a sheep that remained tethered close by. A careful study of the conditions under which savage races live confirms this view. The aboriginal inhabitants of the Andamans being shut out from all contact with civilised humanity do not know the art of combustion and can not even count up to ten. Even Bishop Berkeley while contemplating the pitiable degradation of some of the barbarous tribes can not help exclaiming that "the first spark of philosophy must have been derived from Heaven." What is more interesting is the fact that these savages are specimens not of primitive humanity but of degenerate humanity. Travellers tell us that all these races place the golden age in the past and a close study of the words of their language reveals the astonishing fact that they all once symbolised loftier ideas than they do now. These degenerate people having once fallen from their high estate can not now regain the heights to which they had once attained without the aid of races intellectually more advanced. How could it, then, have been possible for the human race in its infancy to have made any progress whatever without any aid from without. Since all human beings were equally circumstanced, that aid could only have been Divine.

Revelation was then an essential condition of all progress. But did God send down from Heaven a cut and dried code containing all the multitudinous details of every branch of learning? Decidedly not, for if He had done that, the human intellect would have been a superfluous gift and an ornamental appendage. The faculty of thought was there. Divine knowledge was needed to excite and stimulate it. The human mind is not a receptacle into which you can pour any quantity of instruction. It is an organism which is governed by its own conditions of growth. Divine knowledge provides the air and the light CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

without which it can not grow. Just as there can be no combustion unless oxygen be present, so there can be no intellectual advancement unless the intellect is stimulated by Divine guidance.

The Vedas contain the germs, the basic principles, of all knowledge whether physical, mental or psychical. The intellect develops these basic principles. The Veda furnishes the axioms and postulates of thought and the monuments of human labour in the domain of research represent the achievments of the human race in the matter of building up superstructures on these rocky bases. The Arya Samaj believes that Rig, Yuju, Sama and Atharva are the repository of Divine knowledge and the store-house of Divine wisdom. They were revealed in the beginning of creation and the teachings which they embody have not upon them the stamp of any race, clime or creed but are universal. They are a statement of Divine Laws and can not be and are not antagonistic to such a statement what is popularly called Science. There is nothing in them that is revolting, repugnant or repellent to the dictates of human conscience, for Revelation and conscience being both Divine endowments can not contradict each other. The Veda alone satisfies all the tests of a Divine revelation for in it are incorporated no geographical descriptions or historical statements but universal principles of Life and Conduct and it is the only body of knowledge the date of which is lost in the dim mists of antiquity. There is no known historic or prehistoric period when the Veda did not exist. Even the most ancient remnants of antiquity brought out by excavations in Asia Minor point to the existence of Vedic civilisation in a fully developed state in that part of the world. The excavations at Bhaazkoi during 1907 have brought to light a very ancient document which mentions Mitra, Varuna, Indra, and Asvins and groups them precisely as we find them grouped in the Rig Veda. These tribes must have migrated to the west only Astronomical calculations carry back the age of some portions of the *Brahmans* to ten thousand B. C. and the *Brahmans* declare the Veda to be eternal. It may be argued that the Vedas have now become useless because humanity has learnt much more than is contained in them. But No. All knowledge is infinite. The human race has not learnt all about the Solar System and however much it may progress, it will never be in a position to say that there is not much more to be learnt in regard to it.

Similarly Veda mantras are capable of infinitely progessive interpretations like all statements of universal and comprehensive scientific principles. No body can say that we have learnt all possible applications of the Law of Gravitation or of the Law of Universal Causation. Present day scientists as they handle these laws find in them transcendental charms and fresh beauties undreamt of by those who first stated them to a section of the human race. So numanity can never afford to lay aside as useless lumberroom furniture a code of universal laws. Moreover, there are numerous Vedic Laws which humanity has yet to understand, apply and exploit. There are at least two scientific discoveries of a startling character which were proclaimed by Swami Dayanand on the basis of the Veda a quarter of a century before the official custodians of science accepted them. Swami Dayananda declares in his works that according to the Veda primitive superfine matter is the material source of all creation. Science officially so called has been teaching all along that there are a number of elements which can not be further decomposed or mutually transmuted and the cosmos is the result of the various combinations of these elements. "Scientists" have up till now been ridiculing satirising the Vedic bard and the emotional and hyper-imaginative sage whose wisdom was so utterly unscientific. discovery of Radium has, however, completely turned thetables. The discovery of the fact all matter displays the properties of Radio activity has completely altered the prevailing conception of Matter. The theory of the transmutation of metals which in modern times originated with Prout and was elaborated in the "Psotyle Theory" by Sir William Crookes has been revived and has now passed on to the hand of the Electrician. Says Mr. Bernard Brunlhes, a French scientist:—

"Matter which seems to give us the image of stability and repose only exists, then, by reason of the rotatory movement of its particles so that when atoms have radiated all their energy in the form of luminous, calorific electric and other forms of vibrations they return to the primitive ether." Is this not a clear statement of the Vedic doctrine of Sukhsham prakriti or superfine matter. Another instance is furnished by the history of the development of aeroplanes which are daily whizzing round your heads in this city. When Swami Dayananda first published his Rig Veda-adi Bhashaya Bhumika and quoted the following Veda mantras to prove that the Veda describes the method of the construction of aeroplanes propelled by Motor power, the scientific world laughed for the Baloon theory of Aviation was then in the ascendant.

आ नो नावा मतीनां यातं पाराय गन्तवे । युञ्जाथामश्विना रथम् ऋ॰ अष्ट० १ अ० ३ व० ३४ मं० ७॥

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवसुत्पतन्ति।त आव-रुत्रन्त्सदनादतस्यादिद्घृतेन पृथिवी च्युद्यते ॥ ऋ० मं०१।सूक्त १६४। मन्त्र ४७॥

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तिचकेत । तस्मिन्त्साकं त्रिशता न शङ्काबोऽपिताः पष्टिर्न चलाचलासः ॥ ऋ॰ मं॰ १। सूक्त १६४ मन्त्र ४८॥

Mark the expression दिवमुन्यतन्ति which can mean nothing but this that the rath herein described goes up to the

sky. The invention and the practical working of the airships demonstrate clearly how there are principles stated in the Veda which humanity has yet to understand.

The only theory that holds the field against that of Revelation is the Development Hypothesis. This hypothesis presupposes that humanity was never so much advanced as it is at the present day. Unfortunately for this hypothesis, history does not support it. In the first place, the condition of the human race at the present time is in some respects worse than it was ever before and the tendency of modenn civilization is to perpetuate Privilege and to accentuate differences between the Poor and the Rich. And this is the dictum of some of the most devoted exponents of modern civilisation and the most prominent leaders of thought in the occident. "What profit" asks Prof. Huxley most pertinently "to the human Prometheus that he has stolen the fire of heaven to be his servant, and that the spirits of the earth and air obey him, if the vulture of Pauperism is to tear his very vitals and keep him on the brink of destruction."

Benjamin Kidd tells us that in the "educated classes" and the "uneducated classes" we have only the same distinction (viz the distinction between citizen and slave) under a subtler and even less defensible form; for the right to education in its highest forms now remains largely independent of any other qualification than the possession of mere riches to secure it; it constitutes, infact, one of the most exclusive and at the same time one of the most influential of the privileges of wealth." When we consider that in ancient Aryandom traffic in knowledge was considered a sin of the deepest dye and education in all its stages was free, that in the universities of Nalanda, Taxilla, and Vikaramshala thousands of students from all parts of Asia were fed gratis and educated free of all cost not only in the humanities but also Medicine, Law, in some branches of industrial and professional educa-

tion; we are no by means sure that humanity is progressing and evolving heavenwards. When we consider that instead of burying the dead Past, the reflecting portion of the human race is reviving such institutions of the ancients as marriage outside the bonds of consanguinity, cremation, vegetarianism, and the ascendancy of character and intellect in society and the subordination of the element of wealth thereto, our belief in the theory of Evolution is shaken to its roots. When we read that while in the 16th century there were no Municipal Corporations in Europe, India possessed local self Government in the 4th century B. C. and earlier in the form of Nagri Sabhas or Town Councils with their 6 sub-committees of 5 members each which gave to our language the term Panchayat, our faith in this theory is demolished. This theory cannot survive researches in ancient History. The ancient Aryas solved mathematical problems in remote antiquity which were not understood in Europe till the 7th century A. D. If Herbert Spencer preaches that in the universe there is the the rhythm of evolution and dissolution, the Veda declared ages before he was born "Just as God created the sun, the earth, the moon, and the atmosphere in the previous cycle, so will be do in the future." The very Vedic word for the earth (गो) means that which moves. (भूगोन) means etymologically the round earth and (संसार) that which moves rapidly. The Atharva Veda declares in unequivocal terms even according to occidental scholars that the light of the moon is borrowed from the sun and the following mantra of the Yajur Veda states in explicit terms the Law of Gravitation.

# आकृष्णेन रजसा वर्त्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन सविता रथेना देवो याति भ्रवनानि पश्यन् ॥ यजुर्वेद अ० ३३। मं० ४३॥

The Arya Samaj teaches that the essential and lofty truths of all religions and philosophies that are now extant

or were ever extant in the world were derived either directly or indirectly from the Veda and that no new fundamental truth has ever been preached by any man since the time of the Veda which is eternity. The Vedic religion teaches the doctrine of co-eternity of God, Soul and Matter. Enfieled tells us that "Like Socrates Plato believed in the unity of the Supreme Being, without beginning orend. but asserted at the same time the eternity of matter. He taught that the elements of matter mixed together in chaos were by the will of God separated and reduced into order, thatthus the world was formed" Mr. François Lenoment tells us that in the Assyrian triad we have a cosmogonic myth and that the 3 deities which formed it represent—Anu, the primordial chaos, or matter, without form; Hea life and intelligence, considered as moving in and animating matter; and Bel, the organizing and creating spirit, by which matter was actually brought into subjection, and the material universe evoked out of chaos and settled in an orderly way. It may be noted that Anu is in classical Sanskrit a name for primordial matter in one of its forms. The ideas of the Egyptian sermon of Isis to Horus are that the souls of men and animals are all alike, and metempsychosis is assumed between human and animal bodies; the soul is individual, the work of God's hands and mind: its congress with the body is a concord wrought by God's necessity: at death it returns to its proper region. In the dateable hermetical writings we read that cosmos is one, soul is one, God is one. In the first chapter of the works of Lich tzu a prominent writer on Taoism, the most ancient religion of China, we read:-

There is a life that is uncreated

There is a Transformer who is changeless
The uncreated alone can produce life;

The changeless alone can evolve change,
That life can not but produce;

That Transformer can not but transform,

Wherefore creations and transformations are perpetual.

And these perpetual creations and transformations continue through all time.

Another fundamental Principle of the Vedic Religion is metembsychosis or the Law of Karma and Compensation. This was also taught by almost all ancient religions. We are told that according to Plato the souls of those who submit to the government of the passions are sent back to earth to animate other bodies. Every body knows that the ancient Egyptians and the adherents of Taoism believed in this doctrine. Coming to minor points we are told by Kennet that the Athenians and almost all the other nations of antiquity thought it a very great crime to kill the ox, in so much that the offender was thought to deserve death. Mr. W. M. Petrie author of "Religion of Ancient Egypt" tells us that the ancient Egyptians honoured the cow and the sheep for utility. Even in the Old Testament we read "you shall not muzzle the mouth of the ox, that treads out the corn, and you shall permit him to eat thereof." ancient Aryans kept up the Homa-fire perpetually. They called it the Garhpatya Agni. The Romans also preserved a perpetual fire in the temple of Vesta. The had a similar institution. There was a law the ancient Aryans that marriage within 6 degrees of consanguinity on the mother's side was unlawful. A similar law prevailed among the Romans. The well known Aryan wedding ceremony of Panigrahan or union of hands and madhupark were observed by ancient Rome-the latter being called confarreatio or eating of the bridal cake. The following quotation from a work on Taoism appears to be a translation of a Shruti of the Kena upnishad:- "Formless, the source of every form we see, inaudible the source of every sound we hear." The Pranayam which forms a part of an Arya's Sandhayopasana was also taught and

practised by the sages who preached Taoism. The following quotations from standard works on Taoism read like passages culled at random from commentaries on the Yoga Darsana. (1) He can by his management of his vital wealth bring his body to a state of Taoistic Perfection. (2) Let him keep his mouth closed and shut up the portals of his nostrils and all his life he will be exempt from laborious exertion. (3) Let his lips be glued together and his teeth be firmly pressed together. Let him not look at anything with his eyes nor listen to a single thing with his ears. Let him with all his mind watch over his inward feelings. Let him draw long breaths and gradually emit them without a break now seeming to breathe and now not. Excitement will disappear. It is thus that one acquires a way of prolonging life. In the Upnishad we read:-

# यस्यामतं तस्यमतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविज्ञानताम् ॥

and in the Tao scriptures we are told. "Is not to know them to know and is to know it not to know it?" The Upnishad says तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः and Taoism teaches "That which is so great that there is nothing outside it may be called the great one, and that which is so small that there is nothing inside it may be called the small one!"

Budhism is generally misunderstood. It is represented as a form of atheism and philosophical nihilism. My personal belief, however, is that Budha was a Reformer who believed in the divine origin of the Vedas but who laid special emphasis in his sermons on the building up of character and personal purity for the ills of India at that time were not erroneous philosophical beliefs but rank immorality, lasciviousness, looseness in sexual character, animal sacrifices and such other evil practices. This insistence upon personal purity was, in course of time,

misconstrued into absolute indifference to and finally denial of Vedic metaphysics. A study of the most ancient Budhist scriptures, however, proves to demonstration that the popular impression about Budha and his mission is baseless. Like Dayanand, Budha was a Vedic rivivalist who thundered against latter day Tantric accretions, endeavoured to revive ancient Brahmanism in all its transcendental purity and to fight hereditary caste which had taken the place of Vedic Varnbaivastha or economic distribution of work and division of society into four classes according to natural aptitudes, training and qualifications. In the Sutta Nipata we read:-"When the great Muni was at Saravasti certain old Brahmins came to listen to his teaching. They asked him if the Brahman Dharma Was the same as in ancient days. Budha replied that, in the olden time, the Brahman Dharma was completely different. It was this Dharma that he proposed to restore in its criginal purity." The master then proceeded to detail the points of difference and showed how the ancient Brahmans were simple ascetics who led a life of honourable poverty and made sacrifices of rice, butter and never killed the cows, the best friends of man, the givers of milk and medicine. The description of this incident ends with the characteristic remark "The true Dharma being lost, the world plunged into sensuality, caste disputes, blood. The lost Dharma it is the mission of Budha to hold up once more as an oil lamp in the dark, that those that have eyes may see." In the Twegga Sutta Bhagwan Budha is represented as having remarked on one occasion "Brahma I know Vasetta and the world of Brahma and the path leading to it." Budha had come to fulfil not to destroy. He believed even in the details of Vedic ceremonies. Only he desired to bring out their true significance. Which Arya does not remember the six Sandhaya mantras beginning with prachidigagnir which enjoin upon the followers of the Veda the duty of seeking divine aid for protection

against the forces of unrest and sanctification by the absorption of the influences of love and tranquility radiating from all the six quarters? Superstitious people in the time of Budha having forgotten the true significance of these mantras employed them as incantations for driving away demons and evil spirits. In the Sept Sutta we are told that the Blessed one once met on his way Srigal a householder, who clasping his hands, turned to the four quarters of the world, to the Zenith above and to the Nadir below. The master was no iconoclast bent upon destruction. He was a revivalist whose mission it was to animate dead ritualism and inert ceremonialism with the Vedic spirit which had departed from them and, therefore thus addressed the householder:-"I find no fault with the performance of your father's right. But I find that you do not understand the ceremony. Let the Tathagata, who is now speaking to you as a spiritual father and loves you not less than did your parents, explain to you the meaning of the six directions. To guard your home by mysterious ceremonies is not sufficient; you must guard it by good deeds. Turn to your parents in the East, to your teachers in the South, to your wife and children in the West, to your friends in the North, and regulate the Zenith of your relations above you, and the Nadir of your servants below you. Such is the religion your father wants you to have, and the performance of the ceremony shall remind you of your duties." In the Sutta Nipata we read that Budha when called upon to act as an umpire in the dispute between two Vedic scholars delivered a discourse on Varnvaivasthya. It is a strange coincidence that Dayanand's arguments and illustrations two thousand five hundred years after were the same that Budha employed on that occasion. Is it because Budha reincarnated in Dayananda with a view to revive the spirit of his teachings which had been lost? Budha, like Dayanand, described the true Brahman as a person no matter how born who had consecrated his

life to the service of humanity and taken the vow of poverty, humility and service. Like Dayananda, he cited the example of Matanga who though born of a chandal had attained to the position of a Rishi. "A Brahman" Said the Blessed One "is he who is endowed with threefold knowledge and is calm," Three fold knowledge or trividya means the three Vedas. Budha himself claimed to be a Brahmin. It, is therefore, clear that he believed in the Veda. The characteristic doctrine of Budhism is ahinsa which is an essentially Vedic principle. The Vedic word for cow is aghnia which literally means "that which is not fit to be slaughteted." It is laid down in adhya XIII of the Yajur Veda:-42-Thou shalt not kill the horse 43 Thou shalt not kill the cow 44. Thou shalt not kill the sheep or goat 47-Thou shalt not kill the bipeds, 48- O man, pro tect he gregarious deer, 49- Thou shalt not kill milch and otherwise useful animals.

One of the Vedic words for yajna is adhwara which etymologically means that in which no hinsa can be permitted.

Now I come to Christianity. The lofty and pure principles of morality preached by Bhagwan Christ in the Sermon on the Mount are but echoes of Veda mantras and Shastric injunctions. If Christ says "Thy kingdom come. Thy will be done in earth as it is in heaven," the eternal Veda declares ut ha narrow way and the wide gate and the broad way, the Upnishada speaks of the rad Path and the war path and of the difficult road which may be compared to the sharp edge of the razor. Christ says "But I say into you that ye resist not evil but whosoever shall smite thee on thy right cheek, turn to him the other also. Love your enemies, bless them that curse, do good to them that hate and pray for them which despitefully use and persecute you." In the Rigveda (41-8) we read:—

## मा वो घ्नन्तं मा शपन्तं प्रति वो चे देव यन्तम् सुम्नै दि आविवासे ॥ ऋग्वेद मं० १। सूक्त ४१ । मन्त्र ८ ॥

"Do not return a blow by a blow, nor a curse by a curse, neither a base trick, mean craftiness, ambitious greed and cruel lust by an act of the same wicked nature; but always shower blessings in return for blows and curses and low, mean wicked, evil deeds."

The Vedic Law of Karma and Compensation was preached by Christ in the following terms which are not in the least susceptible of a dubious interpretation:— "Till heaven and earth pass one jot or tittle shall in no wise pass from the Law till all is fulfilled. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and the Pharisees, ye shall in no case enter the kingdom of heaven. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven."

The fatherhood of God, the sonship of man, and the moral government of the universe, as taught by Christianity are only imperfect reproductions of what the Vedas and the Shastras teach.

(i) Fatherhood of God. In the Rig Veda (1-9) we read:—

# सनः पितेव सूनवे अने सूपायनो भव । सचस्वानः स्वस्तये ॥

O Omniscient Lord! Even as a father imparts knowledge to his child so do thou enlighten our understanding so that we may acquire means of happiness.

(ii) Sonship of Man:—
In the Yajur Veda we read:—

# शृष्वन्तु विश्वे अमृतस्य पुत्रा आये धामानि दिव्यानि तस्धुः

O children of Immortal God, listen! Just as the beautified souls have attained to salvation by prayer, so do you.

(iii) Brotherhood of Man.

In the Rig Veda we read:-

संगच्छध्वं संवद्ध्वं सं वो मनांसि जानताम् । देवाभागं यथापूर्वे संजानाना उपासते ॥ ऋ० अ० ८। व० ४९। मं० २॥

समानीव आकृतिः समाना हृदयानिवः समानमस्तु वो मनो यथा वः सुसहासति ॥ ऋ० अ०८। व०४९। मं०४॥

O men! Do you walk together in the path of duty, do you discuss measures for your welfare harmoniously and peacefully in councils and public meetings, do you combine together to increase your knowledge, do you follow in the foot-steps of learned men.

O men! Let your energies be directed to the promotion of the good of all mankind. Let your relations with all fellow men be characterised by love and harmony and your hearts beat in unison with all human hearts. Do you promote the equal good of all.

The Veda goes a step further and declares in umistakable terms the brotherhood of all sentient beings.

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षा महे ( यजुर्वेद )

May I regard all creatures with eyes of a friend.
My we all live knit in bonds of love and friendship.

(iv) Moral Government of the Universe.

तेजोऽसि तेजो मिय धेहि। वीर्घ्यमिस वीर्घ्य मिय धेहि। बल्लमिस बलं मिय धेहि। ओजोऽस्योजो मिय धेहि। मन्युरिस मन्युं मिय धेहि। सहोऽसि सहो मिय धेहिं॥ य० अ० १९ मं०९॥

Lord! Thou art glorious. Let my heart be filled with glory! Thou art the ocean of strength. Arm me with strength. O Lord thou art the source of power. Inspire

me with power! O Lord! Thou art the embodiment of righteous indignation! Do thou fill my heart with righteous wrath. Thou art the embodiment of fortitude! Do thou steel me with fortitude.

The chief claim of Islam to the gratitude and recognition of the world is the preaching of the Unity of God in clear and unmistakable terms. The prophet fearlessly, without equivocation and without mincing matters declares in chapter CXII of the immortal Alkoran:—"Say God is one God, the eternal God, He begetteth not neither is He begotten and there is not any like into Him." Bold and clear though this enunciation is, it is neither bolder nor clearer than that embodied in the following verses of the Vedas and the Upnishdas.

"God is neither two, nor three, nor four, nor five, nor six, nor seven, nor eight, nor nine, nor ten. He is one who watches over animate and inanimate creation. He pervades all and is forbearing. He is one, verily He is One. Decidedly he is one" (Atharva Veda 13, 4.)

"Let him attain the Lord who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity. He is wise and omniscient, the ruler of all intelligences, the best of all and self dependent."

(Yajur 40-18.)

"The unchanging Pranava is the causeless, the inmost, the uttermost, the uncreate and the changeless."

(Manduka Upnished IV. 4)

"In Him are woven the heaven and the interspace and the mind also with all the senses, know him to be the one support of all, the Atman."

(Mundaka 11. 11. 5.)

I think I have made it pretty clear that the lofty principles of all the great religions of the world are Vedic Principles and have existed from eternity. It is not meant to infer that no religion except the Vedic has served any useful purpose in the evolution of human race. Each one of these religions had a distinct mission and was sorely needed at the time that it was promulgated because a particular aspect of the Vedic Dharma having passed out of human recollection required to be emphasised. In the dark ages when the Vedic sun was concealed from view by dark, thick and over hanging clouds of Vammarg, when the worship of Bacchus, Shivlinga, Mammon, and Hebe took the place of the contemplation of Soham Asmi, Ahmi, Ahmi Mazda or I Am That I Am. Zoroaster, Buddha, Christ, Mohammad, Nanak and Kabir did splendid work, and being stars of the first magnitude adorning the firmament of thought did much to guide the benighted pilgrims in their peregrinations and showed them, though necessarily imperfectly, the way to their ultimate destination. For this these mighty men deserve the gratitude of all true Aryas. Bhagwan Dayananda completed the work initiated by these great men by guiding humanity back to the source of illumination, the Veda, at which all the rushlights and torches held by these sages had been lighted.

The Vedic religion is not only a creed but also a polity. At present the civilised world is suffering from the throes of social unrest. The rich are becoming richer and the poor are becoming poorer. There is a struggle between the capitalist class and the labouring classes—the haves and have-nots. The haves have the power and they are shutting out the have-nots from all participation in the blessings of life. As already pointed out above, education itself being costly is strengthening the position of the haves and perpetuating the vicious tendency of modern civilisation. Various remedies have been proposed. Socialism is one of them but all thoughtful people recog-

nize that socialism in its extreme form means the break up of the family, the state-control of all activities and the consequent loss of all initiative, the reduction of human being to heartless automatons moved by mechanical force rather than by motive force, the abolition of personal property, the sameness of artificially created conditions. and a denial or rather forcible deprivation of all the reward to which superior intellectual powers and moral qualities entitle-Nor is the recognition of the principle of social equality of all, whether fools or wise men, knaves or saints, and theparticipation of all men in the work of Government in any way better than plutocracy towards which the West is now gravitating. Says an eminent philosopher: - "It is bad to be oppressed by a minority, but it is worse to be oppressed by a majority. For there is a reserve of latent power in the masses which if it is called into play, the minority can seldom resist. But from the absolute will of an entire people there is no appeal, no redemption, no refuge but treason." The remedy which the Veda proposes is the establishment of Brahmanical predominence in society that is the concentration of power in the hands of learned, impartial, righteous men who have resolved to consecrate their lives to the service of their fellow-beings, have voluntarily chosen a life of poverty and are, therefore, best fitted to hold the scales even between the contending parties. When absolute justice will be done to both parties, this antagonism will disappear for it is the sense of unmerited wrong or the intoxication begotten of unearned power which suggests excesses and the perpetration of iniquities. The Veda teaches that the standard of honor and respectability should be learning and character and not wealth, that a knave in broad cloth is no better than a knave in rags, and that a Brhman is a Brahmin and deserves homage even though his couch consist of the hard crust of mother-earth.

The visible marks of respect should be paid not to imposing worthlessness but to character and spiritual

power. The chief benefit that will accrue from this radical change in the conception of the standard of honor and respectability will be the taking away of power from the grasp of greedy, grabbing, grasping and grandiose plutocrats and the vesting of it in men of the purest character and the fewest material wants—men who will raise the dignity of poverty and make it an enviable state.

These men will have no motive for abusing it or for excluding any individual with brains, capacity and will from facilities for the improvement of his position and the elevation of his the ground of indigence. This principle embodied in the welknown verse of the Purush Sukta बाह्मणोस्य मुखमासीत etc was preached to mankind in the beginning of creation and on the basis of it the ancient sages and philosophers built up a magnificient social polity which will be the wonder and admiration of humanity till the day of dissolution. They worked out all the multitudinous details and framed laws for the guidance of society which without the intervention of socialism—the riotous dethronement of reason and the direct and flagrant contradiction of the basic principles of human nature and the dominating impulses and undeniably powerful instincts of humanity-efficiently secured the state from the perils of plutocracy, theocracy, mobocracy, ochlocracy, and autocracy. The supreme power resided in men of intellect, character and tried moral worth who were rescued from the corrupting influence of greed and avarice by the injunction that they were to keep aloof from filthy lucre and sordid pelf. The Yajur Veda says :--

# इमन्देवा असपत्नढं सुवध्वं महते क्षत्राय महते ज्येष्ट्याय महते जानरी ज्यायेन्द्र स्येन्द्रियाय ॥

"O Ye learned men and virtuous! Proclaim that man with one voice your king—the President and Head of the State who is just, impartial, well educated, cultured and friend of all. In this way alone shall you attain universal sovereignty, be greater than all, manage properly the affairs of the state, obtain political eminence, acquire wealth and rid the world of its enemies."

So the selection of the head of the state ought to rest with "learned and virtuous men" (devas) and not with the hydra-headed monster whose caprices, humors, and eccentricities have been responsible for so many tragic and doleful events in human history and are answerable for much of the misrule, confusion and anarchy disgracing many democratic states or with the "multimillionaire" controlling the magnificent "fourth estate" and floating bogus companies, sucking human blood and carrying on cheating on an extensive scale, without any fear of public censure, because the watch dogs of the state, the custodians of its morality and the guardians of its conscience, are lying at his feet chained and leashed, at times snarling and growling and pulling faces of comic fierceness but never barking deep and loud. In ancient India laws passed by the popular chamber were not referred to an assembly consisting of aristocrats of birth and titled nobodies whose only qualification for participation in legislation was the accident of birth nor were they decided by a resort to the referendum which is a high sounding term for appeal to the mob-the most vacillating and the least reliable element in society. They were revised by an assembly of righteous men who were well versed in Vedas, led pure and blameless lives, and consecrated their energies to the noblest ends (vide Goutam Sutras XI-19-24.)

The ultimate judicial and legislative authority was a Sannyasi that is a learned and virtuous cosmopolite of world-wide sympathies and a personification and apotheosis of altruism. National laws were thus preserved from the taint of racial bias.

The distribution and adjustment of economic forces was also equitable and rational. Those who tapped the

agricultural and industrial resources of the country were permitted to enjoy a lion's share of their earningsthey had of course, to contribute to the maintenance of the Brahmanic, the Military and the Shudric elements of society without whose active co-operation they could effect nothing. But those who were unwilling or ill qualified to expend their money with a view to promote trade and industry and thus increase the working capital and wages fund of the community were not permitted to inherit enormous wealth or big estates or if the patrimony had already descended to them were deprived of it by the state. The following questions from Swami Dayananda's Light of Truth" will make our meaning clear.

"(Question)—Supposing a family has only one child and that enters into a different class, who will then look after the old folks? Besides, the family line will die out. How would you provide for such cases?

(Answer)-Neither will the old people be neglected, nor will the family line come to an end, because the state-the political and educational assemblies-will provide them with children of their own class in exchange for their own children, hence, there will be no confusion or chaos in the society."

Again "By the application of this law each class, being comprised of individuals who possess all the qualifications that are necessary for admission into it, is kept in a state of unadulterated purity, that is to say no Kshatriya, Vaishya or Shudra is allowed to enter into or remain in the Brahman class. Similarly Kshatriya, Vaishya and Shudra classes also remain unadulterated."

To some ears this may sound unnatural, but thoughtful people must admit that the adoption of this principle provides the only rational solution of the social problemthe only escape from the licentious use of wealth against which socialism is a protest.

Thus we see that whosoever becomes an Arya loses nothing, all that was ennobling in his old faith he enjoys again in Vedicism with a conciousness of perfection superadded. He finds that this eternal religion satisfies all the spiritual yearnings of humanity, is in harmony with science, teaches the only way in which antagonism capital and Labour can be converted into healthy co-operation for the well-being of the common wealth, promotes internationalism and knits together entire creation in bonds of affection. The Arya Samaj has a special claim upon the people of Aryavarta for its religion represents the genius of Aryavarta and stimulates healthy nationalism by pointing to the glorious and magnificent past of the country as the golden age which it is desirable to revive. The development of the national consciousness must proceed pari passu with the progress of the Vedic Dharma. India can not start on the path of self-realization without realizing its glorious possibilities and that the history of the Vedic Dharma alone can reveal.

Ladies and gentlemen!

I confidently look forward to the day when the genius of Aryavarta will have made a world-wide conquest and a conference of Aryan missionaries from all parts of the civilized world will assemble in this holy city where the Ganges, the Jamra and the Saraswati meet in sisterly embrace and chant in melodious tones the Vedic hymns which briefly state the supreme lesson of Revealed Learning यो: शान्ति रन्तारेक्षढं शान्ति: पृथिवी शान्तिराप: शान्ति रोषध्यः शान्ति। वनस्पत्यः शान्तिविश्वे देवाः शान्तिव्रह्म शान्तिः सर्वढं शान्तिः शान्तिः शान्तिः

"Peace and harmony be among the bright, heavenly bodies, peace be in midspace, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the

शान्तिः सामा शान्ति रोधि । यजुः, ३६,१७

animal kingdoms, peace and harmony be among all the natural forces and agents that constitute this vast expanse of the universe, peace and harmony be established throughout the limitless world; peace be all and everything everywhere, peace, aye nothing but peace:—and this universal peace and harmony be also ours!"

To those who pride and hate subdue,
Who'mid the joys that lure the sense
Lead lives of holy abstinence.
Who work not, speak not, think not sin
In body pure and pure within!
Whom avarice can ne'er mislead
To guilty thought or sinful deed.
To whom the world with all therein,
Dear as themselves, is more than kin.
Who yield to others wisely meek
The honours which they scorn to seek.
Who toil that rage and hate may cease
And lure embittered foes to peace".

(Mahabharata)

### THE SPIRIT OF MODERN CIVILISATION.

I

Man is distinguished from other animals by his overweening self conceit and his aggressive attitude towards sub-human races inhabiting our planet. Hence a philosopher summed up his experience of humanity in a memorable dictum: "Mankind is a damned rascal." On the other hand, man has defined himself as the "paragon of creation" with a curious obtuseness concerning facts. Darwin, however, tried this over estimate out of him, by shewing that man was not a fallen god but a promoted reptile by pointing out that the effective mechanism of evolution was discernible in three well ascertained facts: in the struggle for existence among organised beings; in the survival of the fittest; and in heredity. For thus disturbing the intellectual complacency of untold ages, Carlyle was pleased to term him an "apostle of "dirt-worship" and as late as in 1885 Dr. Lee condemned Darwin and his followers as being the "gospellers of the gutter." It is even so since the world began:-

"A man is thought a knave or fool,
Or bigot plotting crime,
Who for the advancement of his race
Is wiser than his time."

But, it will be asked, Bacon says: "Man is the god of the dog" Let us examine the facts of the case with judicial impartiality. If man be a masterpiece of God's creation, where are the works which prove him so? If every man has the divinity within him, why are the majority of men so corrupt and malignant? If the history of man be the history of God in human nature, why is it little

else than one tissue of blood, falsehood and low sin? I think, we might far more plausibly start and defend the hypothesis that man is the devil, and that his history has hitherto been but a long development of diabolism. And, in proving this, we might avail ourselves to great advantage of Quetelet's tables, which demonstrate the significant fact that certain works of a rather infernal character, such as murder, arson, rape, re-appear in steady and mathematical succession, and no more than summer and winter, seed-time and harvest, are ever to cease. The presence of such an eternal law would go far to prove that man was an immutable and hopeless child of hell.

I shall now turn my attention to the progress of civilisation. "No one," says Sir John Seely, "can long study history without being haunted by the idea of development, of progress. We move onward, both each of us and all of us together." Let us, in the first place ascertain whether our progress is like the erratic phantasm of a dream or is a sort of a solemn march predetermined by the immutable laws of destiny: An eminent historian remarks:

"The life of individual man is of a mixed nature. In part he submits to the free-will impulses of himself and others, in part he is under the inexorable dominion of law. He insensibly changes his estimate of the relative power of each of these influences as he passes through successive stages. In the confidence of youth he imagines that very much is under this control, in the disappointment of old age very little. As times wears on, and the delusions of early imagination vanish away, he learns to correct his sanguine views, and prescribes a narrower boundary for the things he expects to obtain. The realities of life undeceive him at last, and there steals over the evening of his days an unwelcome conviction of the vanity of human hopes. The things he has secured are not the things he expected. He sees that a supreme Power has been using him for

unknown ends, that he was brought into the world without his own knowledge, and is departing from it against his own will.

A philosophic inquiry into the spirit of modern civilition cannot dispense with a close study of primitive races. Many of the "survivals of the barbaric past would be so many enigmas did we not reject the so-called de minimis non curat hypothesis, since, as Nicholson points out, in ideas as in creatures the border lines of species is often more important.\* Moreover, we are, vastly less civilised than we think we are. "Nations have, as it were, very stiff joints. They do not easily learn a new kind of movement; they do what their fathers did, even when they think themselves most original." As Mr. Woodrow-Wilson points Men still carry their brides on wedding journeys, although the necessity for doing so ceased with the practice, once general, of stealing a bride. "Good blood" still continues to work wonders, though achievement has come to be the only real patent of nobility in the modern world. In this way to understand the laws and customs of civilised societies, it is indispensable to see the savage in his native haunts and to taste of his philosophy and disposition. To mention a few instances, Gilbraith says of the North American Sioux:-

"They are bigoted, barbarous, and exceedingly superstitious. They regard most of the vices as virtues.

† "The leaving of men to have their careers determined by their efficiencies, we may call the principle of change in social organisation."—Herbert Spencer.

Theft, arson, rape, and murder are regarded by them as the means of distinction. The young Indian is taught to regard killing as the highest of virtues. In their dances and at their feasts, the warriors recite their deeds of theft, pillage, and slaughter as precious things; and the highest, indeed the only, ambition of the young brave is to secure "the feather," which is but the record of his having murdered; or participated in the murder of some human being-whether man, woman, or child, it is Immaterial" (vide Ethnological journal 1869)

"Conscience does not exist in East Africa, and repentence' simply expresses regret for missed opportunities, for crime. Robbery makes an honourable man; and murder, the more atrocious the crime the better, makes the hero," (vide Burton. First Footsteps in East Africa.)

"I have never found a native of Central America, who would admit that there would be any harm in lying, and when one native has succeeded in cheating another, however gross or infamous the fraud may be, the natives will only say: "What a clever fellow!" (Vide-Herbert Spencer Principles of Ethics Vol. I.)

In speaking of the Dakota Indians, Burton declares that "the warrior is so lazy, he will not even saddle or unsaddle his pony, and he would rather die than employ himself in honest industry." (*Ibid.*)

Indian husbands! don't read!—The Kaffir considers his wife to be his ox—a being whom he has bought and paid for, and whom he has a right to compel to work. (Vide. J. Howard Moore-The New Ethics).

Among the Eskimos, "it is considered a great mark of friendship for two men to exchange wives for a day or two." \*

<sup>•</sup> In this connexion it is amusing, if it were not melancholy to read the opinions held by some of the most highly civilised nations of Europe:

Babel, the German Socialist Leader said:

Man and woman being animals, can we talk of matrimony on indissoluble

After a somewhat elaborate investigation, Professor J. Howard Moore gives the following as his deliberate opinon about mankind:—

"Instead of the highest, man is in some respects the lowest, of the animal kingdom. Man is the most unchaste, the most drunken, the most selfish and conceited. the most miserly, the most hypocritical, and the most blood thirsty of terrestrial creatures. Almost no animals, except man, kill for the mere sake of killing. For one being to take the life of another for purposes of selfish utility is bad enough. But the indiscriminate massacre of defenceless innocents by armed and organised packs, just for pastime, is beyond characterisation. The human species is the only species of animals that plunges to such depths of atrocity. Even vipers and hyenas do not exterminate for recreation. No animal, except man, habitually seeks wealth purely out of an insane impulse to accumulate. And no animal, except man, gloats over accumulations that are of no possible use to him, that are an injury and an abomination, and in whose acquisition he may have committed irreparable crimes upon others. There are no millionaires-no professional, legalised, life long kleptomaniace-among the birds and quadrupeds. No animal, except man, spends so large a part of his energies striving

bonds? Plainly no. The woman always remains free, as the man ramains aiways free." "Marriage as we know it is merely one of the many unwholesome fungi. that grow out of the reeking, rotting corpus of private property, and it would not be difficult to conceive a sexual order infinitely more angelic." (Vide Davidson-Gospel of the Poor.)

<sup>&</sup>quot;For the first time since the world began, woman will in every respect be the equal of man. She will be the guardian of her own honour, and marriage will assume an entirely novel character. All unions will be the unions of affection and esteem, and children, as of eld, will primarily be the children of the mother. Her right to select the father of her own children is absolute. In such a society all children will be equally "legitimate," and the seventh commandment will become practically obsolete because the economic circumstances in which it was formulated will have passed away." (Vide. Davidson The Old Gospez and the New.)

for superiority—not superiority in usefulness, but that superiority which consists in simply getting on the heads of one's fellows. And no animal practises common, ordinary morality to the other beings of the world in which he lives so little, compared with the amount he preaches, as man. \*

Let us be honest. Honour to whom Honour is due. It will not emaciate our glory to recognise the excellence and reality of others, or to come face to face with our frailties. We are our brother's keeper. Our brethern are they that feel. Let us universalise. Our thoughts and sympathies have been too long wingless. The universe is our country, and our kindred are the populations that mourn. It is well—it is eminently well, for it is godlike—to send our magnanimity to the dusts and the deeps, our sunrises to the uttermost isles, and our charity to the stars......

"Self-knowledge, self-reverence, self-control
These three alone lead life to sovereign power;
Yet not for power, that of itself would come uncalled for
But to live by rule, acting the rule we live by,
Without fear; and because right is right,
To follow right were wisdom, in the scorn of consequence."
(Tennyson.)

The definition of man as it appears in the dictionary of the donkey paobably runs something like this: "man is an animal that walks on its hind legs, invents adjectives with which to praise itself and displays its greatest ultility in proving that all sharks are not aquatic."

Ruskin once said: "We shall be remembered in history as the most cruel and therefore the most unwise generation of men that ever troubled the earth; the most unwise in proportion to their sensibility, the most unwise in proportion to their science. No people understanding pain ever inflicted so much: no people understanding facts ever acted on them so little."

### THE IDEA OF A PLAGUE MISSION.

second described in modelment, that the

Activity is, everywhere and in India specially, the order of the day-activity in the cause of humanity and activity in the service of one's own country. The woes of the earthly life are numerous, and more numerous are the woes of the Indians. The friends of humanity and the friends of India alike see the troubles and hit upon some expedient or expedients which they think are so many steps towards the alleviation of these miseries. These are all good and will continue to be good, because and so long as they are inspired from within and sincere. they all tend to one object and point to one goal- Only the points of view from which they are conceived are different. They naturally strike us one after the other, as the different sides of the picture are successively brought to our view-political, social, educational, moral, religious and so forth.

So without in any way depreciating the value of any of these activities, it is proposed here- in to draw the attention of our leading men to another pressing need of our times. And without further lengthening our introduction, we may at once call it to our minds by means of the ominous name, "the Plague".

The havoes caused by this fell epidemic are too well known to be reminded. It has swept away millions of men from this unfortunate land, and snatched away our dear countrymen and brethern from our midst. And yet it knows no decrease, defies all attempts at checking it and does not yield to any sort of treatment.

But these are not its worst features, for the most lamentable of its consequences are the want of sympathy

and the estrangement of man from man that have resulted from its appearance. As soon as an epidemic breaks out anywhere, struggle for existence of the worst kind ensues. They leave their parents, brothers, children, and all, and run for their lives. As soon as a man is caught in the clutches of plague, he is given up for dead, and those to whom he was very dear and near abandon him and fly to where they think death will never over-come them. (It may be remarked that it is not the intention here to condemn the practice of vacating a plague infected area, but what is condemned is the spirit and manner in which the act is done.) They do not even go near a plague patient, to say nothing of treating him with medicines, giving him satisfaction and nursing him. The doctors avoid attendance upon a plague patient,, and each and every individual shuns him, and when a person dies of plague, his dead body is allowed to go to the dogs and not even cremated. This adds to the fatality of the disease and the horrors about it are unduly magnified.

And herein lies the root of of the great mystery why plague is regarded as a disease without any medicine. while, in fact, remedies do exist which if properly administered will produce the desired effect in a great number of cases.

A little experience of one plague season or two in any locality will enable one to see how it all takes place. A person falls ill. Most of his relatives leave him as soon as he develops the symptoms, and even before that. A man or two who remain attendant upon him, are at once puzzled and do not know what to do. They go to a doctor and request him to see the patient. But the doctor demands a "protective" fee, and the matter ends there. The most that the doctor does is to keep that man at a distance for fear of infection, and withou letting him give the full details of the patient's case, gives him a few doses of the plague

mixture which he has ready with him and send him off. But neither the doctor cares to learn how the patient is, nor has the patient's 'friend the encouragement of going to the doctor again. In the meantime the attention of the patient's 'friends is drawn to some local quack, whose only qualification is that he has the courage enough to approach the patient and feel his pulse, and they invariably resort to him. The fate of the patient is thus sealed and recovery becomes impossible.

A little reflection would thus enable us to gather from this that what is required most in fighting the plague is not so much Allopathy or homeopathy but sympathy This is the key, as it were, of the problem. There have been commissions of enqurity into the plague, there have been medical Boards and Research committees for investigation into the causes and prevention of it, there have been Resolutions of the Govt. of India and the various Local Governments on the subject and last but not the least there has been a resolution in the All India Unani and Vaidic Tibbi conference for instituting a research about plague. But all these can be of no avail, unless, there is present the electric current of sympathy. So it is a matter of urgent necessity that the next battle against plague should be fought on this ground, at as early a date as possible.

It would at once be seen that practical sympathy can be meted out to a plague patient and his friends in two ways:—

- (1) By consoling them, encouraging them and cheering up their spirits.
- (2) By giving them medical aid, nursing the plague patients, and giving their friends all the facilities requisite for an efficient nursing and keeping the latter immune and safe from catching the contagion.

And the question arises, how and through what agency to bring this theory into practice.?

It is an attempt to solve this question that this paper has been written, and it is, consequently proposed that a mission be formed by some self-sacrificing public body or public spirited men, whose sole aim should be to extend a helping and sympathetic hand to those afflicted with the plague. The working of the mission should be in some such a way as this:

- (1) It may be called a mission for the relief of persons suffering from plague.
- (2) A number of capable, intelligent, hardworking and self-sacrificing men should form themselves in a body, whose combined object and effort should be for the good of the Indians and humanity.
- (3) Among these a sufficiently good number should be medical men, preferably experts in the treatment of plague.
- (4) All these should be formed into several branches, each branch to be assigned to one or more centres of plague, as the number of the branches permit. These centres might consist of districts or cities as the case may be.
- (5) These doctors should have a good and well-paid menial and nursing staff about them, and be provided with a copious supply of well tried plague medicines and appliances.
- (6) At each centre a healthy site be chosen aloof from but not at an inaccessible distance from the habitation, and a spacious and well-ventilated building be constructed there to accomodate a good and well-equipped indoor and outdoor dispensary.
- (7) The business of these branch societies would be that, as soon as they learn of the out break of plague at any place within their jurisdiction, they should reach the spot, offer their help to the people

afflicted, giving them necessary instructions and advice how to protect themselves from an attack, attend upon a patient by his bedside, give medicines, preventive and curative, encourage the people to facecalamity manfully, extend hope of recovery to the patients, inspire trust in God, nurse them at their home or in the wards, give diet and clothing, and and so forth. Their work may extend to places outside their jurisdiction if necessary and possible.

- (8) All this help shall be rendered free of all charges, in the first instance, especially to the poor. It should be made optional with the patients and their friends to make any payments or grants in aid of the mission they like.
- (9) These branch societies will try to make themselves as popular with the people as possible, and to cooperate with the local administration as much as may be consistent with their aims and and purposes.
- (10) These branch societies will be guided and controlled from one central association and fed from one central Fund.

Such is an out-and-out rough outline of a scheme which, it is hoped, will be found very useful if properly and earnestly worked. For we have only to look at the Christian medical missions to be convinced of the enormous good which has resulted to the sufferers from such missions, the secret of whose success lies in their self-sacrifice and philanthropy.

But for a proper working of this scheme what is needed is both men and money. And we have to see if these would be forthcoming.

As regards money, there should be no difficulty in getting it, for it would be a lamentable day for India and the

Indians, if money could not be found for such a noble and philanthropic object while it would be lavishly spent upon exhibitions and kindred shows. We clamour for the education of masses, we want denominational universities, we demand political franchise, and are ready to stake our fortune upon them. But is not the health of the nation worth more than all these put together? Remember.

### दरिद्रान भर कीन्तेथ मा प्रयच्छेश्वरे धनम् । व्याधितस्यीषधं प्रथम नीरुजस्तुकिमीपधैः ॥

The riches of the country cannot be better spent. And surely if the wealthy sons of India be appealed to there is no reason why funds more than one can spend cannot be obtained.

The question whence to get the men is more difficult. The work of the mission is full of danger to the lives of the workers. It is not the work of speaking from the platform or of lecturing from the school masters chair, but of throwing oneself headlong into the flames of a raging epidemic. So few will care and dare to join it who are not martyrs at heart.

Now is it possible—(for there is no question of its being a difficult matter)—to find such selfless men?

In the present state of our country and countrymen, we may safely say that such a thing is within the pale of practical politics. For, we have had men who would not hesitate to sacrifice their lives for what they in their own way have considered to be for the good of the country, and who have not feared, either the prison or the gallows, only if it be in the cause of their mother-land. And of such man it might fairly be asked whether it would not be a nobler death to die while nursing a dying brother, than to die at the hands of an executioner under the sentence of a court for a deed which is a truly infernal sin, whether it would not be more pleasing in the eyes of men and gods to die while attempting

to save those for whose good we have been establishing national universities and holding national congresses, than to be hanged by the neck till dead with hands all red with the blood of a few innocent ladies or a few kind and just Government officials, all our fellow-creaturs and some our own countrymen. Surely their intelligence, energy and patriotism would be better employed and displayed in this than in making bombs for adding one more misery to the already miserable world, and they would not only be saved from doing a positive evil but also have the satisfaction of having done a positive good. This would thus be one source whence to get suitable men.

Then again a fairly large number may be recruited from the Sadhus. That venerable countryman of ours, Rai Bahadur Lala Baij Nath has given considerable thought and care to the problem of reclaiming these folk, and he will, it is hoped, approve the idea of employing these men on this work. If these men are once made to realize the immense good that they as a class are capable of doing and the great earthly honour and heavenly reward which they will achieve in consequence, they will acquire a taste for it and give their lives to the mission willingly.

And lastly, a number of men might be attracted to it by the nobility of the mission itself.

Some men might be inclined to question the necessity of the people bothering themselves about plague, and to urge that it is the business and the duty of the Government to take action in the matter. Without discussing the merits of the objection, and even granting that the Government should in the first instance carry out a campaign against plague and provide for its cure, it may at once be said that the Government, with all its best intentions, cannot accomplish what the people by themselves can. For the former cannot bring to the scene of action such self-less workers as the latter can. The Government men

with certain honorable exceptions, would work for gain, rather than for the good of humanity with sympathetic motives; while, as has been so often repeated above, it is sympathy and fellow-feeling which are more in demand in dealing with plague.

So it would be a better policy to take such a business out of the hands of the Government rather than to put it back into theirs. Only, if necessary, help may be taken from the Government for the success of the mission, and, it is hoped that it will not be denied if reasonable and reasonably demanded.

These are a few suggestions ventured upon a peculiarly critical problem, with a view and under an honest belief, that they will be discussed in an earnest and friendly spirit in some more well-informed and capable circles, and will be given practical shape if approved.

It now remains only to express a hope that lead in the action may be taken by the Arya Samaj. Missions like the one suggested in this paper acquire a peculiar sanctity and force if associated with some religious order. The Arya Samaj has a special aptitude for the task. It is a religious order with pretensions of broadest sympathy, and a missionary body besides It can rightly boast of ha ring given to the world some of its greatest martyrs-martyrs in their own sphere of action. The sixth principle of the Arya Samaj enjoins upon all the duty of doing "good to the world by improving the physical, spiritual and social condition of mankind." The Samaj has a knack of doing things by themselves quite independent of any exterior help. It would, therefore, be not too much to expect that they would display the same courage and readiness in this undertaking as well. But it would be no less creditable to them if they succeed in making others to operate with them.

# THE ETHICAL FOUNDATIONS OF SOCIETY AND THE ARYA SAMAJ

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(A paper read on the occasion of the last anniversary of the Benares Arya Samaj held on the 4th, 5th and 6th of Fanuary 1911).

### DIFFERENT INTERPRETATIONS OF HISTORY.

Whenever an Indian of a religious bent of mind turns his eyes upon Western Civilization, he looks with dismay at its materialistic aspects. But when he studies its origin, development, growth and expansion, he finds to his utter surprise that this superficially materialistic structure stands upon deep psychic foundations, that the builders of this civilization were not swayed by materialistic tendencies and that the materials utilized are wholly moral and religious. However, if he seeks a support for these views in the works of western philosophers he is totally disappointed. It is no doubt a wonder of wonders but is all the same a fact that even great men under whose very eyes this civilization is growing, somehow or other mistake its nature and causes. On studying their works he finds himself borne down by an unbearable weight of the materialistic conception of History: elaborated either by Economic sociologists like Rogers and Patten of England, Loira of Italy and Marx and Engels of Germany; geographical sociologists like the well known Mr. Buckle, or biological sociologists like Mr. Herbert Spencer. All these attempts to explain away the origin, existence and workings of ethics, morality, religion, law and politics on the basis of economical, geographical or biological forces, that is, on the basis of the external forces of nature and mind but not upon that of the internal disposition of the soul.

One great defect common to all these three systems of interpreting history is that they are all fatalistic-resigning man to his destiny they take away the springs of action and reduce the workings of human will and God-given powers to a non-entity. They totally ignore the fact thatthe power of man is not only to lessen and alleviate his suffering but also positively to enhance the sum total of his happiness. If it is not in the power of man to transform his environments, rise above the material impediments and further his good by utilizing the forces around him, it means that all this civilization has spontaneously grown up through the operation of natural laws while men have been sleeping all along. That this view is an abnormal result of partial habits of research, is evident. All civilization is artificial, the result of man's efforts, his art, skill, industry and labour which are different in different ages and communities and hence so vast a difference between the present Oriental and Occidental civilizations. not forget that

The old and slow biologic method of organic or structural development has been superseded by the new and rapid anthropic method of transforming the environment and adapting it to man.

Gentlemen! In opposition to the above mentioned sociologists, I have offered an ethical interpretation of the economics of industry and commerce, law and politics, have attempted to determine the precise role that morality or religion plays in social phenomena by tracing the rise and fall of nations like the Romans, the Greeks and the Indians to the growth and decay of moral and religious forces, and lastly have focalized some expressions of great authors to strengthen my views on this point.

Gentlemen! We are in a transitional period and there can be no denying the fact that the inspiration of

awakening has been received from the West. The contact of western Civilization has, contrary to all expectations produced a marvellous effect on this dreamy, lethargic and conservative India, stimulated many new wants and desires and created feverish agitation and active restlessness throughout society at large, manifesting itself in the establishment of banks, giant factories, railways, joint-stock companies of a thousand kinds, and so on.

In our feverish imitation of the west we are likely to mistake the shell for the kernel, the externals of this civilization for the internal forces and under-currents that are secretly working it out, developing and perfecting it and purging out its redundancies.

In this paper I have taken upon myself the arduous task of revealing to you the psychic foundations of society, of appealing to you that you should not repeat the errors into which many of the Westerns have fallen, that you ought to pause in your restless activity, focalize your resources, organize them to the best of your knowledge and thus place yourselves on the right track. That this essay is full of defects, of which no one is more conscious than myself, that it is unadorned with those flowers of rhetoric with which audiences in this city are wont to be entertained, that the subject chosen is a little out of the way, not generally discussed in public, will not, I trust, diminish its utility.

### MORALITY AND RELIGION DEFINED.

Morality is the relation of man with man, while religion expresses the relation of man with God or some other Supernatural power. Man is a social being. He can not live without his fellows, that is, he can not live without morality, for, as Prof. Nicholson, says "life without some kind of morality is madness or imbecility." Morality is a primary want and primary wants can not be substituted. 'Religion

furnishes a spiritual basis for morality. The ethical ought cannot be derived from the observation of what is or what has been. All great advances in morality have begun with conflicts with common opinion and practice; what ought to be continually transcends what is; equally as regards the most advanced civilizations and the highest minds of individuals the actual always falls short of the ideal."

That conscience, intuition or the artificial standards of morality like the utilitarian one of the 'greatest happiness of the greatest number,' cannot be the ultimate standard of morality, of the relation of man with man, is so obvious in this age of general enlightenment, that I need not discuss their deficiencies. In the absence of any artificial ultimate standard we are forced to look to some Divine Message and that can be no other than the Vedas which are the oldest books in the library of man and which cannot be proved unscientific, irrational or fit only for the first stages of civilization. Lord Krishna advises Arjuna to make the scriptural Law the sole guide of his life.

### तस्माच्छास्त्र प्रमाण ते कार्य्या कार्य्यव्यस्थितौ । ज्ञात्वा शास्त्रविधानोक्त कर्म कर्तुमिहाहिसि

Therefore, Dhananjaya, the Scripture, the Veda, is thy authority in deciding as to what ought to be done and what ought not to be done. Now, thou oughtest to know and perform thy duty as laid down in the scriptural law.

Thus, gentleman, if I can prove that morality and religion form the foundations of progress and civilization it would be clear that in the future when men's minds are open to readily receive truths, the Vedic Religion will be embraced by humanity at large. Buddhism, Mohammadanism, Hinduism and Christianity have failed to satisfy

mankind but I am confident that the Vedic church instead of fearing and persecuting Science as other churches have done in their impotency will "swallow science" and then evolve it out in a newer and more beautiful form, and thus assist in transforming the mundane and transmundane forces for the sons of God.

## GROWTH OF MORALITY AND MODERN CIVILIZATION.

Gentlemen! let me first prove that Industrial regeneration depends upon the increase of morality.

Commercializations, industrialization, materialization. secularization or call it by any other name, of morals is not on the increase but constantly on the wane. Every day new proofs of the moralization of the secular and economic lives of nations are coming before our eyes. I will not mention what important changes in the fundamental economic laws of demand and supply have been wrought by the moral forces of the buyers and sellers. I will not dilate upon the stupendous effects of the psychic doctrines of Liberty, Fraternity and Equality upon the political and economic fabrics of European society. I have again no time to show you the merits of the various systems of distribution and their moral foundation. This much you know for certain that the present competitive system has led to iniquitious inequalities in the distribution of national wealth so that there have come to be seen gigantic extremes of riches and rags in soceity at large. pause to show you the alterations that might be brought relations of the captains of about between the industry and the labourers by moral changes. again, I leave it to you to think how the accumulation of capital depends upon the character of the individuals themselves. Once more, I leave it to your imagination to work up the colossal superstructure of industry and commerce that has been raised by means of credit alone, that

is, mutual confidence and honest fulfilment of the terms of commercial contracts. It was calculated by Sir John Lubbock that of business transactions to the amount of £. 23000,000 a very little more than  $\frac{1}{2}$ % were effected by means of coin while the remaining 99-5% were all effected on a credit basis in England. The system of Credit may be taken as the criterion of the advancement of character in a country. For want of time, I intend taking up in this essay only three important questions from each department of economics and show how radically their right solution depends upon the moral and religious beliefs and practices of the various peoples. Those three questions are (a) the problem of increasing the wealth of a country. (b) The desirability of co-operation; and (c) the growth or prevention of population.

Now, gentlemen, to show you that commercial morality is actually on the increase, I can not do better than quote three well-known writers, Prof. Marshall, Sir H. Maine and Mr. Herbert Spencer.

Prof. Marshell in his Principles of Economics (chapt. I) has thus explicitly expressed himself on this point.

"Man is not more selfish than he was. The ties of family are in many ways stronger than before, family affection leads to much more self—sacrifice and devotion than it used to do, and sympathy with those who are strangers to us is a growing source of a kind ofdeliberate unselfishness that never existed before. Man was not more willing than he is now to sacrifice his own happiness for the benefit of others. Man is not more dishonest than he was. The opportunities for knavery are certainly more numerous than they were, but there is no reason to think that people avail themselves of a larger proportion of such opportunities than they used to do. On the contrary modern methods of trade imply habits of truthfulness on the one side and a power of resisting temptation to dishonesty on the other, which do not exist among a backward people."

Sir H. Maine, one of the greatest Jurists of the

modern world, speaks thus of the advance of morality. (chapt. ix. 306-7 2d Edition):—

"The disinclination of most men to regard morality as advancing seems to be especially powerful when the virtues on which contracts depend are in question. But the very character of the frauds shows very clearly that, before they become possible, the moral obligations of which they are the breach must have been more than proportionately developed. It is the confidence reposed and deserved by the many which affords facilities for the bad faith of the few, so that if colossal examples of dishonesty occur, there is no surer conclusion than that scrupulous honesty is displayed in the average of the transactions which, in the particular case, have supplied the delinquent with his opportunity"—

Herbert Spencer in his eassy on the Morals of Trade has analysed and revealed in words of merciless criticism the modern immoralities, dishonesties and frauds of commercial vampires. His unqualified condemnation of the malpractices by which trade is disgraced, may be adequately imagined from the following few lines.

"It has been said that the law of animal creation is—"Est and be eaten; and of our trading community it may similarly be said that its law is—cheat and be cheated. A system of keen competition carned on, as it is, without adequate moral restraint is very much a system of commercial cannibalism. Its alternatives are: use the same weapons as your antagonists or be conquered and devoured."

Wearily treading with a heavy heart upon the sandy desert of this mercilessly destructive criticism one feels a sigh of relief when he suddenly comes upon an oasis of truth and sobriety, and reads passages like these:

"Are not these evils (commercial frauds) growing worse? Many of the facts we have cited seem to imply that they are. Yet there are many other facts which point as distinctly the other way. While the direct frauds have been diminishing, the indirect frauds have been increasing: alike in variety and number. And this admission we take to be consistent with the opinion that the standard of commercial morals is higher than it was."

Gentlemen! I have, rather contrary to my habit, indulged in long quotations but the importance of the case demands that the stupendous weight of unquestionable authorities should be brought to bear upon it to silence all ill-digested criticism and tone down the wild fanaticism of a few pessimists who cry down modern developments of morality. But be it also remembered that this statement does not imply that we have attained a nearly desirable stage in the advancement of character. Much remains to be done in this direction. Yet there is no doubt that economic development depends upon moral progress.

### ILLUSTRATIONS OF THE GROWTH OF MORALITY.

Gentlemen! With a view to corroborate the above state ment and impress upon your minds the important truth, I present to you a few concrete illustrations.

The frequent appeals to justice made in modern legislative assemblies, the attempts to curb such national vices as intemperance, and licentiousness by means of temperance legislation, supervision of disorderly houses, repression of licentious theatres, tracts and pictures, the cultivation of pure public taste by means of art museums and picture galleries, the suppression of cock-fighting, dog-fighting and bull-baiting, the institution of statistics of crime and kindred matters for improving the moral status of the nations, the rapid growth of vegetarian societies, the lavish endowments for works of charity and mercy: these and many more developments speak for themselves and need no comment.

Again, the advancement of International morality is still more conspicuous by the establishment of Arbitration Courts like the Hague Tribunal for improving the morality of war, regulating its customs and limiting its area and interpreting matters relating to extradition, copy right, commerce and sanitary precautions.

Then, again, the overwhelming influence of public opinion which is nothing but an outward expression of the feelings at heart, a tangible embodiment of the moral and religious views of men, is seen gathering force day by day and effecting such legislation in all countries as the abolition of slavery and slave trade even at the expense of twenty million pounds sterling to England, as the factory and child Labour Acts, the prevention of cruelty to animals, the giving of education and subsistence to the orphans, the dumb, the lame, the hunatic, the leprous, the old, in the shape of Poor Laws Relief, Minimum Wage, Old Age Pensions and compulsory state Insurance of workmen, the curtailment of the power of the monied classes by the nationalization of land, a graduated income tax, and taxes upon inheritances, and the enhancement of the opportunities of the masses by diminishing the hours and improv ing the conditions of work and bettering the relations between the employers and the employed.

Gentlemen! it is apparent that such legislation removes those profound causes of discontent and degradation which lessen and totally prevent happiness, which bind man to his material surroundings, which do not allow him to seek communion of his soul with God and last!y which do not let him escape from the vortex of constant and overwhelming restlessness and get the refreshment of spiritual repose demanded by the soul as earnestly as the body demands natural sleep.

Gentlemen! I shall be doing a great injustice to the various International movements which are becoming the order of the day, if I were to leave all mention of the International Federation of Labour, International Office of Public Health at Paris, International congresses of moral education, of medicine, of religion, of law, of wholesale cooperative societies—these and many other conferences

show that the nations of the world are participating more than ever in each other's progress. This mutual cooperation in the intellectual and moral life gives promise of the fulfilment of the words that 'the City of God has at last been relized on earth.'

I might close this section by a few observations on the risingmaterial prosperity and its connection with morality in the United States of America. With these remarks I hope to have shown in the brief space at my command that the permanence and progress of commercial prosperity rests upon the springs of morality and deep religious convictions.

#### AMERICAN PROSPERITY AND MORALITY.

We all know that in the first quarter of the 17th century, thousands of Puritans left the shores of England on account of the persecutions of James and Charles. The Pilgrim Fathers who sailed in the Mayflower, were their pioneers. These truly religious, austere, enterprising, resolute and self-sacrificing men landed on the coast of the United States of America. They laid the foundation of a mighty Empire in which with all those of extremes of wealth which disgrace European Civilization to-day, there is the remarkable existence of anstere religiousness and a higher character. We are prejudiced by expressions like the 'worship of the Almighty Dollar and the Yankee love of Gold,' but we forget the philanthropic abnegation of these very Americans. We severely and caustically comment upon the control of political caucusses by Railway, Copper, Gold and Oil kings but what I have read and heard of the American character, it seems that rich men find themselves as helpless to control the course of affairs as a fly on the wheel of a big machinery plant. In connection with this, I may quote the words of De Tocqueville who says that in the United States "the people do not hate the higher classes, but they show very little regard towards then and are anxious to exclude them from power."

Another writer has thus put the whole thing in a nut shell. "The rush for money in the States is not accompanied by the evils that so often happen under similar circumstances. Wealth is appreciated for what it does, is not confused with the good in general, the universal good, an error which causes that agony and gnawing at the heart that proceeds from boundless disappointment."

Thus if to-day America is daily growing as a worldpower by strides and stands foremost in agriculture, trade, commerce, all the arts and productions, it is due to her inherited superior morality above all the other Western Nations.

As, garments worn out having been cast aside,

Fresh ones are seized and put on by the wearer;

Just so, having cast away bodies outworn,

Into other new bodies the Wearer is born.

'T is not Him that thy weapons wound,
't is not him that the Fire consumes;

'T îs not Him that the Waters wet, Or that Wind's scorching breath dries up.

Safe from wound, He, safe from fire, He, Safe from moisture and drought alike, Constant, all-pervading, fixed,

past all motion, He, eternal,

Unmanifest, Unthinkable,
past modes, thus He is said to be;
Hence, having known the man as such,
't is hardly fit that thou shouldst grieve.

(The Bhagvad Gita.)

materialistic tendencies of the age. Mark what the great sage Carlyle says about Christian England: "Our life is not a mutual helpfulness; but rather cloaked under the laws of war named fair competition; and so forth; it is a mutual hostility. We have profoundly forgotten everywhere that cash-payment is not the sole relation of human beings; we think, nothing doubting, that it absolves and liquidates all engagements of man." Are we to conclude from this that the Christian Church is not a religious church? The learned writer thinks that Dayanandas' criticism of the Bible is illinformed. But as he adduces no instances, it is useless to discuss this point. In the end he calls the Arya Samaj "a school-master to bring this people to Christ." The Samaj will, no doubt, bring the world to Guru of the School Master of Christ if it is true that Christianity is based upon Budhism and Budhism on Sankhya's Philosophy.

### -----ARE CHRISTIAN MISSIONS IN INDIA A FAILURE?

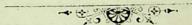
The Right Rev. the Bishop of Madras raises this question in the June issue of the Nineteenth Century. His Lordship practically gives away the whole case for Christian Missions in India, when he says: "The number of converts from among the higher castes has been extremely small; the power of the castesystem remains unbroken; and the antagonism to Christianity is almost as strong as ever. No doubt, there has been a general diffusion of Christian ideas and sentiments among the higher castes, and the majority of educated men have imbibed a sincere admiration for the human life and character of Christ; but against anything like the acceptance of the Christian creed, the higher ranks of Hindu society present a solid and unbroken front. So far as I can judge, they are no nearer to the Christian Church to-day than they were twenty-five years ago; indeed, in some respects, I think, they are further off." We do not agree with His Lordship in the wiew that the power of the caste-system remains unbroken. In tthe Punjab low-caste Rahtias, Odhs and Meghs, have been admitted iinto the fold of the Vedic Church, and the Hindu community has mot only not taken any very serious steps against the Samaj but has,

on certain occasions, quotinal angricon esperitation ar collection Digitized by S3 Foundation USA

church in this noble work of the elevation of low-castes. If, of course, His Lordship means that Indian Christians in Madras, who changed their ancestral religion in famine days, still observe caste and are subject to the sway of dark superstition, he is right. When a church has a message for humanity, it appeals most to the educated and enlightened classes. When Christianity did supply a need in some parts of the globe, it spread rapidly in the large towns. Non-Christians were called heathens, because the villagers or people dwelling near heaths were the last to accept the Gospel of Christ. Christianity has had its day. It has, in the process of the evolution of human thought, discharged its mission and discharged it nobly. Its hold upon the educated classes in Europe has slackened considerably. The pulverising attacks of Huxley, Spencer and Mill have completely crushed this system of belief. In India, according to His Lordship, the efforts of Christian Missionaries "have failed so far as the main purpose of Christian Missions is concerned, viz., the winning of converts to faith in Christ and the building up of the Christian Church." The destinies of the civilized world are now committed by Providence to the charge of the Vedic Church, which will go on progressing in spite of calumnies and misrepresentations. The spiritual yearnings of logical minds can be satisfied by the Vedic dharma alone. The Vedic pro-There has, no paganda alone is full of momentous potentialities. doubt, been an enormous increase in the number of converts drawn from the lower classes, but the learned Bishop admits that "the movement towards Christianity among these classes, therefore, is not wholly, or even mainly, a spiritual one: to a very large extent it is social." His Lordship might have added that the majority joined the church not even for the sake of social privileges bat simply because they could not otherwise have escaped starvation The apathy of the educated Hindus is certainly criminal to: scandalous extent, but it is no less true that Christianity does not win converts on account of the vitality of its teachings. Further on His Lordship acknowledges that even after these poor miseral people have been Christians for some time, they stand in supers tious dread of the wrath of their gods and goddesses. His Lordsh

displays a strange lack of humour and an inexcusable ignorance of Guruku Kangri University Haridwar Collection Dipitized by SA Foundation US/ancement, when of the laws that government, when

he says that "the future of India lies in the hands, not of the Brahmin, but of the Pariahs." Is it because the Pariah offers a lip-deep homage to Christianity when driven to do that by necessitous circumstances? To us it appears that the caste-system, which is an impediment to the progress of the cause of social reform in India will receive a death-blow at the hands of the Vedic Missionary, and not at the hands of the renegade Pariah. Such are the unmistakable signs of the times which he who runs may read.



#### LAST MONTH.

N the month of Asarha political controversy in the Punjab centred round the Arya Samaj. Some busy bodies, who are ready and willing to sell their birth-right for less than a mess of pottage, and who do not feel the least compunction in sacrificing their honour and conscience for the sake of acquiring the inestimable privilege of basking in the sunshine of official favour, have been working immense mischief by using the columns of the Civil & Military Gazette-the high-priest of jingoism in our province—for spreading misrepresentations against the Arva Samaj-It has been asserted by these toadies, with whom loyalty is synonymous with self-aggrandizement, that the Arya Samaj is a political movement, whose primary aim it is to overthrow the The founder of the Arya Samaj openly incited people British raj. to rebellion. If treason stalks abroad in the land and sedition is rampant in the country, it is due to the Arya Samaj. If the revolutionary propaganda of this society of "His Majesty's rebels" is allowed to gain in volume and strength, the present government is doomed. This is the indictment drawn up by those who believe that he alone is truly loyal who flings abusive epithets and vitaperative expletives against others and endeavors, by hook or by crook, to prove those who have, by mischance, fallen under a cloud disloyal. A close study of the ten principles of the Arya Samaj does not, however, show that there is the least shadow of a foundation for these diabolic charges. The prime object of the Arm Samaj is "to promote the physical, intellectual and spiritual wellbeing of humanity," and not of any particular country or community. The Vedic dharma is not Hindutarian or communitaria The Veda, which the Aryas believe to le but humanitarian. revealed knowledge, contains, unlike the Qoran, universal principle of life and conduct, and its behests are not addressed to any latcular community or to the "chosen people" of a particular race Most of the expositors of Vedic learning were, however, sages an CC-0. Gurukul Kangri University Haridwan Splicitiona Digitized by \$3 59 updation USAlly, in explaining philosophers of Indiana.

the universal principles taught in the Veda, they generally drew their illustrations from Indian life and history. The Vedic dharma is not only a creed but also a polity. It is all-embracing, and lays down ideals and principles for the guidance of mankind in all departments of human activity. The Veda does not only contain pious exhortations to righteous conduct and holy living, but also ideals of conduct in the relation of the individual to society and of society to the individual. An expositor of the Veda, therefore, is not merely a theologian concerned only with metaphysical subtleties, casuistical arguments and sophistries but also a philosopher. But the cardinal principles of the Vedic Church are a belief in God, the immortality of the human spirit, and the inexorable Law of Karma. Very naturally, therefore, the church teaches that the power of the spirit is the essence of all progress and advancement and a living faith in the Omnipotence, Omniscience and justice of the deity is the main spring of all organised activity, corporate life and combined action. It is righteousness alone that exalteth humanity. If the units composing a society are not righteous in their mutual relations, and in their relation to the aggregate units called society, they are the greatest enemies of progress. The Veda and the works of our sages do, no doubt, teach us all about the ideals of government and social well-being, but they also teach that, in order to attain to these ideals, the aspiring nation must needs have cultivated spiritual powers and must have fitted itself for the exercise of collective responsibility. The teachings of the last great sage, Dayananda, in regard to Political Science, are, in spirit and in their general tenor, identical with the teachings of ancient expositors. Here is a passage in the VIII Chapter of the Satyartha Prahasha, which has been widely quoted by the enemies of the Arya Samaj in substantiation of their preposterous contention: " A foreign government, perfectly free from religious prejudices, impartial towards all—the natives and the foreigners-kind, beneficent and just to the natives like their parents though it may be, can never render the people perfectly happy." That this is a sound political maxim will not be denied by even a careless student of History, and a tyro or sciolist in Political Science. The maxim has been projected not only by the founder of the Arya

Samaj but by all philosophers and historians that command the allegiance and homage of the sensible portion of humanity. Professor Sir J. R. Seeley says that "subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration." According to Macaulay "of all yokes the yoke of the stranger is the heaviest." Herbert Spencer does not think it morally wrong if an attempt is made by a subject-race to establish an independent nationality, or to throw off the foreign yoke, - vide "The Study of Sociology," page 209. Again he says: "When that 'divinity' which 'doth hedge a king,' and which has left a glamour around the body inheriting his power, has quite died away-when it begins to be seen clearly that, in a popularly governed nation, the government is simply a committee of management, it will also be seen that this committee of management has no intrinsic authority. The inevitable conclusion will be that its authority is given by those appointing it, and has just such bounds as they choose to impose. Along with this will go the further conclusion that the laws it passes are not in themselves sacred; but that whatever sacredness they have, it is entirely due to the ethical sanction-an ethical sanction which, as we find, is derivable from the laws of human life as carried on under social conditions. And there will come the corrollary that when they have not this ethical sanction, they have no sacredness, and may rightly be challenged."-"The Man versus The State," page 106-7. The italics are ours. According to Benthem it is best "to give the sovereign power to the largest possible portion of those whose greatest happiness is the proper and chosen object" (quoted by Herbert Spencer: "The Man versus The State.") According to Mill government even by a swadeshi bureaucracy results in "the bondage of all, the members of the bureaucracy included for "the governors are much the slaves of their organisation and discipline as the governed are of the governors." It is, therefore, clear that the principal preached by Dayananda is a sound one; and if the Arya Samaj a political body or nursery of sedition, because its founder preached this maxim, then surely all government colleges, where Seeler Spencer, Mill, Macaulay and Benthem are taught, are "centres sedition" and should be converted into jails. All professor -0. Gurukul Kangri University Haridwar Collection. Digitized by \$3 Foundation USA syndics and chancellors, who prescripe these books and examine

candidates in them, should be deported. These excellent loyal advisers of the Government, who have volunteered to hunt out sedition, will have to go a step further and petition the Viceroy to penalise the study of the speeches of the present Prime Minister and the Secretary of State for India; for the former has openly declared his belief in the above maxim, and the latter has in his budget speech acknowledged that he is a disciple of Mill. may be urged that though the maxim is sound, Swami Dayanand may still be regarded guilty of treason because he incited the Indian people to rebellion. But this is exactly what he did not do. contrary, it appears that he neither had any faith in constitutional agitation nor in the propaganda of the extremists. He laid stress on the training of character and believed that "nations by themselves are made" in the sense that the work of social reform and spiritual regeneration, which alone can raise a nation to political greatness, can be done by the members of a nation by their own efforts, provided the government, whether swadeshi or foreign, maintains peace and order, and an attitude of religious neutrality, and this the British Government of India certainly does. Dayananda does believe that foreign government is an evil. But according to him, it is always a resultant evil due to antecedent causes which, in the case of India, are, -" mutual feud, differences in religion, want of purity in ife, lack of education, child-marriage, marriage in which the contracting parties have no voice in the selection of their life,-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of Veda, and other malpractices." Dr. Bharadawaja's Translation of the Satyaratha Prakash page 366. You cannot eradicate the resultant evil if you do not do away with the causes which are responsible for the evil, and therefore, argues Dayananda, if the Indians desire political emancipation, let them set about the work of religious and social reform in right earnest, and try to cultivate those sterling qualities which have "contributed to the advancement of the Europeans," who have certainly not become great by "wearing boots, suits and eating in hotels, or doing such other ordinary things, or by doing evil things."—(Ibid, page 359).

Some mischievous persons have quoted passages from Chapter VI of the Sattyartha Prakash, which treats of the science of govern-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

ment and contains quotations from the Veda, the scripture of true knowledge revealed by God for the guidance of mankind, and the satya shastras, which are treatises on various sciences, taught in the Veda. These books were composed ages before the ancestors of our rulers emerged from a state of barbarianism, and can, by no stretch of imagination or effort of perverse ingenuity, be proved to inculcate loyalty or disloyalty to the present government. In the face of such overwhelming evidence, nobody outside the lunatic asylum can believe that the Arya Samaj has anything to do with political agitation in any shape. The missionaries of the Arva Samaj are pledged to minister to the spiritual needs of humanity, and to mitigate human suffering, no matter in what part of the globe they preach the message of peace and good-will embodied in the Veda. It is idle to deny that if the work of social and religious reform proceeds apace, and virtues like continence, selfrestraint and all-round integrity are cultivated by the Indian people, and the beneficent and vitalising teachings of the Veda are followed in practice in this country it may, by God's grace, well ultimately regain the heights from which it has fallen. The Arya Samaj people are, perhaps, helping forward the cause of political emancipation, even as the efforts of the Dominicans and Franciscans did, to some extent, contribute to the uplifting of the English people. We think the position of the Arya Samaj is quite clear now. We are revolutionaries, but the revolution that we want to bring about in the world is a bloodless revolution. Ideas rule the world. If we succeed in revolutionising the ideas of the civilized world, in saving Europe, which is steeped in materialism soul-withering pessimism from the gulf of spiritual and moral ruin which yawns before it, and in rescuing it from the hateful domination of materialistic conceptions of life and conduct, we shall have established an empire more lasting than the Roman Empire. Ours is a message full of hope. We have enlisted under the banner of the holy symbol Om and are determined to carryit aloft through dark fortune and through bright, through good report and evil report, and if, in the accomplishment of the holy work, we have to face tortures and the opposition of human governments. voenshallupsengri toovalse Santare of all Dower to inspire us with strength so that we may bear persecrtion with tranquil and decorous forti-

tude and may bless our tormentors. We have had enough of declarations and assurances. Some radical youngmen in our camp are already murmuring against the action of some of the leaders of the church in waiting in deputation upon Sir Denzil Ibbetson. They argue that the dignity of the holy church has thus been compromised. The Brahmans of old recognised but one master and that was God, and but one brotherhood and that was humanity. We are determined not to renounce the Veda and the Sattyartha Prakasha, come what may; and we are equally determined not to wait upon the officials in sack-cloth and ashes, because some of them lack the higher qualities of statesmanship and cannot distinguish between friends and foes. None are so blind as those that would not see. If the Government is determined to persecute us, in spite of our declarations, and demands a surrender of our religious beliefs, as the price of official patronage (which we believe is not the case), we are resolved to reject the patronage with scorn and disdain. Drive the true soldiers of the Veda from government offices, and they will starve to death rather than desert the cause which is dearer to them than their lives. Put them to the sword and they will utter the holy name of God and yield up their spirits to the Almighty. If the "rack" and the inquisition did not kill Lutherism, the threats of the withdrawal of official patronage, or the loss of appointments, cannot, and will not, kill the Vedic Church. Let all those paltroons, who stand in craven dread of the omnipotent officials, and are willing to sacrifice their dharma for the sake of sordid pelf or filthy lucre, leave the Samaj branded with infamy and not bring the organisation into The blood of martyrs is the seed of the church. disrepute. that we challenge our fate or court martyrdom. Our remarks are not prompted by obstinate despair, stupid insensibility or superstitious phrenzy. We earnestly hope that the dominant humour of the moment will pass away, and that a Christian and enlightened government will not stand condemned before the bar of public opinion and history by interfering with the peaceful avocations of a religious society; but what we do declare and proclaim by beat of drum is, that we are prepared for all contingencies. If history repeats itselfutility Kangy and versily Harrows continuous and mess by \$3 Mondation usa the noble cause to which they are wedded, as did the early Christians,

and will shed glory upon the church which is the custodian of the spiritual well-being of humanity. True Aryas love their church more than they do their country, and they would welcome expatriation, if they are offered a choice between their Veda and residence in British India. Bigotted Mullahs, pugnacious soldiers of Christ, "the Prince of Peace" and "mild Hindus" are jubilating and gloating over what they regard the misfortunes of the Arya Samai. and are boasting of their success in terms expressive of malicious But they forget that the darkest night is the precurser of the brightest dawn. We ask each one of them to ponder over the following words of a great sage of England: "My friend, if thou hadst all the artillery of Woolwich trundling at thy back in support of an unjust thing, and infinite bonfires visibly waiting ahead of thee, to blaze centuries long for thy victory on behalf of it,-I would advise thee to call halt, to fling down thy baton and say: 'In God's name, 'No'' Thy "success." Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded; no, not though bonfires blazed from North to South, and bells rang, and editors wrote leading articles, and the just thing lay trampled out of sight, to all mortal eyes an abolished and annihilated thing. Success! In few years thou wilt be dead and dark,-all cold, eyeless, deaf; no blaze of bonfires, dingdong of bells or leading articles, visible or audible, to thee again at all for ever! What kind of success is that? And to our Aryan brethren we say in the words of the same mastermind: "Fight on. thou have true heart, and falter not, through dark fortune and The cause thou fightest for, so far as it is true, no faither vet precisely so far, is very sure of victory. The falsehood alone of it will be conquered, will be abolished, as it ought to be! But the truth of it is part of 'natures' own laws, co-operates with the world's eternal tendencies, and cannot be conquered."



# SHARAVAN 1964.

ANDIT Nardeva Shastri, Professor of Nirukta, resigned his post and left the Gurukula on the 22nd of Asarha, 1964. On the morning of that day the students of the senior classes assembled in one room and bade an affectionate farewell to their departing teacher. In the evening the staff gave their colleague an evening party. Suitable speeches were delivered by some members of the staff. The Pandit responded in suitable terms.

\*\*\*

The quarterly examination commenced on the 13th of Asarha, and was concluded on the 16th. Syllabuses for the next quarter have been framed. The highest class has finished Nirukta and is about to resume the study of the Upanishads. It has also made satisfactory progress in the study of Vedanta Darshana.

The meetings of the Debating Clubs are held regularly. The students evince a lively interest in the debates. In a meeting of the Sanskrit Club, Brahmchari Harish Chandra, of the tenth class, read out a well-written paper on "The Ramayana as an epic poem and a historical work." He tried to prove that there were interpolations in the existing edition of the Valmiki Ramayana, and that the Uttara Kanda was an interpolation, pure and simple. The arguments advanced by him were based upon a careful consideration of the literary style and subject-matter of the great epic poem. Brahmchari Indra, a student of the same class, is writing out a paper on "Nirukta," which will be read out and discussed in a meeting of the Club. The English Club is also doing useful work.

It does one's heart good to contemplate the extent of the reverential affection in which the Gurukula is held by ignorant village-folk. It is really a sight for the gods to look at. It is ordinarily believed that the dead weight of the silly prejudices of the masses is a great bar to educational advancement. It is, therefore, nothing short of a miracle that ignorant villagers, who have never received any education or enlightenment, love an educational institution like the Gurukula, and demonstrate their affection in practical ways. An old villager, Lala Damodar Mal, whose style of pagri and rough dhoti, bore an eloquent testimony to his rustic birth and breeding, approached the Chief Superintendent, with great deference and respect, and placed upon the table Rs. 20 as his humble contribution to the funds of the institution. His swarthy features, brightened up with the consciousness of having done a meritorious deed, and the gleam and lustre in his eyes, were a clear index to the elevation of the soul. It is such unostentations charity that is like dew that droppeth from heaven, blessing him that giveth and him that taketh. The poor old man was not actuated by the desire for notoriety and self-advertisement which is at the root of munificent donations and princely benefactions. If the motives of the donor sanctify the donation and etherealize the moral atmosphere, there can be no doubt that the success of the educational experiment which is being conducted by the Arys Samai, under conditions of exceptional difficulty, will be expedited-The despairing hearts of workers in the holy cause cannot but be inflamed with divine enthusiasm, and their drooping spirits cannot but be raised when they know that pious wishes issuing from pure hearts are with their work, and every morning a thousand prayers go up to the Almighty for the success of the sacred cause. Let not those that have put their shoulders to the wheel look back: for, if they give up the work in despair, they will have deprived thousands of innocent hearts of their means of solace. Let me illegitimate ambition and unholy pushfulness dominate the consciousness of a single worker. The cause is holy, and it will succeed only if we cultivate a spirit of disinterested and selfless devetion and look up for reward only to Heaven, and the approval the inner-monitor, of which the symbol is tranquility of the spir

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The apparatus which had been ordered from England have arrived and the Laboratory is being fitted up.

\* \*

Chowdri Budhan Singh, Store-keeper of the Academy, donated Rs. 100 for the Gurukula Fund on the occasion of his son's marriage. He has also given a harmonium for the Kangri Arya Samaj, which owes its existence to the disinterested exertions of some members of the Gurukula staff.

\* \*

The boat is now no longer available for the use of pilgrims that come to visit the Gurukula. The river Ganges can now be crossed only by means of the tamer - a peculiar mode of conveyance, the very sight of which inspires some hearts with terror. would, therefore, be well if intending visitors would not bring fickle-minded ladies and children with them. For those, however, that have got stout hearts, an excursion in the river on the tamer is very pleasant. The scenery all around is charming, and the ripples that play on the blue surface of the river provide a banquet for the organs of vision. Besides, on its way to the Gurukula, the tamer cuts through the water with a speed which, though very great, can neither be called breakneck nor electric. The person sitting on it feels a pleasurable sensation which cannot be imagined by those that have never had the good fortune to tamer (if we may be permitted to coin a verb), simply because it cannot be described in words. Last year the senior students were taught the art of propelling the tamer. It is to be hoped that arrangements will be made for teaching this useful art this year also.

Pandit Bal Krishna, Bhatta, Editor of the "Hindu Pradip," one of the oldest Hindi monthlies in India, visited the Gurukula Academy the other day. He went round the classes and questioned the students in Sanskrit and English. The following notes about the Gurukula appears in the June issue of the "Hindi Pradip":—

\* \*

"This academy is located at a distance of 4 miles from Hardwar, on the bank of the holy Ganges, near the village Kangri, and is like the *shanti ashramas* (abodes of peace and harmony) where ancient sages dwelt. This is a nursery where dutiful sons CC-0. Gurukui Kangri University Haridwar Collegion. Digitized by S3 Foundation USA

of mother India are trained. The school-grounds cover 6.000 The weariness and the monotony of the journey are forgotten, when a man reaches this Academy; the atmosphere of which is surcharged with tranquility. When a man looks at the faces of 180 brahmcharis, on which calm and lustre are stamped he cannot help picturing to himself the rishis of ancient India. Many noble patriots, like Lala Munshi Ram, have consecrated their lives to the service of the institution." Then follows a description of the rules. Towards the conclusion of the note the Pandit says: "There are, at present, 10 classes. I put one or two questions to the students of each class and received satisfactory answers. The students of the 10th class can converse fluently in correct Sanskrit and English. They know English upto Entrance Standard; and as regards Sanskrit, they are well-grounded in Mahabharata and other Arsh books. May God help forward the progress of this academy!"

His Highness the Rana Saheb, Dhami (Simla District), be very kindly presented to the Gurukula Library a complete set the *Encyclopædia Brittanica* (10th edition). The gift is worthy a prince whose tastes are pre-eminently intellectual.



VOL. IV.

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THE RESTRE

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# Vedic Magazine

AND

# GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA. B. A

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#### SELECT OPINIONS.

Sir Hoper Lethbridge, K. C. I. E., K. B.

in a recent issue of the London Times refers to the Wednesday Review as perhaps, the above of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:

"Every week lately I have read with the greatest interest the Wednerday Review which ; have been so good as to send me, and I can assure you I am full of admiration of its quality, both in style and matter. The high standard of literary excellence which it maintains is really remarkable; and I am particularly glad to observe that it is singularly free from those excesses of harsh personal criticism or of violent political animosity to which less serious and thoughtful journals are sometimes prone."

#### Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. retd.)

in a letter dated and October 1908 writes:—I regularly Receive the Wednesday Review and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the Wednesday Review is impartiality. I think that you are rendering great service to your Country and the Empire.

#### J. M. Maclean Esq., (Ex. M. P.)

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate upon it. I wish we had more journals of this kind in this country.

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## INDIAN HISTORY, CIVILISA-

#### TION AND CULTURE

Sir S. SUBRAMANIA IYER, R.C.I.E., LE. 3 iate a Judge and also offg. Chief Justice of the Madras High Court, writes:

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MANAGER-THE DAWN MAGAZA

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# THE

# Vedic Magazine

सर्वेषायेव दानानां ब्रह्मदानं विशिष्यते । (मतु॰)

"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

CHAITRA 1967.

No. 10

# THE ORIGIN OF THE VEDAS.

"The Vedic hymns were written by the authors whose names they bear, and that they are not eternal" is the consensus of opinion among the Western Scholars. Dr. John Muir was among the first during the last century to propound this theory, and all the subsequent Western or Westernized students of the Vedas have adopted this view in toto: even Max Muller, Fraser and Macdonell, with all their erudition did not see, rather could not see any reason to differ. Is this view correct? That is the question.

We know that in discussing a moot question, it is the usual practice either (1) to disprove the statement of the adversary by refuting his arguments till he is silenced and can say no more; or (2) to put one's own case in positive form, prove his own assertions and leave the decision with a third party, be he a judge, an arbitrator or be it the public. Both the methods have their own advantages and disadvantages. In the present paper, however, it is proposed to adopt the general line of defence: that is to refute at length the theory laid down by the other side, the Western scholars and their followers, and conclude by putting our own case very briefly. This procedure we propose to adopt just for the simple reason that to prove the origin of the Vedas to be *Divine* may, by itself, that is without meeting the arguments of the adversaries or opposers of this theory, form the subject of a rather lengthy paper. So we can in this paper put our case but briefly.

Before entering upon the discussion, we may at the very outset state that the Veda being the oldest book in the library of the world, it would not be safe, nor wise, to depend upon what other later books allege about its origin. See what Prof. Max Muller, in his Hibbert Lectures, says about its antiquity:

One thing is certain there is nothing more ancient and primtive, not only in India, but in the whole Aryan world, than the hymns of Rig-Veda." (Page 152-3rd Edition.)

And then it would be still more unsafe and unwise to rely on them specially when we realise that the nearest compositions after the Vedic hymns were the *Brahmans*, and they were composed after many hundreds, if not thousands of years!

Mr. Frazer in his "Literary History of India" locates the period of the composition of the Vedas thus:—

"From 1200 to 1500 years before the Christian Era was for long held the earliest period to which, with safety, the composition of the Vedic Hymns could be assigned. Should the latest theories, based on astronomical data, fail to win adherents to the conclusion that the period of the Vedic civilization extended back so far as 4500 years B. C. and the Hymns themselves to 2500 B. C., it seems daily to grow more probable that the whole period of early Sanskrit

literature must be placed at a much earlier date than that to which it has until lately been allotted." (Page 16—the Italics are ours.)

While at page 69 of the same book, he says:-

"The centre of the period during which they (Brahmans) were composed may be placed at somewhere not far removed from the tenth century before our era."

Thus in ascertaining the origin of the Vedas, no other books can be depended upon; and with them we are deprived of all external evidence (if external evidence they be called). We have, therefore, to depend solely upon the Vedas themselves, and see if they have to say anything; or upon the internal evidences only.

No other books being reliable, we shall test only these of the authorities quoted by Dr. John Muir in his Sanskrit texts, that are from the Vedas and are approvingly set out in the pamphlet— "An Account of the Vedas." Needless to say that we shall base our constructive criticism also on the same sources.

(1) In discussing the subject, the author makes a flourish of the following hymn from Rig Veda, Purusha Sukta (x. 90):—

# तस्माचज्ञात् सर्वहुत ऋचः सामानि जिज्ञरे । छन्दाश्यसि जिज्ञरे तस्माद्यज्ञस्तस्मादजायत ॥

He renders it into English thus:-

"From that universal sacrifice sprung the Rich and Saman verses: the metres sprung from it: from it the Yajush arose."

In our present day ordinary Sanskrit language this translation might have been tolerable—we say might have been tolerable advisedly, for sacrifice by no means conveys all the ideas conveyed by the term un; and so far as we know, there is no English word equivalent to un either. But in the language of Vedic literature, which

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even Prof. Max Muller admits, "differs from the ordinary Sanskrit" (Hibbert Lectures Page 143) to translate uninto sacrifice is preposterous, and it is really not translating but transforming the hymns.

यज्ञ is derived from the root यज, which has various different meanings:—देवपूजासंगतिकरणदानेषु (that is, to worship, to combine and to give)—Dhatupatha. So the term यज्ञ will be proved thus:—यो यजित विद्वृद्धि रिज्यते वा स यज्ञः" that is, He who combines (the different elements together and evolves this world and its objects out of them), or (He who) is worshipped by the wise (or men in general) is यज्ञ. Therefore Yajna as well is a name of the Almighty.

Now, if in the above hymn Yajnat were translated into "from Yajna" or "from the Almighty," would not the whole aspect change and the meaning of the hymn become quite consistent, logical and in accord with "the common belief in India" that the Vedas are of divine origin. If the Western Scholars would not see sense in the Vedas what can the "common believers" do for them!

In passing it may be noticed here that by strange coincidence Rishi Dayananda also begins his discussion on the origin of the Vedas in his Rig-Vedadibhashya Bhumika by quoting this very hymn, although he quotes it in support of a view quite opposed to that of Dr. John Muir and the scholars of his school. The following is a free English rendering of Swami Dayananda's Sanskrit annotation:

"From that yajna, that is, from that Personage who is endowed with the qualities of being Sachchidananda (Eternal, All-knowing and All blissful )etc., and from that All-powerful Highest Brahma who is the object of worship for all, (Richat) Rig-Veda, (Yajuh) Yajur Veda, (Sămăm) Săma Veda (Chhandansi) Atharva-Veda too, that is, all the four Vedas, arose. They were all the four revealed by Him. ......"

(2) The next hymn which the learned author quotes is from the Atharva-Veda, × . ७. २०. यस्मादृची प्रपातचन् यजुर्यस्मा-द्याकपन् । सामानि यस्य लोमान्ययर्थागिरसो मुखम्।स्कर्भ तं बृहि कतमः स्विदेव सः॥ He translates it thus:—

"Declare who is that Skambha (the supporting-principle) from whom they cut off the Rich verses; from whom they scraped off the Yajush, of whom the Saman verses are the hairs, and the verses of Atharva and Angiras the mouth."

A literal translation with a vengeance, and an interesting one indeed! But may we ask who is this gentleman Shambha? Is he also a separate Devata? And which part of his body was it that was cut off to form the Rich verses? Or were the Rich verses hanging about his body like his hands and legs and they were cut off? And what was it that was scraped off from him, was it his sweat, or was it the hairs of his body? No, No, it could not be his hairs, they were to form the Saman! So it must have been his sweat! And then his mouth! Poor god! Was his mouth also cut off to form the Atharva and Angiras?—By the by, was this cutting the universal sacrifice referred to in the first quotation? The translator ought to say something.

This is just the result of not getting into the spirit of the hymns, and of trying not to find sense in them. In fact the hymn is a beautiful hymn, full of rich metaphors, but why should the author take the diving deep that may work mischief and disprove the startling theory that the Vedas are the songs of savage people! Notwithstanding, there is Rishi Dayananda who sees in the mantra the following meaning:—

"From Whom (the All-powerful) the Rig-Veda is produced; from Whom (the Highest Brahma) Yajur Veda is evolved. (Similarly from Whom) the Sama Veda (and the) Angirah (Atharva Veda) too (are produced.) And

also to Whom, the Ishwara, Angirasat Atharva Veda is like mouth, that is like mouth the principal part, Sama-Veda like hairs; Yajur-Veda like heart and Richa like Pran (breath). This is in Rupakalankara (Rhetorical or poetical figure). From Whom all the four Vedas sprang say (katawat) what is that, (swit) like what, that is the question. In answer to that: (Skambham &c.) know ye that Skambha\* the supporter of the whole universe. Apart from that Deva, who is the supporter of the universe, no other deva is the creator (or author) of the Vedas."

Thus it will be seen that the above hymn also, if read in the light of this annotation, goes to support the "common belief" and is in no way inconsistent.

(3) The author next quotes another hymn from the same Veda (Atharva) to show that the Vedas themselves claim a different origin from the one ascribed to it by the "common belief." He quotes the 38th verse of the 4th hymn of the 13th Book:—स वै अ साम्यो पानावत तस्माद् सवो पानावत ।" and rendred it into:—" Indra sprang from the Rich Verses; the Rich verses sprang from him." But where the learned author finds the term Indra in the verse, he knows best. The term Mahindra is used only about twice in the whole hymn and that in the 2nd and 9th verse. But thereafter many other terms, which the Western Scholars convert into Devtas,† have been used. So why this स (He) refers to Indra is more than we can say. Even admitting that it refers to Indra: who is He? Is not

<sup>\*</sup>Note-Dr. John Muir also translates Skambha into "the supporting-principle," although he puts it within brackets.

<sup>\*</sup> Another reading is "

<sup>†</sup> Vide "Vedic Devas" by my brother, the Hon'ble Mr. Balkrishna Sahay of Ranchi, (in press) the mansucript of which I had the pleasure to go through.

the term "इन्द्र derived from इदी (power) and रत्, य इन्द्रित परमैश्वर्यवात् भवित स इन्द्र: i. e. He who is All—powerful is Indra"? And then does not the whole hymn show that it is the One Supreme Lord, who is praised there. Read what the 20th and 21st verses of this hymn say:—

# तिमदं निगतं सदः स एष एक एकवृदेक एव ॥ २० ॥ सर्वे अस्मिन देवा एकवृतो भवन्ति ॥ २१ ॥

Even Mr. Griffith translates them thus:-

- 20. This conquering might hath entered him. He is the Sole, the Simple One, the One alone.
  - 21. In him these Deities become Simple and One.

Thus, to repeat, the whole hymn refers to Him, the One alone. Now, about the meaning of the Verse under discussion, which is really very simple. It says:—"He was born from holy verses: holy verses sprang from Him." By this it is clearly meant to convey that "in the minds of men He is born from the Richas (verses), that is, He is known through the Rihas, and the Richas are produced by, that is, originate from, Him." This hymn also is not, therefore, inconsistent with the "common belief."

(4) The author quotes another verse still from the Atharva-Veda XIX, 54,3.

# कालाद् ऋचः समभवन् यज्ञः कालादजायत ।

And puts it into English thus:—"From Time the Rich verses sprang, the Yajush sprang from Time." But it is a pity, the learned author forgets that Kala is not always Time" (धमय), and he further forgets how Kala came to mean time. The term is derived from कल and is used गती संख्याने च (that is, to move, to count). So also कल means to eat, to kill, or, as with सं prefix, to produce. Therefore कलयित संख्यानि सर्वान् पदार्थीन् वा संकलयित उत्पादयित वा कवल-पति भन्नयित यः स कालः that is, Ono who counts and classifies

everything material, or who creates, or who distroyes is Kala. Time, therefore, is Kala because nothing can survive it, but the word Kala, does not always mean time. Here it means "That One who counts and classifies everything, or creates everything, or destroys everything, the Great Creator, the Great Destroyer. So the verse would mean:—

"From (Kala), the Creator Richas sprang, the Yajush sprang from (Kala) the Creator;" and this can, by no means, be said to be inconsistent with the belief that the Vedas are revealed knowledge, on the other hand the verse supports the belief and supports it clearly.

(5) One more Vedic passage is quoted by the Doctor and that also is from the Atharva-Veda XI. 7. 24.

# ऋचः सामानि छन्दं सि पुराणं यजुषा सह। उच्छिष्टाज्जिक्षरे सर्वे दिवि देवाः दिविश्रिताः॥

Our author translates it into English thus:—"From the leavings of the sacrifice sprang Rich and Saman verses, the metres, the Purana with Yajush, and all the gods who dwell in the sky."

In this verse the whole controversy centres round the word stage. It cannot for a moment be denied by any one that stage is formed by sa + the and the is derived from both the to leave and not the word stage here be derived from the to find in the Vedas that they themselves claim to have "sprung from the leavings of sacrifice." To any careful student it will at once become clear if he reads the whole hymn that here the word is derived from not and means the Omnipotent, and thus the verse means that "from the Omnipotent sprang the Richas &c;" which statement is not inconsistent with the "common belief."

These five verses are the only ones quoted from the Vedas in this connection, so we need go no further.

Now in discussing these we have not only met the arguments advanced by the author but have also shown how even these passages themselves support our theory and belief. Therefore we don't think it necessary to multiply any more instances. Dr Muir says that "the hymns were written by the authors whose names they bear" and asserts that "there is not the slightest proof" of these writers being "only the Rishis by whom the hymns "were seen", or to whom they were communicated by Brahma." In reply we say there is a passage in Nirukta 1-20-See what Yaska says there:—

# ऋषयो यन्त्र दृष्टयः मन्त्रान् सम्पादुः।

that is, "The names of the Rishis, who were seers of mantras and for the first time published and taught the exposition of those mantras, are written along with those mantras as a token of remembrance." (Vide Dr. Bharadwaja's translation of the Satyartha Prakash.)—Believe whom you will, the author of this "Account of the Vedas." or yaska one of the ancient annotators of the Vedas.

Before concluding, let us once more state the problem to be solved. Every one, we hope, will agree that a knowledge or book that claims to be divine should stand amongst others the following tests:—

Ist. It must not contain any historical allusion, for divine knowledge must have been revealed at a time where there was no history. We unhesitatingly say, the Vedas contain no history. The so called historical names are due to the want of a proper study of the Vedas.

2nd. It must not contain any statement that may be found against the Laws of Nature or inconsistent with the Scientific principles. In the Vedas, we confidently aver there is no such statement.

3rd. It must be in a language, that is the language of no country, no nation, no people, so that it must be comprehensible by every one with equal exertion. Vedic language, none can deny, is an unique language, and, as has been shown above, is quite different from even ordinary Sanskrit.

4th. Last, but not the least, is the question of its name. The name of our revelation Veda is derived from the root fac (to know) and it conveys the idea not of a book, as the names of almost all other works claiming to be revelation do, but it conveys the idea of knowledge and under the above circumstances we can say it is Divine Knowledge.

In point of authenticity, the Vedas have incontestible precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honored in India long before Persia, Asia Minor, Egypt, and Europe, were colorized or inhabited.

"We cannot," says the celebrated Orientalist, Sir William Jones, "refuse to the Vedas the honor of an antiquity the most distant." But, at what epoch were they composed? Who their author? We may revert to times the most primitive, interrogate the most ancient records of the human race, and it is still impossible to solve these questions; all are silent on the subject. Some authors retroject their composition to the first periods after the Cataclysm; but, according to the Brahmins, they are anterior to creation; they were, says the Sama-Veda, formed of the soul of him who exists by or of, himself." (Jacolliot)

# ARJUNA AND MAHENDRA.

# (A POEM.)

Arjuna. This is the mountain top to which I'll cling, So long as penance doth not blossom bear; But who is this that cometh here in guise

Of mendicancy to disturb my peace?

Mahendra. What brings thee to this dreary spot, O youth?

Thou winnest merit by this act of thine,
If at this early age, thou practisest
The vow of abstinence from pleasures sweet,

Shunning all satisfaction of the sense Which draws ev'n aged people like myself,

And leads mankind away from duty's path.

And surest merit thy reward would be,

If purest motive be thy guide in this;

But suspicion arises in my mind,

When bow and arrow by thy side I see,

And sword and armour which betoken war.

For what have holy practices to do,

With weapons of offence that life destroy?

And who art thou, O martial youth, proclaim

Thy father's and thy country's name to me,

If nothing secret seal thy lips in aught;

And tell me also what thy purpose be

In coming to this mountain top alone,

Where no man's footsteps ever tread the rock.

Arjuna. I am a Kshatri born of royal blood,

A scion of the lunar race of kings,

My father was King Pandu, prince of men, My country, Aryavart, whose glorious fame

Like Ocean roll, resoundeth thro' the world.

Nakul, Sahadeva, to the world are known. We were yet infants when our father died, Leaving us all in blind Dhritrashtra's hands, Instructing him, his brother, to protect And bring us up with care and due regard, And vest Yudhishthir, eldest born of us, With sovereign power at the proper time. But selfish motive sways the Regent's mind, And low ambition to usurp the throne, And transfer that to children of his own Which rightfully belongs to Kunti's sons. And I come here commanded by the sage, Who is the propagator of our line, To practise penance hard and thus obtain Self-knowledge, self control and discipline Which lead to sovereign pow'r and pave the way To human greatness in all varied forms.

Mahendra.

This is well said: I see what thou dost mean, But why this martial port which hardly suits A person bent on holy practices? A holy man should ne'er possess the sword, Which, like the arm of Yama, fear inspires, Nor should he have the *Dhanush* by his side Which deals destruction to all living things; For Muni's vow of abstinence is harmed By thoughts of blood and vengeance, which pollute

Heart's purity and cleanness of the soul. So if thou seekest fruition of thy vow, If thou wouldst see it crown'd with full success, Remove these arms that sore obstruct thy path, And shut the gates of mercy on mankind.

Thou seemst to be a Brahman mendicant, Arjuna. Ignorant of the duties of my class, Or thou wouldst not indulge in idle talk And ask me to demean myself in aught. I am a member of the royal race, And sword and sceptre my adornments are; How can I then put off my arms for good, And part with all that's dearest to my heart? This sword of mine reminds me that I am A Kshatri born to rule and to command; And with this sword I hope once more to win What we have lost and the usurpers gain'd. And as a Kshatri I protection grant To all the living beings on this earth, When Justice trampled on for redress calls, And Prithvi groaneth under loads of sin. And at such times, the sword doth right the wrong, Destroying wicked men that ruin bring, And all the vices which degrade the soul Of mortal man, and cause them grief and pain.

Mahendra.

All this is true; but how, my friend, wilt thou Restrain thy lower self which, like a colt, Runs on in all directions uncontroll'd Destroying peace and concord of thy mind? Penance is hard to practise, unless one Subdues the lower mind and keeps control On baser passion and ambition low, Forsaking love of pow'r and greed of gain And longing for dominion o'er mankind.

And on this lonely mountain top, O sage, My sole protection is this weapon bright,

This fearful, howling wilderness all round.

Amidst a thousand dangers that infest

It seems to me that thou hast end in view
Quite different from the one thou dost proclaim,
Which thou concealest from thy fellowmen,
Wishing to keep it locked up in thy breast
So long as success doth not come to thee.
Thy purpose I divine but wish to know
What thou dost aim at, learning which in full,
I may to thee my helping hand extend
And bring to fruition thy desire and hope:
Despise me not, my aid thou mayst require,
For, single-handed, thou shalt not obtain
What thou hast come to seek thro' penance
here.

Arjuna. What object, holy man, hast thou in view
In asking me to let my secret out?
Canst thou, a Brahman mendicant bringhelp
To me, King-born, whose mighty arm and sword
Protection grant to all mankind in need,
And peace and order to the world restore?
I seek no help from thee, go Brahman, hence
And let me here alone to keep my vow,
Till I obtain the fruition of my hope,
And gain the object which I come to seek.

Does thy presumption soar so high, O youth?
As proffer'd aid from Brahmans to reject?
A Brahman true, though mendicant and poor,
Is greater far than Kshatri royal-born,
Who all his knowledge and his use of arms
From Brahmans must derive, serving with care
The humble tenant of a modest shed,
Which sanctified by learnings' light divine
Outshines the marble mansions of the Kings.
And thou shouldst not a Brahman lightly treat,
Or hold him in contempt forgetful of
The spring of woes unnumber'd that he brings,

Mahendra.

If treated with discourtesy in aught.

A Brahman and a Kshatri must be friends,
Like fire and wind, each helping each in all,
Destroying sin and crime and wickedness,
Restoring right and justice to mankind.
Despise me not, O royal youth, if thou
Seekest an early fruition of thy hopes,
For, of my own accord, I come to thee,
Without a selfish motive in my mind.

Arjuna.

Excuse my rudeness, holy Brahman, now
I know thy worth, thy merit recognise.
And I had rudely talked to thee, because
I wished to test thee and thy real self.
A friend in guise thou surely art to me,
Wishing to guide my steps aright in all
I wish to undertake, giving advice
Conducive to my good in ev'ry way.
And I will open out my heart to thee,
Concealing nought from thee, my friendly guide,
My prop, my pillar, my staff, my all in all.
And I will tell thee what my motive be,
In coming to this dreary mountain top,
Remote from haunts of men, where nothing

Cheers up the mind of man, or makes the life
Of living beings concordant and bright.
My father was the monarch of this realm,
This cradle of humanity from which
All light and learning, art and science flow'd
To distant regions of the globe, and blest
All arid lands, like Ganga's holy stream.
And all the Kingdoms of the earth bowed down
Before his august throne, and homage paid
To that great prince, that King of kings
forsooth,

Whose equal justice earn'd a name and fame

Which cruel hand of Time can ne'er efface. His wide dominions counted many a land Besides this holy land of Aryavart. And mighty princes from most distant climes. With humble tribute and with presents rare. His pleasure waited at the palace gate, Eager to catch a glimpse of Majesty. And at his death, he left this land to us Who were all minors not yet come of age; But to the State a Regent he did give. To keep the peace and order without which No life is safe, no property secure From greedy grasp of wild, designing men Who, finding feebleness in place of strength, Grow insolent and set authority at naught Plunging society in distress and gloom. And who this regent is that now forgets His duty to his wards, and longs to keep All power in his hands, so that he might Transfer the same to children of his own Trampling the claims of justice under foot? He is our uncle own, a kinsman near, To whom our dying father handed o'er His empire and his sons of tender years, With strict injunction to restore the pow'r To rightful owner of the august throne, His eldest-born, Yudhisthira the Good. But love of pow'r and greed of gain combin'd His faith destroy and justice undermine, Creating low ambitions in his breast, To shut us out from what belongs to us, His wards, whom now he wilfully neglects, Wishing to usurp what he holds in trust. But trustee is a trustee after all, And quit he must his trust when time expires If not, the rightful owner, when time come,

By right of might may wrest the pow'r again From his usurping hands, and him expel By banishment beyond the country's bounds. This is what Justice teaches, Custom claims, This is the Law by Holy Writ ordained. And we are bent upon the enterprise, To do our best with all our might and main. Either to wrest the sceptre from the hands. Of foemen or to vanish like the mist That hides the mountain summits for a while And to this dreary mountain top I come By penance hard Mahendra to appease, Whose favour gain'd must bring success to us In righteous war which we must wage to win Our Empire back from foes who hold it fast. Thus Arjuna spoke and ceased: and the great god

Felt drawn towards the royal youth amain; And as the Ocean with his tidal hands Aspires to grasp the silver moon on high And leaps with joy to hold him in embrace, So he, appearing in his godly form, Resplendent with the glory of the sun, His loving arms outstretched and hugg'd him close :

Mahendra.

A moment's pause; and he thus spoke again: Know me Mahendra, King of righteous souls, Who comes attracted by thy virtues rare, Assuming guise of Brahman mendicant, To test thy patience, and extend to thee My helping hand in all thy efforts fair. I fully see the justice of thy cause And pleased am I with all that thou hast said; And for thy success sure in this emprise I give thee blessings from my inmost heart.

# "THE PITRI YAJNA IN THE VEDAS"

AND ITS

"RELATION TO THE MARRIAGE SACRAMENT"

There has been much discussion in the Samajic world upon the much vexed question of Pitri Yajna and Shradh. In this article I wish to show that the Pitri Yajna is nothing but the marriage sacrament. This may be an astounding assertion but when the whole subject is looked into together with the texts bearing on the ceremony it will become clear that the later developments of Pitri Yajna and Shradh are traceable more or less to the original principle underlying the ceremony.

At the outset I may say that the Vedas treat the various subjects in the abstract only, and from the hints and suggestions thrown therein, the Rishis of yore saw various rituals and enjoined them upon the world. This is especially the case with the Upanayana and the marriage ceremonies. My point is that the Vedic rites and functions are an exact copy of natural phenomena, and this is the only system of religion which goes to the root of the matter, and looks to the order of nature for its guide and in this lies the grandeur of the Vedic conception of religious practices.

The two ceremonies of Upanayana and Marriage among the Aryans were and are upto this day the principal functions of their lives, because these two best reproduce the course of nature which is going on around us. The Upnayana or the Brahmcharya is only a preparatory Ashrar force acriage and Grihastha Ashram. In the former, one force acriage and Grihastha Ashram. In the former, one

is enjoined to gather तप, and ज्ञान (1) in order that he may be able to propagate it in the next Ashram. Because without तप, and ज्ञान there can be no creation, even God Himself produced the Universe out of his तप, and इद्व which means ज्ञान.

In this article however I will confine myself to the discussion of the Pitri yajna and will show, to the best of my knowledge, that this Pitri Yajna, and the various other functions connected therewith are only based upon one basic theory of creation.

#### "THE VEDIC THEORY OF CREATION"

According to this theory as given in the Vedas (2) the creation began in conscious effort i. e. in तप and इद्घ of Parmatman and from that was produced the "Ritam and " Satyam' otherwise called "Ghritam" and "Amritam or "Pran" and "Rayi" of the Prashn Upanishat; which in scientific parlance may be called the positive and negative forces. Then in turn "Ratri" (राचि) i e the Prakriti" (प्रकृति) consisting of the three "gunas" came forth. From these "gunas" the gaseous vapours were produced which are spoken as the समुद्रो अर्थवः or agitating waters. They on thickening transformed themselves into "Hiranyagarbh" (हरपयगर्भ)

In these mantras the cycle of existence is spoken of, and they have भाववसम् as their Devta.

<sup>(1)</sup> ब्रह्मवारी सिमधा मेखतया श्रमेण लोकांस्तपसापिपर्ति।
पूर्वी जातो ब्रह्मणो ब्रह्मवारी धर्मवसानस्तपसोदितष्टत्। तस्मान्जातं ब्राह्मणं
ब्रह्मज्येष्टं देवाश्चसर्वे श्रमृतेन साकम्। श्रयर्वं कां ११, श्रनु०२, वर्ग ५, मं०४, ५॥
ब्रह्मवारी जनयन् ब्रह्मापोलोकं प्रजापतिं परमेष्टिन विराजम्, गर्भीभृत्वामृतस्य योनौ
&c. Brahmchari means here God in the act of creation.

<sup>(2)</sup> ऋतज्व सत्यव्वाभीद्वात्तपसोऽध्यज्ञायत । ततो राज्यजायत ततः समुद्रो श्रणीवः ॥ १ ॥ समुद्रादर्णवाद्धि संवत्सरो श्रजायत श्रहोरात्राणि विद्धिद्विश्वस्य मिषतोवशी ॥२॥ मूर्य्याचन्द्रमसौ धाता यथापूर्वमकल्पयत् । दिञ्चच पृथिवीञ्चासारिष्य-मधो स्वः ॥३॥ ऋग्वेद सूक्त १९०, मन्त्र १, २, ३॥

i. e. the vital egg which after a certain period called "Samvatsar" (संवत्सर) gave birth to various "lokas" (लोकाः) i e Sun, Moon, Earth, the heavens, the mid sky, and the several species inhabiting these regions.

This is the description of creation in the beginning; and I say, it is not a mere theory, but an actual fact which we daily see exemplified in the individual man and animal création and its process. For, just imagine, how propagation of the species takes place. First of all THE or a desire for cohabitation is excited in the male and the female, then a sort of vibration takes place in the vital airs in consequence (समुद्रो अर्थावः) inside the respective systems, then by mating or (संघर्ष) vital fluid is produced which is no other than the ग्राप: or the युत्रय, and Amritam of the Vedic mantras, quoted above. Afterwards this fluid mixes, goes into and germinates in the womb of the female giving birth to an egg-like shape on thickening, and after a certain period which differs according to each species, a full-fledged being, just after its paternal type comes forth with eyes and other organs called devas. Thus we see that the theory of creation actually accords with our daily experience and the course of creation which took place in the beginning is just the same now, and will be for ever such.

But the fact which I wish to emphasise is that all this is due to "Tapas" (तप) or काम primordial fire' (यानि) called in the Vedas by the name of "Havi" (1) (इवि:) and in the Upnishad by the name of Shradh'a (2) (यहा) both of which mean the same thing. "Havi" or the Shradha means there, the actual impressions and experiences of good or bad actions performed in the course of a life-time, and it is these impressions otherwise

<sup>(</sup>I) ग्रिप्तिरिस्म जन्मना जातवेदा घृतमे चचुरमृतं म ग्रासन्। प्रविति धातू रजसोविमानो ग्रजस्रो धर्मी हविरिस्म नाम ।

<sup>(2)</sup> तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुहूति । बृहदा० ॥

called मूचमशरीर or astral body which constitute the material cause of our bodily existence in this life and will be the cause of our future existence as well. In the Brihadaranyak Upanishat, its actual course of transformation is traced. It is stated there, that when man dies and is reduced to ashes by means of fire (श्रन्तवेद्धि संस्कार) its soul takes two (1) different routes according to its (इवि:) श्रद्धा, or in common language according to its "Karmas."

The one is Pitriyanam (2) (the course of the pitris-the generating forces of nature) and by it, the soul together with its bundle of "Sanskaras" goes to the moon, and from there after a certain period it again reverts to this earth by an ever-recurring and never-ending process. While in the moon it is called "Soma Raja" (स्रोम राजा) Then this "Havi" or "Shradha" which has become "Soma Raja" is poured in the Parjanya agni and becomes rain. This rain, again, on having been poured into this fire of earth produces or becomes corn, which when eaten and consumed in the stomachic fire of male or female is transformed into "Retas" (रेतस्). This "retas" finally by a process of mixture in the womb of a female comes out in the form of a babe just according to its paternal The child then grows, gathers strength and type. knowledge, and having done so seeks fresh union in order that the great object of creation might be fulfilled.

<sup>(</sup> I ) ह्रे मृती ग्रण्यां पितृणामहं देवानामृत मत्यांनाम् । ताभ्यामिदं विश्वमेजत् समेति यदत्तरा पितरं मातरं व । यजुर्वेद quoted in the Upnishat It means that there are two paths of mortal Pitris, and of the devas; the entire universe existing on this earth and the skies pass through these.

<sup>(</sup>२) ये यज्ञेन दानेन तपता लोकज्जयन्ति ते ...... पितृलोकं पितृलोकाञ्चन्द्रं ते चन्द्रं प्राप्यान्तं भवन्ति, तांस्तत्र देवा ... भक्तयन्ति, तेषां यदा तत् पर्यवैत्यथेयमेवा काश्मभिनिष्पद्यत्ते, त्राकाशद्वायुः वायो वृष्टिं, वृष्टे पृथिवो; ते पृथिवी प्राप्यान्तं भवन्ति ते पृनः पुष्ठवऽग्री हूयन्ते, तेन योषाऽग्री जायन्ते। लोकान् प्रत्युत्यायिनः ते एव मेवानुपरि-वर्तन्ते।

The second course is that of "Devyan" (1) (देवयान) which is tried only by those souls who have in their life followed the course of knowledge without any desire of fruit; and by this course of discipline the soul goes to the देवलोक, and from there after going through natural processes it reverts to this earth at the end of Pravata or Mahakalp: The Soul with its Karmas or the astral body while in the ("Dyu") युनोक is consumed by the fire of the sun, and becomes "Somraja." The rest is similar to the 'course of Pitriyanam. (2).

These are the two paths through which the entire Universe is passing and will continue to pass till the end of this Kalpa.

Now this system of the five-fold "agnis" discloses different transformations of our initial ( हवि:) "Havi" i.e. the material cause of all existences. In the first place, beginning from above, it is मिवता, in the second stage it becomes सोमराजा, in the third place it is Parjanya or rain, in the fourth it is अलम् or vegetation, whilst in the fifth, it is transformed into seminal fluid, side by side with these transformations there are five fires answering to each description. The first fire is that of the heavens ( द्वौ ) i.e. the sun ( सविता ) the second is that of Moon, the third is that of "Parianya," the fourth is that of the earth, while the fifth is the fire of male and female: and I say all these fires resolve into one ever-present primordial fire which is spoken of in the following Veda mantras as the sole cause which keeps this entire wheel of creation for ever revolving :-

<sup>(</sup>I) ये च ग्ररण्ये ग्रहां सत्य मुपासते, ते देवलोकं, देवलोकादादित्यमा-दित्याद् वैद्युतं, ते त्रह्मलोकेषुपरः परावतो वसन्ति ।

<sup>(2)</sup> The Pitriyanam is composed of two words বিন and বানম্
i. e. the course or process of generating and specie preserving forces;
the word Pitris meaning বাল্যনি যক্ষ ্ট্ৰ according to the Nirukta.

अग्निरिस्म जन्मना जातवेदा घृतंमे चक्षुरमृतं म आसन् अर्कास्त्रधातृ रजसो विमानोऽजस्रो धर्मो हिवरिस्मनाम । अहमस्मि प्रथमजा ऋतस्य पूर्व देवेभ्यो अमृतस्य नामः । यो मा ददाति स इदेवमाव, दहमन्नमन्नमदन्तमिश्च ॥

अपदयं गोपामीनपद्यमानमा च परा च पथिमिश्वरन्तम् स सधी-चीः स विघूची वसान आवरीवित्तं सुवनेष्वन्तः ।

These mantras elaborately describe agni, or the sun which is no other than agni, the source of all life; and the author of Nirukta (1) dilates upon these texts, and concludes by alluding to this ever revolving system and the different paths described above.

{ Pitri Yajna and Pitriyanam explained } with reference to marriage sacrament.}

Let us now turn to those texts relating to the marriage sacrament and compare them with the texts quoted above and let us interpret them in the light of the above remarks.

We read in texts relating to marriage the following.

येनाग्निरस्या (2) भूम्या हस्तं जग्राह दक्षिणम् । तेन गृह्णामि ते हस्तं मा व्यथिष्ठा मया सह प्रजया चधनेनच । देवस्ते सविता (3) हस्तं ग्रह्णातु सोमो राजा (4) सुप्रजसं कृणोतु अग्निः (5) सुभगां जातेवदाः पत्ये

God, and after Him the sun is the ultimate source of all creation. Here the sun is spoken of as the cause of all existences. The sun too absorbs everything.

- (1) See निरुक्त second adhyaya, part 'Parishist परिषष्ट.
- (2) प्राप्ति: is spoken of as the hand taken of this earth.
- (3) मिनिता = Sun as "Pati" means that the material germ is worked upon by the sun.
- (4) सोमराजा=is the next product, the resultant of the sun's action upon the germ.
- (5) স্মনি = In the third process, Agni of this earth supports and acts upon the rain waters.

पत्नीं जनरदृष्टिं कुणोतु । सुर्किग्नुकं नहतुं निश्वरूपं हिरण्यन्पं सुनृतं सुचक्रम्। आरोह सूर्ये (<sup>6</sup>)अमृतस्य लोकं स्योनंपतिभ्यो नहतुं कुणुत्वम् । सोमस्य(7)जाया प्रथमं गन्धनस्ते (<sup>8</sup>)परः पतिः तृतीयो अग्निष्टे (<sup>9</sup>)पतिस्तुरी-यस्ते मनुष्यजा(<sup>10</sup>)। सोमो (<sup>11</sup>) ददद् गन्धर्नाय (<sup>12</sup>) गन्धर्नो (<sup>13</sup>) ददद्गनये (<sup>14</sup>) रियं च पुत्रांश्चादादि (<sup>1</sup>) निध्नि (<sup>15</sup>) इमाम् ॥

These texts read in the light of the above remarks clearly suggest the same process. In fact they are intelligible only upon this interpretation. In the first Mantra, Agni is, by analogy, spoken of to be the husband of the the second mantra are stated the In successive stages through which the female germ passes in the man and mixes with the germ in corresponding stages. The order and the name of the successive "Paties" ( पतयः ) is in exact accord with the various transformation of the (हवि) or astral body referred to above. The whole thing becomes clear if we interpret the word पित in the yaugic sense of the term as interpreted by Yaskacharya. When so interpreted it will be evident why Savita, Somaraja, Gandharva, \* Agni and the man-born ones are said to be the successive husbands of the female in these mantras. The male and the female germs (हवि:) pass through all this order of nature, and ultimately develop in the human forms by mental connec-The author of the Nirukta in expounding the third mantra मुक्तिं भुक्तम् &c quotes with approval a passage from

<sup>(6)</sup> मुनिं कुन-epithets the sun मुर्च-means Oh Surya (in feminine) take to this husband. Surya is spoken of as the wife of the sun ie the female of the sun. Please see यत्मन्युजीयामवहतसंकल्पस्यगृहाद्धि । (श्रयवंवेद) Here Jaya means the female portion in the Universe.

<sup>7—</sup>I5=The various protecting and productive agencies through which the seeds of species pass. These names are proper to each stage of progress.

<sup>\*</sup>Gandharv = means clouds or rains according to Swami Dayananda.

a Brahman in these words—सविता प्रायच्छत् सोमाय राज्ञे प्रजा पतये वेति। Thus the line of the Paties as spoken of in this 4th and the 5th mantras is carried to सविता which completes the system of the five-fold agnies. The reason why in these 4th. and 5th. mantras "Savita" is not spoken of among the "Paties" is that the marriage sacrament is intended for those souls only who have adopted the discipline of Pitriyanam and in their case, their astral bodies do not rise beyond the moon, and hence their passage is begun from the Moon. In the case of those who adopt the course of Devyanam, their souls together with their इवि: or Sharadh rise up to ब्रह्मलोक, and from there they do not return in their kalpa and hence marriage sacrament in their case cannot be possible before the kalpa. But when they do return after the kalpa and have recourse to the marriage sacrament, then as their progressive march commences from the sun, the number of "Paties" in their case becomes five-fold.

Everything becomes clear if we properly understand the theory of creation and the meanings of the word "Paties", and I say that the "Paties" are mere abstractions of the four dffferent generating and speciespreserving forces of nature found there in everworking order.

This brings me to say that the real "Pitri yajna" is the marriage sacrament; and it is upon this hypothesis that the various sayings connected with the said yajna, may be explained and the different accretions which have of late gathered round the ceremony may be understood and rectified.

In fact the following Veda mantra which is found among the texts leaves no doubt as to the fact that the marriage was the only process which enabled an individual to bring back and develop the several species preserving agencies. It was with this end in view that

the sacrament was enjoined with so much strictness, and that the author of tee Brihadaranyak Upnishat goes as far as to say that this "Loka" is rendered useful (1) only by having a son which is possible only in case of marriage. The said author of the Upnishat preaches that one should never leave unperformed the great Yajna of life (2) and in case one be himself unable to perform, it he will be in a position to expect its performance by having a son who will keep continuous the great line of the Yajna. In fact among the Hindus the acquisition of a son is so highly cherished on these very grounds. Even the very name applied in the Sanskrit language and in the Vedas to the son shows how the absence of a son was felt. The word पुत्र and अपत्यः standing for the issue etymologically mean one who saves from perdition or degradation by keeping the line of Yajnam for ever unbroken. Such a horror attaching to the absence of a son accounts for why the marriage sacrament was so much prized. बिबाह यच was the only ceremony which proved to them potential enough for all wordly and even spiritual happiness. It was in the Grihasth Ashram that one could lay the foundation for his future life by performing virtuous deeds as enjoined in the Vedas and again it was here alone, that all possibilities could be afforded for those Karmas to fructify and take

The purport of all this is that whatever he has left undone in the way of the Vedas, Yajna &c he has an opportunity to get it performed through his son, who is his representative in this world.

<sup>(1)</sup> सीऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा।

<sup>(2)</sup> The dying father thus leaves as his last will and testament to his son—यदा प्रष्यम् मन्यते; ग्रय पुत्रमाह त्वंत्रह्म, त्वं यह्तव लोक इति. Brahm here means Vedas पुत्रः प्रति, ग्राह, ग्रहंत्रह्म. ग्रहं यहम् ग्रहं लोक इति:
.....तांमवद्गा इद सर्वं, एतन्मा सर्व सिन्नयमितोऽभुन हिति तस्मात् पुत्रमनुष्टिं लोक्यमाहुः। लस्मादेतमनुशामित, स यदेवं विदस्माल्लोकात् प्रति, ग्रेष्टीभिखे प्राणेः सर्वं पुत्रमाविश्वति। स यदि ग्रमेन किञ्चदचणयाऽकृतं भवति तस्मादेन सर्वस्मात् पुत्रो मूञ्चित, तस्मात् पुत्रो नेम। स पुत्रेणवास्मिल्लोके प्रतितिष्ठति॥

the shape of human beings. The Kastriya king in the discussion of the Panch agni system of the Upnishat asks, the question in how many "ahuties" (oblations, ) the हिब poured by man rises in human shape and begins to speak and he answers that it is after the 5th oblation thatthat हिंव germinates in the womb of a female and comes forth as a full-fledged speaking form. So such a consummation is only possible through the marriage sacrament, and I submit that marriage is the chiefest Pitra Yajna spoken of and enjoined by the Vedas. For example we read मंपितरावृत्विये स्जेथां माता पिता च रेत्सो भवाय: । मर्य इव योपामधिरोहसैना प्रजां कृषवायामिहपुष्यतं रियम् (Atharvi Veda, Adhyaya 14, anuvak 2, Sukt 2. For the performance of the Pitri Yajna celebrate this ceremony; combine, oh married couple, thine paternal and maternal powers; like a man, rise upon this female (वधु) and propagate the species and produce wealth (mark the word चितरावृत्विये which conveys the sense of the Pitri Yajnam)

This purely scientific and sublime doctrine of Pitri Yajana in later times degenerated into Shradh from its original ideal; and the various notions and conceptions which underlay its performance gave birth to some absurd practices which cannot be supported by any Vedic authority. The ignorant professors of ritualism forgetting the great principle imposed upon it such notions that now-a-days, it has quite changed its form and significance. Even the mantras which are urged by the orthodox Pandits as supplying authority for the Shradh system, when read in the light of this interpretation of the word "Pitra" make the whole thing reasonable. The various epithets there applied to the "Pitra" e.g. the readily (1) usuals, (2) usuals, (3) affice (4) &c. all

householders who duly perform and keep lighted up the three Agnis (4) those who have their abodes in the sky. Working in the moon, sun and agni. The word 'Pitra' connotes many objects e. g. wife is Pitra. Sun, Moon, Earth, Months, Regions, Wind, Rain &c. all may be denoted by the term Pitra; ond it is with reference to this that the term is applied. If we understand and digest the theory of creation, we will be able to explain away the value of the various other ceremonies.

point to their being merely natural powers which they assume in the course of their transformations. In this sense all those forces and chemical changes which are working and are worked in the Sun, the Moon, the Parjanya. the rain, the Agni, the Prithvi, the regions, the months and even in the vegetable world may be said to signify Pitras; and they do actually mean such forces according to the Nirukta. The whole system of Shradh read in this light appears to be an offshoot of the marriage sacrament which is the only vehicle to bring back and transform the dead ones into human shape. Otherwise the offerings of the Pindas have no such efficacy as to bring them back in flesh and blood. The principle of marriage and of the great creation being misunderstood, the Pauranic writers propound a Shradh ceremony for which there is no authority whatever in the Vedas. The very name given to this ceremony (Shradh) shows that it meant the process of transformations of the Upnishadic war Shradda. They kept up the use of the word, but forgot the real sense and significance of the word Shradda (यहा).

Consequently, dear readers, let us try to go to the original source i.e. the Vedas, and act up to their injunctions, no matter if the later writers developed certain doctrines which are quite opposed to the spirit of the Vedas. We have to bow our heads to the Vedas and the Vedas alone, and if they are against the present day practices it is our duty to bring to light the true practices and discard the wrong ones. We should spare no pains, neither should we fear the criticism of our opponents in our attempt to bring out the truth. We should have open minds and in that attitude should try to reach all questions. I have discussed this question in such a spirit and if I am wrong, I am quite ready to change my veiw, but for the present I am convinced that in Vedic times the chiefest, if not the sole Pitri Yajana was the

marriage sacrament, in which the vow of keeping for ever lit the three "agnis" was solemnly taken and from

which time the fructification of Karmas began.

May god help us to perform our Grihasth in right Vedic fashion, and then we shall have no fear of breaking up the continuity of the great Purusha yajna ( पुरुष यज्ञ) which is the be-all and end-all of our existence upon this earth.

#### HEREDITY AND INSANITY.

In the Engenics Review for January Dr. F. W. Mott contributes a paper full of fact and suggestion. His conclusions may be quoted:—

1. Hereditary predisposition is the most important factor in the production of insanity, imbecility, and epilepsy. It is the tendecy to nervous and mental disease, generally speaking, which is inherited. This may be termed the neuropathic taint.

2. Education, sanitation, and the rest as Bateman has stated, are only the giving or withholding of opportunity for good or ill.

3. Alcohol is a powerful co-efficient, but not of itself the main cause in the production of insanity, except in the rather

infrequent cases of alcoholic dementia.

4. Certain types of insanity may be transmitted with greater-frequency than others. This has been termed similar heredity. The types are: Periodic insanity (also termed manic-depressive), delusional insanity and epilepsy. The general rule, however, is for a different type to appear.

5. Mothers transmit insanity and epilepsy with much greater frequency than fathers, and the transmission is especially to the

daughters.

6. Anticipation or antedating is the rule, whereby the offspring suffers at a much earlier age than the parent; more than one-half of the insane offspring of insane parents have their first attack in the period of adolescence. This may take an incurable from of dementia in a large number of cases; in others it is usually mania, melancholia or periodic insanity and not infrequently eplepsy with or without imbecility. Rarely does the parent become insane before the offspring. This is a strong argument of hereditary transmission, possibly hereditary transmission of an acquired character.

7. Regression to the normal average may be (1) by marriage into sound stocks, or (2) by anticipation or antedating leading to congenital or adolescent mental disease terminating the perpetuation

of the unsound elements of the stock.

8. High grade imbeciles who are not at present in any way checked in procreating owing to social conditions interfering with the survival of the fittest, together with chronic drunkards, neurasthenics and neuropaths are continually reinforcing and providing fresh tainted stocks. (The Review of Reviews.)

#### DANAE.

According to the Legend, Danae was the daughter of a king. She was confined in a brazen tower because the Oracle had declared that she would give birth to a son, who would some day kill her father.

Zeus perceived the imprisoned maiden and loved her. He got into the tower in the guise of a Golden Shower. A son was born of the union of the God and the Virgin. This son, who received the name of PERSEUS, later on slew Medusa and became the Deliverer of the captive Andromeda.

This beautiful legend has been most grossly interpreted by the Ignorant. The story of Danae and the golden shower has simply been considered as an amorous adventure of the pleasure-seeking God. The golden shower is made to symbolize bribes, thanks to which, the liberal lover succeeded in obtaining admittance to the beautiful Princess.

What a repulsive interpretation!

It is indeed not surprising that the early Christians considered the inhabitants of Olympus as evil spirits, when the deep and noble allegories of the Greek Mythology were so terribly misunderstood.

The real significance of the Legend (such as it was known to the ancient Initiates) is as follows:

Danae-as well as Psyche and the other Greek heroines was of royal birth. The Soul is the daughter of the Great King of Heaven.

The brazen tower in which she is enclosed, is the physical body. The prison is represented as being brazen,

because that metal was in ancient times consecrated to Venus. The soul is fettered to Earth through sensuality.

Danae is beloved by the King of Heaven. The Redeemer has chosen the Soul for his bride. He who is the Light, descends into the darkness as a golden wave. Matter is spiritualised...The Virgin—that is, the Pure Heart-is fecundated by a divine ray: Christ is born in the Soul. But wherever the New Adam appears, there the Old Adam must die. The Higher Self must increase; the Lower must diminish. The Son of Danae has to deprive her Father of life. The Divine Man must annihilate animal manhood. He, the strong Hero takes up the fierce struggle with the Great Dragon and obtains final Victory.

The Legend of Danae is really a prophecy of the Immaculate conception. The Sages of Ancient Hellas had knowledge of the great Mystery of Redemption, long before the birth of Jesus of Nazareth.

They too, abided the Promised Seed.

Thy business is the deed alone, and never what return it yields.

Be not impelled by greed of gain nor hope to gain by shirking deeds.

At one-ment poised, do thou the deeds, from "gain"-dreams loosed, O Wealth-Winner.

The same in triumph as in ruin

At one-ment Same-ness is, they say.

Wealth-winner, Vast the gulf that yawns 'twixt (merit) works and Poise of will.

Seek shelter in this Wisdom-Path, mean-hearted, they that work for gain.

Man cannot, by shirking labour, slip the fatal bond of action,

Nor will outward 'renunciation' waft him into the Perfect State.

(The Bhagvad Gita.)

#### THE WOMAN QUESTION IN INDIA.

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(A paper intended to be read at the Bissett Institute of Ajmer.)

In these days when men's minds are occupied with schemes of aerial conquest and their eyes are lifted up sky wards scanning the various heavenly visitors like the Haley's Comet, I can not expect to arouse sufficient attention by introducing a topic which pretends to embrace nothing more engaging than a domestic discourse of social importance.

Nevertheless the subject has engaged the best thoughts of humanity from times immemorial.

The Importance of the Subject.

Religious records of the ancients are checkered with it. The history of medi-

aeval times is brimful with its chronicles of chivalry and the modern march of humanity is not free from the chorus of struggling Suffragettes. The best poetry of the civilised nations was poured at the foot of woman and the grandest spectacles of history exhibited around female figures. The Hindu idea of the Divine Being is a dual one variously styled as Purush and Prakriti, Brahma and Maya. subject has been viewed from a variety of aspects and reviewed in all moods and feelings ranging in minute gradations from woman being the source of "original sin" to the "eternal priestess of humanity." But between the ascetic ideal of religious abhorrence of woman to the almost universal practice of virgin worship "the female figures stand out in the canvass almost as prominently as the male ones, and are surrounded by an almost equal reverence".

Throughout the social and political upheavals that humanity has witnessed and throughout the march of human evolution she has kept her ground: she has stood like a weather glass recording the degrees of human civilzation and like the polar star she has guided the footsteps of misguided humanity, and yet the "age of reason" has not come and we find that the "woman question" is one of the most neglected items of reform movements.

Let us take the subject under its various subdivisoins.

The position of women in society and the domestic polity has been a subject of considerable controversy, and so far her posi-

tion has been adjudged not an any standard of Lassefaire but exparte at the sweet will of man. The ancient Aryan Law givers assigned to her the position of Ardhangi ie the halfself of man and it is therefore imperative that a wife has to join her husband in all important functions social and religious—to give validity to her husband's acts. She is as it were the complement of man.

#### सन्तुष्टो भार्यया भत्ती भत्री भार्या तथैव च । यस्मिन्नेव कुले नित्यं कल्याणं तत्रं वै ध्रुवम् ॥ मनु० ३ । ६० ॥

(1) Wherever the husband is quite contented withhis wife and the wife with her husband, in that family alone all prosperity, fortune and happiness perpetually dwell— And wherever they disagree and squabble, there poverty, ill fortune and misery are assuredly permanent.

#### स्त्रियां तु रोचमानायां सर्व तद्रोचते कुछम् । तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ मनु० ३ । ६२ ॥

(2) If the husband do not please his wife, she being unhappy the whole family is unhappy and miserable; but if the wife be quite contented with her husband, the whole family enjoys felicity.

## पित्रभिर्श्वात्भिश्चेताः पतिभिर्देवरैस्तथा । पूज्या भूषायितव्याश्च बहुकल्याणमीष्सुभिः ॥ मनु० ४।५५ ॥

(3) Let women be always worshipped by their fathers, brothers, by their husbands, in other words, they should speak sweety to them, provide them with good food, nice clothes and ornaments and thereby keep them happy. Those who seek great prosperity and happiness should never inflict pain on women.

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः । यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राऽफलाः क्रियाः ॥ मनु० ४।५६॥ शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् । न शोचन्ति तु यत्रैता वर्द्धते तद्धि सर्वदा ॥ मनु० ४।५७॥

(4) Where women are worshipped, in that family great men are born; but where they are not honoured, there all acts are fruitless. When women pass their days in misery and sorrow because of the misdeeds (such as adultery) of their husbands, the family soon wholly perishes, but where they are happy because of the good conduct of their husbands, the family continually prospers.

#### तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः। भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ मनु० ३। ५९॥

(5) Let women, therefore, be alway worshipped by being given presents of clothes and ornaments and supplied with good food at festivals, Jubilees, and the like occasions and thereby made happy by those men who are desirous of wealth and prosperity.

Note. The word worshipped means duly honoured बुद्धिट द्विकराण्याश धन्यानि चाहितानि च । विकास व

(6) Let the husband and the wife daily read and recite the Veda and other shastras that soon give increase of wisdom, teach the means of acquiring wealth and promote their welfare. Let them carefully revise what they had studied during their student life and teach the same. Since as far as a man thoroughly understands the shastras, so far can his knowledge and wisdom advance, and so far may his love for them grow.

It is true that in certain ancient systems woman had occupied a position hardly better than that of slaves but that is only a matter of antiquarian history. In all the systems of civilization whether European, Semetic or Eastern her position is based not on the principle of antocracy, but on the principle of co-equal partnership.

The Mohommedan Lawgivers assign to woman, as soon as she is of age, all the rights that belong to an independent human being. Says Mr. Justice Amir Ali (now Right Hon'ble.)

"Under the Islamic laws......a woman occupies a superior legal position to that of her English sister ..... she is entitled to share in the inheritance of her parents along with her brothers ... "On her marriage she does not lose her individuality, she does not cease to be a separate member of society and her existence merges in that of her husband. No doctrine of "coverture" is recognised; and her property remains hers in her individual right She can sue her debtors in open court without the necessity of joining a next friend or under the cover of her husband's name. She continues to exercise, after she has passed from her father's house into her husband's home all the rights which the law gives to men. All the privileges which belong to her as a woman and a wife are secured tto her not by the courtesies that 'come and go,' but by the actual text iin the book of law. She can alienate or devise her property without asking the leave of her "husband. She can act as an administratix or executrix " or be appointed a Mutwallich (governor of a charitable endowment.)

The whole history of Mohammadan Legislation is a standing rebuke to those who consider that the position of woman under the Islamic law is one of exceptional severity and degradation"

The above references to Aryan and Semitic laws show that there is no sanction for the view that women are man's chattels or that they are regarded in any other light than that of man's equals. After reading passages like those quoted above one feels tempted to ask whence then these modern views of inequality of the sexes? How is it that in present-day India we find a system of society which is autocratic, unjust and utterly onesided in the matter of the treatment of the fair sex. While the boy enjoys the blessings of liberal education and full freedom from handicapping restraints, the girl is cramped and dwarfed in a hidebound system of social restraints and coercing rules. Like the Chinese foot she can not grow beyond? certain standard, if standard that be. The simple answer is that whe have sinned against nature, we have trampled down the law and disregarded prophets.

The woman question is one of the planks in the reform movements of Modern India, be they communal movements like the Kayasth, the Vaish orthe Brahman Sabhas, or Educational movement like the Mohammedan Educational Conference. But although theoretically the advantages of female education may be generally conceded, one cannot say conscientiously that the question has receir ed any thing like a serious or adequate treatment. Many 1 citadel of time-honoured prejudices has yet to be attacked and demolished while the selfishness of man and his depotic tendencies have to be reduced. One often hears the pious patriarch exclaim in mournful numbers that woman made inferior to man in physical, mental and moral ar tude, that nature designed her not man's equal but his si ordinate and that the ultimate and immediate wellbeing society is best furthered by subjection of woman to the of man and not by her emancipation. Liberty, say they

good for all except women and that domestic happiness is best secured by the subordination of woman to man and not by her co-ordination with him. But this notion which has it roots deep down in despotism is one of the many survivals of a state of society when might was right. It has the stamp of barbarism upon it which still persists and proclaims its character. It is said that ideas have a strange immortality and that like germs low ideas thrive best when the surroundings are most unhealthy. That in certain ages the subordination of women might have been a politic measure. I do not dispute or deny. But that it should be a truth applicable to all conditions of life and human growth can not be conceded.

"It cannot be denied" says Mr. Amir Ali "that several institutions which the Musulmans borrowed from the pre-Islamic period," "the days of Ignorance" and "which exist as so may survivals of an older growth, have had the tendency of retarding the advancement of Mohommedan mations. Among them the system of the seclusion of flemales is one."

Purdah

Called the Purdah. The word purdah means a veil and it is curious that while the word is of Persian origin it has no equivalent in the Nagri or Sanskrit.—I mean a word exactly signifying and connoting the institution called Purdah. One would vainly rrummage the old Hindu Shastras and Smritis to discover a prototype of Purdah. It would therefore, be not too much too assume that the Purdah was not known in pure Hindu social life as such. Nor is there any garment known to the Hindus which would answer the description of the burgah or cloak so common in Mohommedan countries.

In vain would one search for it in Hindustan from the paradise of Kashmir to the flaming shores of

Rameshwaram. The statues of Hindu Devis expose the faces and figures in their natural and unveiled aspects and those communities of Hindus that had the least to do with Mohommadan domination do not shut up their ladies or impose upon them the cloak of concealment. Sita, Damyanti, Daraupadi and Luxmibai were not purdah Nashin. The very institution of Swayamvar of which we read as late as the days of PrithwiRaj gives us to understand that Hindus as such had not this handicap put upon their ladies.

Even among Mohammedans, the institution of Purdah had not the rigidity which we meet with in the present day. The Arabian nights disclose no view-proof veils nor does the history of reign of Raiziah Begamspeak of air-tightlady luggage loads-such as one often sees in Indian towns and at Railway Stations. Thus, Ladies and Gentlemen, I am forced to conclude that the modern type of the Purdah has no sanction in antiquity nor has it any recommendation of respectability. And just consider what it has done to our society.

During the last fifty years, Education in India has made a substantial advance. Already in the principal towns the professions have become overcrowded with double degreed diplomates, the public services have become brimful with men of high University attainments whereas the other professions have become plentifully pervaded with highly qualified men. But contrast this rapid rate of intellectual development with that of the other sex. Can it be said of Indian women that they have marched with the times. Can it be said that efforts have been made to lift them up from the mire of ignorance and the bondage of a benevolent domestic despotism.

And in answer one has to exclaim with Shakespeare "look upon this picture and upon that Hyperian to a Satire."

I already hear whispers of protests from over the continue to the continue to continue to the continue to the

be woman, she must not think of schools and universities, her castle is her home and so her activities must be confined to the four corners of the house. Education will destroy her feminity and any tendency to admit, her on terms of equality with man will tamper seriously with the most important functions of maternity with which nature has entrusted her. Her knowledge of science should be confined to methods of keeping the kettle singing and her attainments in Geography should be limited to a knowledge of the different rooms of her house. We must not neglect another class of critics who say that since knowledge is power and power may be so often in danger of being abused, woman will get the upper-hand of man and will undermine his authority and thus will gradually destroy the foundations of home life. Woman, -say they, is handicapped by nature in many ways and so she must not be permitted to become economically independent of man by education of an equal kind with them.

One should even be prepared to have a few concrete quotations from modern life to be thrown into one's face. The pious advocate of "womanhood limited", may chucklingly draw your attention to the increasing number of divorce suits and the growing unwillingness of woman to sit at home and nurse her babies. The woman, he says, by all the newfangled ideas of modern times is drifting into a being so good as to be "good for nothing" and lo! she has already begun to besiege the citadels of government with her cry of "Votes for women."

But so argued the slave dealers of America before the Emancipation. And the only answer to these adverse criticisms is that no human being can arbitrarily dominate over another without grievous damage to his own nature. This is a moral law true of all times and of all societies whether they be Hindu, Mohommadan or Christian, Buddhist or Parsi. Freedom like mercy is doubly blessed, it bleseth him that gives and him that taketh.

Therefore let us throw open the opportunities of education to boys and girls alike and there will be no fear of "change of dynasty". "Better mothers will bring forth better sons and the impetus gained by the one sex will be transmitted in the next generation to the other." If women therefore gain in body and mind by education of a suitable kind, man would be the gainer by so much. But let us settle what is suitable education. My answer is that any system of liberal education will do that so trains up a person in youth, that "his body is the ready servant of the will, and does with ease and pleasure all the work, that as a mechanism, it is capable of; whose intellect is a clear, cold, logic Engine, with all its parts of equal strength and in smooth working order; ready like a steam engine, to be turned to any kind of work, and to spin the gossamers as well as forge the anchors of the mind: whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, be servant of a tender conscience; who has learned to have all beauty, whether of Nature or of Art, to hate all vileness and to respect others as himself." And who will not like to have such types of human beings. Who will be perverse enough to say that women should be deprived of a liberal eduacation of the kind described above. It would be a bad form of selfishness on the part of man if he were to refuse woman a legacy of which he himself would be the ultimate beneficiary.

Let us, therefore, not throw artificial restrictions upon the natural evolution of woman. Let us open up institutions such as we have devised for the culture of man. Let us have sweet girl graduates by all means they will be none the less sweet for a little wisdom; and the "golden hair" will not curl less gracefully outside the head by reason of there being brains within. Let them, if they so please, become merchants, barristers, politicians. Let them have a fair field, but let them understand, as the necessary correlative, that they are to have no favor. Let nature alone sit high above the lists, rain influence, and adjudge the prize.

The duty of man, therefore, is to see that not a grain is piled upon that load beyond what nature imposes; that injustice is not added to inequality.

It will be amply evident from the above argument that in the interest of man, in that of society and that of humanity at large free and full co-operation of woman in the affairs of this mundane drama—on a footing of equality and so far as nature puts no bar to that equality—is not only desirable but imperative.

What artificial restrictions do we find imposed upon woman in India. I shall not stop to consider who imposed them or why they were so imposed because that will at best be a stale and unprofitable task. It is enough that we admit them to be restrictions unnatural and arbitrary. Let us take them in order of time as the girl advances in life.

- 1. The gererality of parents look upon their girls as something inferior to boys.
- 2. Girls are not given the advantages of games and other healthy exercises which the boys enjoy.
- 3. Girls have no opportunities of a liberal education in Literature, Sciences, or Arts.
- 4. They have no choice in marriage of selecting their husbands.
- 5. They can not enjoy the same rights of property and position as men do.
- 6. She must not open her face in society and in some instances may not appear in public at all.
  - 7. She may not marry more than once.

These inequalities and restrictions reduce Indian women to what a European friend remarked the other day "things" merely. And I would entreat my hearers to pause and consider whether the remark is true. I for one would admit the truth of the remark at once, It is a matter of every day experience that to talk of social reform and specially of the "woman question" excites ridicule and pious resentment in most minds, but I must remind you, gentlemen, that 'he who brings ridicule to bring against truth soon finds in his hand a blade without hilt.'

How many among us at this very hour

Do forget a lifelong trouble for ourselves,
By taking true for false, or false for true;

Here through the feeble twlight of this world
Groping, how many, until we pass and reach

That other, where we see as we are seen."

#### (TENNYSON,)

If we admit that woman is equal to man in birth rights as a social unit, it must follow that she must have freedom of action in matters affecting her individuality.

How advanced the ancient Indian sages were in this matter will be evident from the following quotations:

#### (१) ब्रह्मचर्येण कन्या ३ युवानं विन्दते पतिम्।। अथर्व०॥ कां०१९। प्र ० २४। अ ३। मं १८॥

Just as boys observe the Brahmcharya in the same way girls should observe it and in adult age should seek a husband of equal qualifications.

## (२) तन्पा भिषजा स्रुतेऽिवनोभा सरस्वती । मध्वा रजांसीिदः यमिन्द्राय पथिभिवहान् ॥ यजु० २०। ५६ ।

Should men and women not study medical science, it would be difficult for them to avoid diseases, maintain health or to keep up an ethical standard of conduct.

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#### (३) आ जङ्घन्ति सान्त्रेषां जघनां २ ॥ऽउपाजिघ्नते । अश्वाजनि प्रचेतसो ऽश्वान्त्समत्सु चोदय । यजु० २९ ।५० ।

In the manner in which the King and his colleagues know to steer the war chariots and horses and study the military sciences in the same manner, their wives should know also.

# (४) घुनासि घरुणास्तृता विश्वक्रमणा । मात्वा समुद्र उद्वधीन्मा सुपर्णो अन्यथमाना पृथिनी दृश्ह । यजु ० । १३ । १६ ।

This mantra requires the King and the Queen both to study the art of Goverment and other sciences with a view that each should deal justly with the affairsof men and women respectively.

Similarly there are other Ved-mantras which enjoin upon youthful maidens that they should observe Bramcharya, study Grammar, religious knowledge (Dharma Shastra) and practical sciences in order that they may maintain their bodies in health.

Thus it seems that they in ancient times India had no Salique law and that so far education and general division of social and governmental functions were concerned, men and women had equal opportunities and unrestricted freedom of action. Bhagwan Manu prescribes a positive punishment for parents who keep away from school their boys after 5 and their girls after 10 years of their respective ages. The Chhandogya Upnishad has a similar enactment. This leaves very little doubt as to education having been compulsary in the palmy days of ancient India.

स्त्रीणां साह्यं स्त्रियः कुर्धः is an extract from Manu which requires female witnesses in cases where women were implicated.

And that the laws were not mere precepts more honored in the breach than in observance, is evidenced by concrete examples too wellknown, And I may say that in ancient India "strength and honour were a woman's cloth-

ing. She opened her mouth with wisdom: and in her tongue was the law of kindness. She looked well to the ways of her household, and ate not the bread of idleness.

"Her children rose up and called her blessed; her husband also and he praised her."

Therefore, gentlemen, let us only revive the practices of bygone ages and suit them to mordern requirements.

Let us revive the practice of Brahmcharya so that girls may be Sitas and Gargies once more: Let us remove the baneful custom of child marriage and make the future girls of India Daropdies and Damyanties;

Let society take care of mishaps that are ahead. Let leaders think of the living death of young widows and bring sunshine into their gloomy hearts by removing the mischievious restraints that are imposed upon them against nature and against the laws of humanity. Let no second Vidyasagar exclaim "Woman in India! thy lot is cast in misery!"

This introduces us to another of the social evils that are eating into the vitals of Hindu society viz forced widowhoood. Only the other day I had a occasion to visit the annual gathering of the Kayasth Conference at Agra. I was anxious that this question should be seriously taken up-but it was not taken up because the some of the worshippers of "Mrs. Grundy" shook their bald heads in opposition. Now for most of us there is a dreadful charm in the sound of the word custom. It enables us to trample down Shastras, defy the sacred dictates of conscience and shut our eyes to evils of the greatest magnitude.

धर्म जिज्ञासमानानाम्यमाणम्परमं श्रुतिः द्वितीय धर्मशस्त्रंतु तृतीयं लोकसंग्रहः ॥ महाभारत अनुशासन पर्व Those that desire to know what Dharma is, for them Veda is the supreme authority, Dharma Shastras or Smirties are second, Lok Sangrah or custom the last. So let us see what the Shastras say on this subject.

Parashar says:

#### नष्टे मृते प्रवाजिते क्षीवे च पतिते पतौ । पश्चस्वापतसु नारीणां पतिरन्यो विधीयते ॥

On receiving no news of a husband, on his death, on his becoming an ascetic, on his losing procreative powers or on his apostacy, under any one of these five misfortunes, it is canonical for women to take another husband.

Moreover, to the advocates of the social inquisition—I mean forced widowhood—I would ask what is custom? I suppose they would say that custom is the procedure written or othewise that ordinarily regulates the conduct of a given community. So the central point round which custom rotates is the normality of conditions. But what would they say if conditions become abnormal? Then I submit you require extraordinary rules-Sadharan Dharam becomes Asadharan Dharam and Achar becomes Atyachar.

The following exract from the last census report of Ajmer Marwar is instructive.

- (1) Out of a total Female population of 2,25,886 the number of widows was 47,040 (1901).
- (2) Out of 181,781 Hindu females there were 39,202 widows (1901).
- (3) Janis females 9278 widows numbered 2046.
- (4) Mussulman females total 32,951 widows 5,620.
- (5) Christian females total 1597 widows 152.
- (6) Others females total 132 widows 8.

  The ancient or mediaeval sociologists laid down

rules consonant with the conditions of life that were then normal. But we have to live under different conditions. Let us therefore, be not slow to adapt our social laws to modern conditions and not wise in our own conciet let us learn wisdom in the scorn of consequences.

Apart from the question of woman's birth-rights, let us consider the question from a utilitarian standpoint. Revolutions have gone by, social upheavals have convulsed societies and worked drastic changes in human institutions. But they have not touched one thing and that one thing they have not been able to destroy. That one thing is the home, that medium state of social equilibrium that protects and evolves individual human existence. A comparative study of human societies as they have been in various ages and iconditions furnishes us " with a relative standard by which to measure the domestic relations in each stage of social progress."

And we in India lay special stress on the home and the family. Grahasth Ashram is termed the Jaishtashram or the highest form of civic existence. Says Manu in Sloka.

# यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् । तथैवाश्रामणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥

As small rivers and large ones roam about, so long as they do not reach the ocean, in the same way all forms of human existence find equilibrium in Grahasth Ashram.

And combining the wisdom of the ancients with the verdict of the modern Sociologist we may say "that the domestic relations which are the highest as ethically considered are also the highest as considered biologically and sociologically" Mr. Benjamin Kidd in his book entitled "Social Evolution" says......

"It will materially help towards the solution of this and other problems, if we are in a position, as it appears we shall be, to say

with greater clearness in the future, than we have been able to do in the past, what it is that constitutes superiority and inferiority of race. We shall probably have to set aside many of our old ideas on the subject. Neither in respect alone of color nor of descent, nor even as the possession of high intellectual capacity, can science give us any warrant for speaking of one race as superior to another. The evolution which man is undergoing is, over and above everything else, a social evolution. There is, therefore, but one absolute test of superiority. It is only the race possessing in the highest degree the qualities contributing to social efficiency that can be recognised as having any claim to superiority. Social Evolution, Banjamin Kidd 328, 329.

Therefore the highest aim of a reformer should be to safeguard the interests of the home and to advance the efficiency of the domestic relations. Domestic relations in their turn depend upon the personal equation between the parents which again in its turn is determined by the environments and the nurture to which the parents were subjected in their infancy and youth. Thus each generation becomes in part the determining factor of the fitness and fortunes of the succeeding one. We are consiously or unconsciously carving the destinies of those that come after us.

What the Americans understand by the term Stirpiculture, the English sociologists express by a word which is not so widely known as yet—" Eugenics." The aim of Eugenics is to bring as many influences as can reasonably be employed to cause the useful (in the highest as well as in other senses) classes in the community to contribute more than their proportion to the next generation."

Thus, gentlemen, the latest scientific thought is busy devising means of "race culture." But nothing can be done in this direction without the intelligent and efficient co-operation of women. We are still in the very rudimentary stage of this process of race culture. The Sanskaras enjoined by the Aryas Shastras were rules of this

science of "race-culture." Man in common with every other living being is modifiable and the modifications in either case depend upon nature and nurture. This nurture would be efficient in proportion in which we eliminate injurious environments and practices from our midst. Such being the bearing of the subject, upon the future of our race I shall make bold to offer a few practical suggestions.

I. That in every Mohulla or other convenient local division of a town there should be started a girls school. Accommodation may be either rented or provided by such of the residents as may be able to spare it.

It will be difficult to get a female teacher though not impossible. But this may be obviated either by a literate lady of the Mohulla offering her services free or for a consideration, or a male teacher of ripe age may be kept; the School discipline and management being watched by a lady or ladies of the same locality.

The question of funds could not be difficult at all. Either small fees may be charged or a local subscription raised, to meet the expenses. The Maktab system or the Chatsal system may be revived with needful adaptations.

- 2 The gentlemen of the Mohulla may take the initiative and the lead, but let ladies do the supervision and management.
- 3 The curriculum of studies should be simple and of a such a practical nature as girls require.
- 4 Teaching should not be limited to reading and writing alone but special attention should be paid to the conduct and general cleanliness of the pupils.
- 5 Occasional parties and "at homes" may be organised by the principal residents of the neighbourhood when occasion may be taken to impart-

useful instruction by means of demonstrations or plays.

- 6 Garden parties and excursions may be organised when ladies and children may go out and spend a day usefully in each other's company.
- 7 Ladies of the neighbourhood may arrange for social gatherings where speeches and papers may by read and listened to with profit. It would be difficult to find a lady in all cases to undertake this duty but Pandits and Maulavies may be induced to deliver useful lectures not with a view to fleece the flock of hearers in the name of the world to come but with a view to the flock securing immunity from the many diseases that have overtaken them. Lady lecturers may be invited from outside towns to address audiences in different centres of the town.
- 8 There may be forward anti-purdah leagues whose first rule should be to require each member to be accompanied with his wife. To be accompanied with the wife should be the only qualification necessary, other things being, of course, equal. In doing this we will not be acting in any novel way at all. In ceremonies, in pilgrimages we do appear so accompained, the only new thing would be the absence of the cloak of concealment.

I have spoken strongly where I have felt strongly, and my only excuse—if one be needed—is that the subject is one of vital importance and pregnant with far-reaching sociological consequences.

Upon the condition of women depends the happiness and prosperity of our homes. Upon their fitness too will hinge the evolution of our charactes. The schools and universities may make us highly intellectual but as for character we must look to the home and home alone. Let us therefore be in earnest. Let us take up the question in a spirit of religious zeal and considentious sympathy. There mental acquiescence and verbal agreement will not avail. "I will do" has been the ruin of many. Let it not be so with us. Let it not be said of us of the present generation that we disregarded the lessons held out by the past and that we did not look to the future. We stand on the threshhold of the next age with the gift of education and culture in our pockets. Let it not be said of us that we wasted the gift and squandered the benefits leaving no residue to go to the reversioners. We are trustees for the next generation and let it not be said of us that we misused the trust and neglected our sacred duties.

If woman be inferior to man it is all the more necessary that the stronger should lead the weaker by the hand and guide her. If woman be ignorant and helpless it is the sacred duty of man so to teach her that she may walk sure footedly in the world. If life be a game of chess, it is our duty as partners of women to teach them the rules of this mighty game.

If life be a struggle for existence, let us in the interest of both give them full insight into the working of that stern law.

Women, it is said, are naturally more inclined to be credulous and superstitious. They are born conservatives and opposed to changes. It is, therefore, all the more necessary that we should make ascessible to them the storehouses of scientific knowledge and the true elements of natural religion. The strong adapts himself, but the week succumbs to his surroundings.

The doctrine of Karma and the theory of Rebirth are the only interpretations of the natural law of Adaptability whether it be for present needs or future ends. And Vedanta teaches us that rebirth can only be conquered by dispelling

Maya or ignorance. Therefore let us spread knowledge without restriction of caste or sex so that the inwardness of things may be revealed to us and by knowing truth we may get deliverance from sin and suffering.

Let us, therefore, raise woman to her natural place and give the rights which appertain to her status as the co-equal partner of man; let us do unto her as we would that she should do unto us; let us be true to her, if not for her sake, for the sake of ourselves and of those, that are to come after us. Let her be the eternal priestess of Indian homes, as she is in other places outside it.

Few domestic evils are of greater magnitude than uninstructed womanhood. Poverty of the purse is dreadful but that of the mind is most grievous. It soddens the intellect and dwarfs manhood. We have seen that the percepts of ancient religions and the modern systems of Social science—whether instinctive or utilitarian equally urge the necessity of devoting more attention to the question of questions, we have been discussing this afternoon. Let us frankly say to the Indian girl justas we say to the boy, "here child cf God, take this key to the portals of knowledge; it belongs to you by right of birth: Enter then fearlessly and behold the beauty and the joys it reveals. Do thou also find books in runing brooks, sermons in stones and good in everything. It is thine heritage. "

In concluding, I will only say to you, gentleman, that it is in the power of each of us in this room to do something in the matter. Shall we learn to be in earnest? Shall we learn true chivalry such as the people of former ages did not know? Shall we make up our minds to use our position and talent so that we may offer bread to those whom we are only offering stones at present, and thus save ourselves from the recoil of our own ignorance and arrogance.

# ANCIENT ARYAN CIVILIZATION AND CULTURE. THE VOICES OF INDIA.

Soil of Ancient India, cradle of humanity, hail! Hail, venerable and efficient nurse, hail, fatherland of faith, of love, of poetry and of science. May we hail a revival of thy past in our Western future!

I have dwelt midst the depths of your mysterious forests, seeking to comprehend the language of your lofty nature, and the evening airs that murmured midst the foliage of banyans and tamarinds whispered to my spirit these three magic words: Zeus, Jehova, Brahma.

I have inquired of Brahmins and priests under the porches of temples and ancient pagodas; and they have replied:

"To live is to think, to think is to study God, who is all, and is in all."

I have listened to the instruction of pundits and sages, and they have said:

"To live is to learn, to learn is to examine and to fathom in all their perceptible forms the innumerable manifestations of celestial power."

I have turned to philosophers and have said to them:

"What then are you doing here, stationary, for more than six thousand years, and what is this book that you are always fumbling on your knees?"

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And they have smiled in murmuring these words:

"To live is to be useful, to live is to be just, and we learn to be useful and just in studying this book of the Vedas, which is the word of eternal wisdom, the principle of principles as revealed to our fathers."

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I have heard the songs of poets—and love, beauty, perfumes and flowers, they two have afforded their divine instruction.

I have seen fakirs smiling at grief on a bed of thorns and of burning coals.—Suffering spoke to them of God.

I have ascended to the sources of the Ganges where thousands of Hindoos kneel, at the sun's rising, on the banks of the sacred river—and the breeze has borne to me these words:

"The fields are green with rice, and the cocoa-tree bends under its fruit—let us return thanks to Him who gave them."

And yet, maugre this earnest faith, these breathing beliefs, despite the sublime instruction of Brahmins, of sages, of philosophers and of poets, I have seen your sons, poor old Hindoo mother, enervated, enfeebled, demoralized by brutish passions.

What sinister influence, I asked myself, has then been the cause of such a state of decomposition? Is it simply the work of time, and is it the destiny of nations, as of man, to die of decrepitude?

How is it that the primeval doctrines, the sublime instruction of the Vedas have ended in such a failure?

And still I heard Brahmins and sages, philosophers and poets, "in solemn converse" on the immortality of the soul, on the great social virtues, and on the Divinity!

And still I saw the populations bend before Him who gave their cloudless sun and fertile soil!

At last, however, I perceived that it was, alas! but an empty form.......And I saw with sadness that these people had bartered the spirit of their sublime beliefs for a verbal fanaticism.

Then it was that I sought to lift the obscuring veil from the past, and backwards trace the origin of this dying people, who without energy for either hatred or affection, without enthusiasm for either virtue or vice, seem to personate an actor doomed to act out his part before an audience of Statues.

How glorious the epoch that then presented itself to my study and comprehension.! I made tradition speak from the temple's recess, I inquired of monuments and ruins, I questioned the Vedas

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whose pages count their existence by thousands of years, and whence inquiring youth imbibed the science of life long before Thebes of the hundred gates or Babylon the great had traced out their foundations.

I listened to recitals of those ancient poems which were sung at the feet of Brahma when the shepherds of Upper Egypt and of Judea had not yet been born. . . I sought to understand those laws of Manou which were administered by Brahmins under the porches of pagodas ages and ages before the tables of the Hebrew law had descended midst thunders and lightnings from the heights of Sinai.

And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enlightenment over the world—I saw her giving her laws, her customs, her morale and her religion to Egypt, to Persia, to Greece and to Rome—I saw Djeminy and Veda Vyasa precede Socrates and Plato,—and Christna, the son of the Virgin Devanagny (in Sanscrit, created by God), precede the son of the Virgin of Bethlehem.

This was the epoch of greatness, under the regime of reason.

And then I followed the footseps of decay......old age approached this people who had instructed the world, and impressed upon it their *morale* and their doctrines with a seal so ineffaceable, that time, which has entombed Babylon and Ninevch, Athens and Rome, has not yet been able to obliterate it.

I saw Brahmins and priests lend the sacerdotal support of voice and sacred function to the solid despotism of kings—and ignoring their own origin, stifle India under a corrupt theoracy that soon extinguished the liberty that would have been its overthrow, as the memory of those past glories which were its reproach.

(JACOLLIOT.)

#### CORRESPONDENCE.

Radium and Radio-activity.

DEAR SIR,—Since writing my last article on "Radium and Radio-activity," certain new facts have come to light which would necessitate a modification of some of the statements in the second article of the series. But before saying anything about these, please allow me to correct certain mistakes due to the carelessness of your printer which have made these articles in some parts a foolish peice of writing.

Thus, to mention only the most glaring of these mistakes, in the Bhadrapad number on page 18th, lines 29 and 23, 'salts' has been substituted by 'cell's; on page 19th, line 27, 'walls' has taken the place of "molecules." Turning now to the Margshirsh number, we find on page 13th, line 13, 'too' for 'two,' on page 18th lines 25, X has been omitted after Uranium, while on the next place in the table, its place has been usurped by the sign of multiplication. The same mistake is observed on pages 26th and 27th. Thus on page 26, line 28, there occurs the statement 'uranium gives uranium' which ought to be 'uranium gives uranium X.' Similarly on the next page, changes should be represented graphically thus:—

Uranium-Uranium X-Ionium-Radium.

and not as they are. On page 23rd, X at the beginning of line 16 is redundant. On page 26th, line 23, 'less' has been omitted after "doubtless."

Now to the main purpose of this communication. Radiology is a progressive science. Never a week passes when we do not hear of some new addition to our knowledge or a modification of the older vriews. Thus in the article Radium and Radio-activity II, on pages 13th and 14th of the Vedic Magazine we gave I00 as the value arived at for the atomic weight of radium emanation. But M. Debierne, who was engaged in redetermining this value, has now given (about) 220 as the atomic weight of the emanation. In order that the demands of the disintegration theory be satisfied this is as itought to be. According to the theory, radium alone disintegrates ino an atom of emanation and an alpha particle. particle we have shown to be an atom of Helium. The atomic weight of Helium is 4 and that of radium 225 (near). Thus an atom of the emanation, must, to fit in with the theory, weigh 221 (225-4=221). The value now observed, within the limits of experimental error just corresponds to the theoretical one.

Again on page 19th of the same issue, we had given two separate tables for the uranium and radium series, but further investigation has, as was expected, made it possible to connect the two. Dunne discovered an intermediate product between uranium and uranium X which he calls radio-uranium or U. In order to harmonize the results of theory and experiment, soddy has inserted between uranium X and ionium another intermediate product with a half

period of one year, and this he calls uranium A. The experimental evidence of uranium A is still very small, but the fact of ionium being the parent of radium has been confirmed recently.

According to recent investigations by Hahn and Meiter, radium C is not a single substance. It appears to contain a second very short-lived element, which cannot be isolated by slow chemical methods. These experimenters call the formerly known substance with a half period of 19 minutes radium C<sub>1</sub>, and the short-lived new element radium C<sub>2</sub>. The following table, for which we are indebted to Professor F. Henrich's article published in the Zeit. f. ang. Chemie, gives the present state of our knowledge about the uranium series, doubtful elements being bracketed:—

Uranium Series

Clant	Half period	Rays emitted
Uranium	$5.8 \times 10$ years	
(Radio-uranium or U')		a ipine
( limited of C )		
Uranium X(U")	22 days	beta, gamma
(Uranium A)	l year	alpha
Ionium	2000-3000 years	alpha, beta
Radium	1900 years	alpha
Radio-emanation	3. 75 days	alpha
Radium A	3 minutes	alpha
Radium B	26 minutes	beta
Radium Cr	19 minutes alpl	na, beta, gamma
(Radium C <sub>2</sub> )	Very short	
Radium D (Radio-lead)	12 years	None
Radium E,	6 days	None
Radium E,	4.8 days	beta
Radium F (Polonium)	140 days	alpha
Lead?		

Vigyanananand.

# NOTES.

## A Forgotten Chapter of Indian History.

Of all the subjects taught to Indian students in their schools, ancient Indian History is the least well-taught. Ancient Indian History is an unexplored field for the most part. But very little of even that which is known of that eventful period finds its way into some popular text-books. These teach our boys that ancient Indian History is nothing but a continuous and uninterrupted record of the follies, disasters, defeats, and cowardice of India's real inhabitants. The ancient Aryas were like seared leaves that were swept away by every blast of foreign conquest. They were so utterly pusillanimous that whenever a handful of foreign invaders chose to invade them, they were moved down like ripe corn. In one or two popular text books, it is solemnly recorded that the first foreign invaders of India were the Greeks under Alexandar.

Even in the description of that "conquest" in some books, no mention is made of the brave defence of Massaga by the Indians, of . the hair-breadth escape of Alexandar himself when closely pressed by the Indians, of the valiant band of men, women, and children, that preferred cruel death and torture to traitorous conduct and traffic in the honour and independence of their country, of the utter exhaustion of Alexandar's army before Bias was crossed and of the ignominious retreat of the Greeks. But the most beinous offence against historic fidelity and truth with which authors of these books stand charged before the bar of humanity omission of all reference to the earlier attempts made by foreigners to subjugate this fertile land, rich in gold mines and opulent beyond the dreams of avarice and their repulse. One of those ambitious invaders was Semiramis, one of the most renowned and bravest sovereigns of her age, who ruled over the united Kindgom of Assyria and Babylonia. Of that invasion the following are the particulars transmitted by the Classics and asserted by Diodorus to be extracted by Ctesias from the Archives of Babylon. We have abridged the account given in Maurice's History of Hindustan which is now a rare publication.

The vast empire of Assyria, recorded at that period to have extended from the Persian Gulf to the banks of the Yanais, and from the Indus to the Nile, being in profound peace, that vain-glorious princess turned her restless and ambitious thoughts towards the conquest of a country distinguished by its immense wealth, unequalled beauty and luxurious fertility of soil. Her preparations were, on all occasions, as formidable as her designs were grand and comprehensive, and she, who erected the towers of haughty Babylon from the dust, deemed it not impossible to level the loftiest cities of India.

For three years, we are informed, the army appropriated for the intended irruption was forming, and the bravest and the most expert soldiers, from all the provinces subject to Assyria, were enrolled in its number. They were to assemble by a certain fixed period in the Kingdom of Bactria, and thence to descend, like a tempest that sweeps all before it, on the devoted country, beyond the Indus. Semiramis had heard that the chief superiority of the Indians in any land engagement lay in their elephants; they boasted that to produce these animals was the peculiar privilege of their own country, and thought themselves invincible whlist they had such formidable champions at once to defend themselves and spread destruction through the ranks of the enemy. To destory this source of confidence, she is said to have ordered a certain number of counterfeit elephants to be formed out of the skins of beasts curiously sewed together, and stuffed out in such a manner as to resemble the form of that unwieldy animal. These enormous fabrics were placed on the backs of camels, and had each a particular attendant alloted as its conductor, after the manner of real elephants. She collected from all parts those who were skilled in the construction of vessels proper for the transportation of her innumerable forces over the Indus and artificers from all the seaports in her territory awed by her meances, or allured by her bounty, flocked to her capital. In the meantime whole forests were cut down to facilitate the project. Such expedition was used in the execution of her commands, that in the third year commencement, these mighty efforts being completed, from the army of the Assyrians, assembled on the frontiers the immense of Bactria towards India, while their naval armament darkened all the western shores of the adjoining Indus. Staurobates is said. by the Greek writers, to have been at that period the reigning CC-D GHYUKUHKangri University Haribbar Colection Digitizing surdanianth dsby the menaces

of Semiramis and unmoved by the report of her formidable preparations, prepared herself with equal vigour against the increachment of a fee, provoked by no insults and inflamed by no wrongs, but urged only by the blind fury of ambition to attempt the subversion of the ancient throne of India. A huge army was collected. A numerous train of elephants decorated with every dreadful apparatus of war was brought together. A marine force was also organised. 4000 barks were constructed with all speed. The Army of Semiramis whose general was Dercetaeus but which was led by the queen herself, consisted, it is said, of 40,00,000 of infantry and cavalry, 100,000 chariots armed with scythes, 2,00,000 camels for various uses, and 3000 vessels.

When this vast train arrived at the banks of the Indus and Semiramis observed the enemy's fleet arranged along the opposite shore, she gave orders for the immediate launching of the vessels she had constructed, and manned them with the most determined and experienced soldiers in her army. The shock is recorded to have been terrible, and the battle for a long time was obstinately main tained on both sides; but the greater experience in naval concerns o the Phænicious and other martime adventurers, who attended th Assyrian army, and who had been judiciously blended with the troops gave, at length, a decided superiority to her fleet, and victory de clared for the invaders. Above a thousand of the Indian vessel were sunk, and an immense multitude taken prisoners. The triump of victory added new fury to the wild and boundless ambition which goaded the mind of Semiramis. She commanded her general to let loose their fury upon the frontiers of the invaded country. whole coast of the Indus was desolated for many leagues, and man rich and noble cities in its neighbourhood were first plundered an then levelled with the ground.

The wary Indian monarch, although discomfited, disdained despond under the difficulty that involved him, but, rallying h forces, retired to some distances from the Indus, and, drawing up h troops in order of battle, invited the exulting enemy to renew the engagement by land.

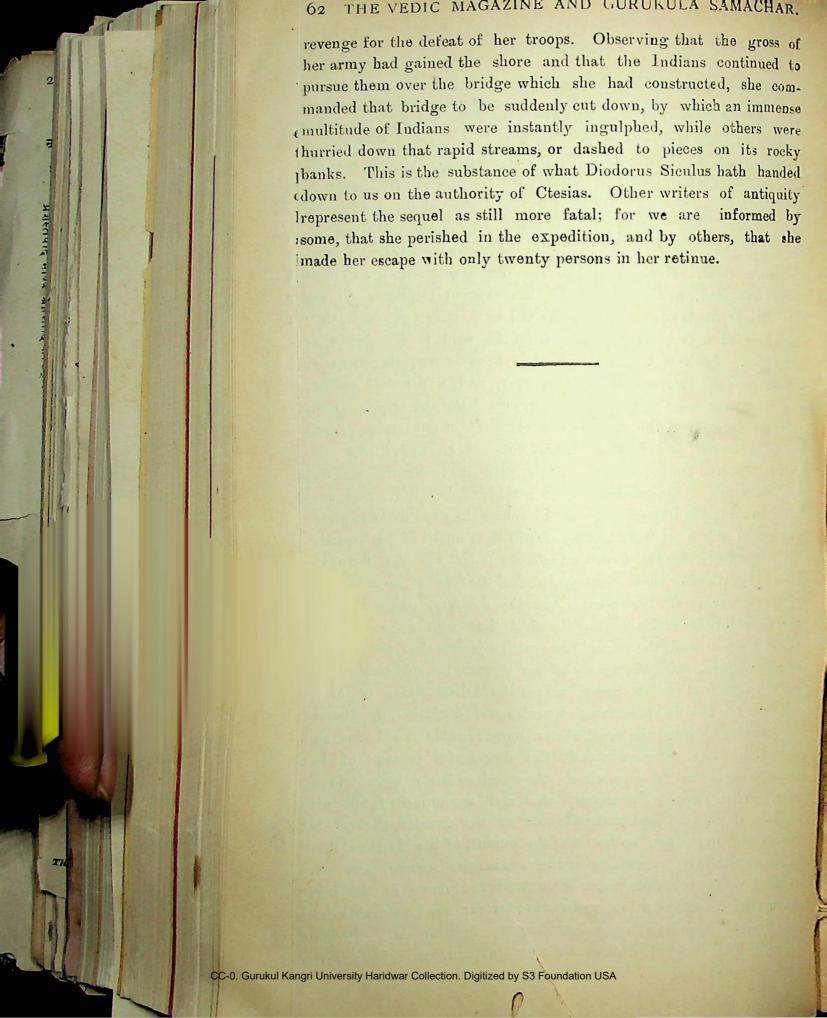
Semiramis mistaking this politic and cantious retreat for preparate flight, immediately ordered a bridge of boats to be construct and extended qui University Handwar Collection a Digital Construction which which is the construction of the constru

with her whole army, she prepared to pass with all the arrogance of a conqueror. Having arrived in safety on the eastern shore, and appointed a guard of 60000 men to defend the bridge, she hastened with far more celerity than prudence to the field of battle, disposing her counterfeit elephants in front to intimidate the enemy, who, at the sight of them, was seized with equal wonder and consternation. That wonder, however, was turned into just contempt, and that consternation into shouts of triumph, when, by some deserters from the Assyrians, they were informed, that the objects of their astonishment were only the artificial fabrication of that martial genius of Semiramis, and that the war elephant still remained the peculiar and unrivalled appendage of an Indian army. To remove every apprehension on that head, heralds were commanded, by sound of trumpet, publicly to proclaim this intelligence throughout the camp; determined the van of either army now meeting, commenced the important

flict that was to decide the fate of India.

At the first on set, a circumstance occurred which greatly conbuted to keep alive the ardour of the Assyrians, and inspire them with the strongest hopes of a decisive victory. The advanced legions of the Indian army consisted of cavalry and armed chariots, and the horses, to whom elephants were no novel objects, rushed on to the conflict with dreadful impetuosity, but when they approached nearer the line of those pretended animals, the strong offensive odour emitted by the hides so terrified and scared them, that they were immediately thrown into the utmost disorder, the greater part threw their riders to the ground, or hurried them amazed and nerveless into the very centre of the Assyrian army. The active exploring eye of Semiramis, who was on fire to finish the undertaking she had so successfully begun, soon discovered the disaster, and that intrepid princess, instantly placing herself at the head of a select body of her pravest veterans, rushed upon the disordered ranks of those advanced legions, effected their complete overthrow, and drove them back to the main body of the Indians. Staurobates, unable to account for this fresh malady, was equally confounded and astonished, but, juickly recovering from his confusion, exerted himself with resoluion proportioned to the emergency, and moved forward, with that ast body of infantry which composed the centre. ollowed after in an immense train, and, in a short time, both rmies were completely and in every part engaged. Than such an ngagement, if imagination has not had too great a share in its

formation, nothing can be conceived more terrible and sanguinary; whether we consider the number of the contending armies, or the magnitude of the prize for which they separately fought. In fact, we are told, that the shock was beyond description violent, that the action was long and obstinate, and the carnage terrible; as well from the number as ferocity of the real elephants in the Indian army, who, raging through the field, spread havoc and dismay among the ranks of the enemy, while their monstrous and inanimate representatives, on the contrary, served only to encumber the Assyrian army and its motions. Harassed by the resolute assaults of the Indians on the one hand, and trampled by the enraged elephants on the other, the fortitude of the Assyrians at length gave way, and they were pursued with great slaughter from the field to the banks of the Indus. Towards the close of the engagements, the monarch of India and the empress of Assyria met, and a personal combat ensued between these mighty competitors for fame and empire. Conspicuous throughout the day on an elephant of uncommon magnitude, the former had fulfilled every duty of an active and wise commander, and the latter had fought with that romantic spirit of heroism which distinguished every action of her life. She now hoped to bring the important point in debate to a speedy conclusion, and by the death of Staurabates, obtain the summit of her wishese. All her efforts, however, were ineffectual; nor was she fortunate enough to make her royal antagonist feel the force of any weapon, hurled by her arm. Staurobates, on the contrary, twice wounded the female invader of his realm the first time with an arrow that grazed her arm, and the second time with a javelin that pierced her shoulder. Stung with the agony of her wounds; but still more deeply galled by the rout of her army, whom she beheld flying on every side from the field in the utmost disorder and confusion, the distracted queen now curned the head of her horse towards the Indus and arrived in time to superintend the disgraceful passage of her squadrons over that river on which they had so lately been triump-The passage, however, was not accomplished but with considerable hazard and with the loss of the greater part of her remaining forces, for, so hot was the pursuit of the Indians, that, to avoid their fury, thousands plunged into the stream, and were drowned; while thousands more were trampled down in the hurry of tumultuous debarkation, and received a far less honourable death than their companians who died bravely fighting in the field of The enraged Semiramis now prepared to take a severe battle.





Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

The dates of the forthcoming Anniversary The Next Anniverof the Gurukula have been changed. sary of the annual celebrations will, as now settled, Gurukula. commence on the 12th of April. Grand preparations are being Prof. Sinha is busy in research work and it is hoped, that in addition to Wireless Telephone and Telegraph he will, also, be able to exhibit on the occasion electric bells constructed by his pupils. As already announced, Mr.Rabindra Nath Tagore, the poet of Bengal, and .Pt. Vidhushekhar and several other learned men of India-wide reputation will come from Bengal and other parts of India to join the Saraswati Sammillan ( Symposium of the Learned). A conference will be held to discuss the question of devising practical measures for the propagation of the idea of making Arya Bhasha (Hindi) the Lingua Franca of the Indian continent. Mr. Sarda Charan Mitter, the Hon'ble Pt. Madan Mohan Malvya, and other distinguished leaders of thought will be asked to attend the conference. A very large attendence of the educated and uneducated Aryas (Hindus) is expected because the schools, colleges, and offices will be closed on account of Easter and thousands of orthodox pilgrims will be at Hardwar on account of Baisakhi. All things considered, the approaching anniversary gives promise of being an unprecedented success. Intellectual

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treats will be provided for educated people, soul-elevating sermons and spiritual discourses have been arranged for the behoof of the religiously disposed, scientific devices constructed in the Gurukula Workshop by Professor Sinha and his pupils will be exhibited for the benefit of those interested in scientific advancement, a Kindegarten and Drawing exhibition will be organised for the good of those interested in the question of Infant and Primary education, and last though by no means the least, the entire compound will ring with the sound of holy Veda Mantras and lectures in Sanskrit will be delivered to kindle the enthusiasm of those, who love classic culture and believe that a revival and rejuvenification of Sanskrit learning and the virile civilization of the ancients alone can raise India once more to the position of the Queen of the Civilized World-which prou dposition it once held-and rescue mankind from the thraldom of Materialism and the slow but sure poison of Mammon worship. Let us hope that our readers will make it a point to attend the anniversary and to contribute their quota to the Gurukula Funds.

The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.

It is advisable that articles sent to the Editor should be typewriten.

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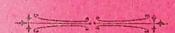
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# Vedic Magazine

AND

GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

GURUKULA NUMBER.

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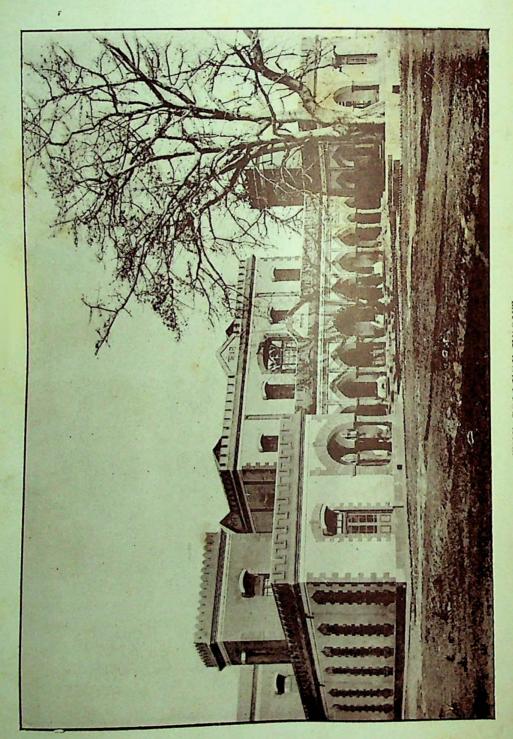
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# Vedic Magazine

सर्वेपामेव दानानां ब्रह्मदानं विशिष्यते । (मतः)

"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

VOL. IV.

VAISHAKHA 1967.

No. 11

# THE CLAIMS OF THE GURUKULA ON THE CIVILIZED WORLD.

अस्तेयमातिष्ठायां सर्वरत्नोपस्थितिः ॥ ब्रह्मचर्यमतिष्ठायां वीर्यलाभः॥ योग २ । ३७ ॥

When the aspirant is established and confirmed in the virtue of probity, of utter absence of desire to misappropriate, then all hidden gems and jewels and riches of nature become available to him. When he becomes perfected in the virtue of continence, then irresistible energy accrues to him (Patanjali's Yoga Sutras)

Enquire of the earth, the air and the water of the secrets they hold for you—enquire of the holy ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this (The Light on the Path).

Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this

feeling and repress that, so as finally to develop the child into a man of well-proportioned and harmonious nature—this is the aim of parent and Nature. (Herbert Spencer).

The age we live in is believed to be the age of civilization and enlightenment. The triumphs of man over the forces of Nature and his subjugation of wild, turbulent and obstreperous elements is simply astonishing. Steamers plough the deep, airships sail through the air, the earth surrenders all her valuable treasures in response to the bidding of man. Time and space have been well-nigh annihilated by Railway Trains, Motor-cars and Electricity. The development of machinery has rendered human labour unnecessary. Machine-Guns are belching forth fire and smoke and proclaiming the wondrous powers of the human mind. Curls of black smoke issuing from factories though they pollute the air and obstruct free breathing, demonstrate the progress of mankind in the domain of intellectual advancement. But in spite of all these vaunted achievements which have added many a feather to the cap of the scientist, mankind is by no means happier than it was before. The wild ululations of the wretched, the groans of the poor and the needy, the murmurs and grumblings of the "intellectuals", the free fights between the police and the suffragists, the monster meetings organised by the "unemployed", the bomb-shells the bursting of which in European capitals is a matter of every day occurrence, alike proclaim that there is something rotten in the state of Denmark. The vast majority of people in the civilized world is sunk in abject misery and when an economist asserts that a nation is wealthy he only means that it contains a large number of pampered millionaires leading lives of luxurious ease though millions of their compatriots may be wallowing in squalor and grovelling in dust, watering mother earth with their bitter tears, impregnating the air with their heavy sighs, and rending the

sky with their piteous cries. When contemplating this appalling mass of misery, even a sober and level-headed writer like Lecky loses the habitual balance of his mind and bursts forth into the following wild remarks.

It is the colossal waste of the means of human happiness in most selfish and most vulgar forms of social advertisement that gives almost a justification to anarchic passions which menace the whole future of our civilization. It is such things which stimulate class hatreds and deepen class divisions, and if the law of opinion does not interfere to check them they will one day bring down upon the society that encourages them a signal and well-merited retribution.

The entire political power is vested in highly educated men, who are also in alliance with the aristocracy of wealth. In fact wealth and learning have sworn eternal friendship and undying love. Yet "justice" in some parts of the occident is only a phantom vision pursued by the philosopher in his closet—an abstraction for the thinkers to define. A realistic European writer has somewhere remarked that happiness is the exclusive possession of the rich, misery the monopoly of the poor and the sacred office of what is called "justice" is to perpetuate this state of affairs. This observation is profoundly true though it sounds cynical. How far the interests of "the people", "the democracy," "the toiling millions", "the nation" and the "backbone of the community" are safeguarded by their "representatives" and "tribunes" will become clear by pondering on the following quotation from a popular work by the same historian and philosopher.

Some of the very worst acts of which man can be guilty are acts which are commonly untouched by law and only faintly censured by opinion. Political crimes which a false and sickly sentiment so readily condones are conspicuous among men, who have been gambling for wealth and power with the lives and fortunes of multitudes; men who for their own personal ambition are prepared to sacrifice the most

#### 4 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

vital interests of their country; men who in times of great national danger and excitement deliberately launch falsehood after falsehood in the public press in the well founded conviction that they will do their evil work before they can be contradicted, may be met shameless and almost uncensured in Parliments and Drawing-rooms. The amount of false statement in this world which cannot be attributed to mere carelessness, inaccuracy or exaggeration, but which is plainly both deliberate and malevolent, can hardly be overrated. Sometimes it is due to a mere desire to create a lucrative sensation, or to gratify a personal dislike, or even to an unprovoked malevolence which takes questioned whether the greatest criminals are to be found within the walls of prisons. Dishonesty on a small scale always finds its punishment. Dishonesty on a gigantic scale continually escapes. pick-pocket and the burglar seldom fail to meet with their merited punishment, but in the management of companies, in the great fields of industrial enterprise and speculation, gigantic fortunes are acquired by the ruin of multitudes and by methods which, though they evade legal penalties, are essentially fraudulent. In the majority of cases these crimes are perpetrated by educated men who are in possession of all the necessaries, of most of the comforts, and of many of he luxuries of life and the worst of them are powerfully favoured by the conditions of modern civilization.

The educated Indian is in this respect no better than his occidental congener whom he takes pride in mimicing and aping. The distinguished lawyer whose discourse on the "Poverty of India" delivered from the public platform is a magnificent oratorical effort and a splendid literary treat, may himself be a vampire that sucks the heart blood of the nation by luring the unwary peasant into litigation and thwarting the ends of justice by helping robbers, thieves and pickpockets to escape. He who appeals to the rulers of the land in the name of righteousness and waxes eloquent over the eternal verities deep rooted in nature and the permanent tendencies of things, will in a court of law sometimes "use all his powers of rhetoric and persuation to make the cause for which he

holds a brief appear true though he knows it to be false, will affect a warmth which he does not feel and a conviction which he does not hold, will skilfully avail himself of any mistake or omission of his opponent; of any technical rule that can exclude damaging evidence; of all the resources that legal subtlety and severe cross-examination can furnish to confuse dangerous issues, to obscure or minimise inconvenient facts, to discredit hostile witnesses. He will appeal to every prejudice that can help his cause, he will for the time so completely identify himself with it that he will make its succes his supreme and all-absorbing object; and he will hardly fail to feel some thrill of triumph if by the force of ingenious and eloquent pleading he has saved the guilty from his punishment or snatched a verdict in defiance of evidence". All this lying, fraudulent conduct, mis-statement and mangling of facts, distortion of quotations, dishonest handling of precedents, and simulated indignation at the arrest of a rascal, is covered by "professonal etiquette" and "legal conscience". A poor hawker earning a paltry sum of two annas by a false representation prompted by the pangs of hunger and the imperious demands of "hungry mouths" is avoided and eschewed by decent folk but an unprincipled lawyer in fine clothes with a clean shaven chin, gold rimmed spectacles and a ponderous silver watch is applauded in public assemblies, accorded public receptions, hailed as the champion of the rights of his suffering countrymen and the defender of the honor of Mother Ind, and even permitted to desecrate the pulpit by assuming mock piety and blaspheming by sermonising about the "kingdom of Heaven" and the "Immanence of God in Nature. A police constable who demands his "palm-oil" is denounced in the press and in the council chamber, but the editor who sells his conscience and prostitutes his intellect for the sake of "presents" and

"friendly gifts" is worshipped as the guardian of the conscience of the community. A pickpocket is shunned, but a company promoter who falsifies accounts, prepares false balance sheets, and transfers a considerable part of the shareholders' money to his own pocket by the adroit and skilful manipulation of figures is regarded an expert business man. A person who rolls inwealth because he has successfully enchained the intellects and enslaved the minds of thousands of his fellow-creatures by representing himself as the incarnation of Vishnu and guarantees salvation to his disciples in exchange for cash payment, signs passes for entry into Heaven in return for specific sums, and every hour forges fetters for intellects surrendered to him in childlike confidence and under the dominion of dark superstition and soul-withering credulity is hailed as a hero and the leader of the movement for the intellectual emancipation of a "politically important" community whose Lord and Master was the Prince of Iconoclasts and an arch enemy of all superstition. The Social Reformer who cries down early marriage and depicts the lot of the child widow with a fervour and a pathos which draw tears from his audience is so much under "petticoat" or rather "sarhi" government that he gives away his daughter in marriage at the age of eight and finds herdoomed to perpetual and enforced widowhood at the age of twelve. The "political leader" who fights the battles of his country on the public platform and puts forward eloquent pleas for an equal treatment of all subjects of the King whether white or brown and depicts in heart-rending terms the woes of Indians in the Transval keeps his wife and mother immured and incarcerated within the four walls of his house, and bathes when he is polluted by the touch of the "Pariah" over sixty millions of whose brethren he aspires to rule, because foreign rule which protects the untouchables from open indignity and insult being "bureacratic" is essentially "unsympathetic"—and this he hopes

THE CLAIMS OF THE GURUKULA ON THE CIVILISED WORLD 7

to replace by "democratic rule" broad based upon hereditary caste.

So far we have described the symptoms of the disease that is eating into the vitals of "civilized society," holds "civilized humanity" in its tight iron grip and threatens to kill it by inches. Now to the etiology of the malady. We think all its causes can be summed up in the expression "moral invertebrateness". "lack of character," "nervelessness", and "want of self-restraint" are responsible for all the woes of humanity. What is this due to? It is due to a misapprehension of the aims and methods of education. It is forgotten that "Mere culture of the intellect is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities; though people, in spite of their experience as parents and as citizens persist in hoping they will. Intellect is not a power but an instrument, not a thing which itself moves and works but a thing which is moved and worked by forces behind it. To say that men are ruled by reason is as irrational as to say that they are ruled by the eyes. Reason is an eye-the eye through which the desires see their way to gratification and educating it only makes it a better eye-gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. However far-seeing you may make it, the passions will still determine the directions in which it shall be turned-the objects on which it shall dwell. Just those ends which the instincts or sentiments propose, will the intellect be employed to accomplish. Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work". It has been rightly said by Spencer (from whom we have been quoting CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

just now) that "whatever moral benefit can be effected, must be effected by an education which is emotional rather than intellectual. If in place of making a child understand that this thing is right and the other wrong, you make it feel that they are so if you make virtue loved and vice loathed—if you arouse a noble desire, and make torpid an inferior one-if you bring into life a previously dormant sentiment—if you cause a sympathetic impulse to get the better of one that is selfish-if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good. But no drilling in catechisms, no teaching of moral codes, can effect this. Only by repeatedly awakening the appropriate emotions can character be changed. Mere ideas received by the intellect, meeting no response from within are quite inoperative upon conduct, and are quickly torgotten after entering into life". In other words culture of the intellect becomes a curse instead of a blessing if it is not accompanied by spiritual culture. The atma is the seat of the will. If the volitional activity of man to which reason and all other faculties are subject is to be rightly directed atmic sadhans or exercises in spiritual discipline are needed. Psychic faculties also require constant exercise before they can be developed and strengthened. It is true religion which provides the stimulus for spiritual discipline. Religion is not taught in Indian schools. In the West also the movement for the secularisation of education is making headway. Religion is in bad odour for the simple reason that its inward spirit is lost and the body represented by theological creeds and for-mularies having become a lifeless corpse repels on account of the process of putrefaction and decomposition which has set in. The place of true religion has been taken by soul-scorching atheistic ecclectism and godless and anarchical philosophy. The vision of the presiding god of intellect can not peer beyond the surface and view the CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA permanent relations of things and therefore naturally, concerns itself not with what is but with what seems to be, not with realities but with semblances. The effect of this on the ethical temperament of our "civilized," age has been thus described by Cardinal Newman.

"It is detection, not the sin, which is the crime; private life is sacred and inquiry into it is intolerable, and decency is virtue. Scandals, vlugarities, whatever shocks, whatever disgusts, are offences of the first order. Drinking and swearing, squalid poverty, improvidence, laziness, slovenly disorder, make up the idea of profligacy: poets may say anything, however wicked, with impunity, works of genius may be read without danger or shame, whatever their principles, fashion, celebrity, the beautiful, the heroic, will suffice to force any evil upon the community. The splendours of a court, and the charms of good society, wit, imagination, taste, and high breeding, prestige of rank, and the resources of wealth are a screen, an apology for vice and for irreligion ......True Religion is slow in growth, and when once planted, is difficult of dislodgment, but its intellectual counterfeit has no root in itself, it like dethroned princes, it keeps up a state and majesty, when it has lost the real power. Deformity is its abhorrence; accordingly, since it cannot dissuade men from vice, therefore in order to escape the sight of its deformity it embellishes. It 'skins and filims the ulcerous places which it cannot probe or heal,

> While rank corruption, mining all within, Infects unseen,"

Purely intellectual training instead of eradicating selfishness, envy and class-hatred has enabled their apostles to organise their forces and act with increased skill and inflict the maximum of injury upon society with the minimum of effort. The priveleged classes have taken advantage of the power which knowledge confers and have wielded it with the aim of shutting out the vast multitudes from its blessings. They have patented the sources of this power and created monopolies in the field of intellec-

tual acquirements. Education has been made so costly that the people cannot even aspire to it. Class hatred has found handy and convenient mechanisms and instruments in Party Government, National Leagues, and Trade Unions. All the evils of a society of savages have been intensified though at the same time refined, dignified and purged of all coarser and grosser elements which made them disgusting. Like peptonised pills, sugar-coated quinine pills, Scott's emulsion, and other patent medicines of the same sort the popularity of which reflects in its own way the dominant tendency of the age and its inherent lack of self control, we have emulsions of vice, sugar-coated pills of selfishness, peptonised pills of class-hatred, and the poison of envy divested of its bitter flavour. Thus murder has by no means died out. Only it has become a fine art and is called "aggressive war". Those who murder on an extensive scale after fully organising their resources are hailed as heroes, and are idolized and adored. Adulterous tendencies are by no means extinct. Only they have been refined and exalted by being characterised as "sowing wild oats," "Free Love," "the inborn right of woman to select, in each case, the father of her child", "escapades". Illegitimate children are called "love children", a flirt is called a "soceity women" and rich voluptuaries are sometimes called "the smart set".

The supreme need of the age is, therefore, moral self-control. Unless society is pervaded by it, it will rush to its doom and the increase of armaments and the process of laying down "Dreadnoughts" will inevitably end in another Mahabharata War. Nature will seek a remedy for this unbearable state of affairs in violent methods. It is no respector of nations and civilizations.

The system of education must be radically changed if society is to be rescued from dissolution, decomposition and society to be rescued from dissolution. Digitized by S3 Foundation USA

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disintegration. The ancient Aryas understood the right principles of Education, and Manu, the ancient Law-Giver though cognisant of the blessings of the cultivation of intellectual powers nevertheless laid down:

\*Having taken up the pupil, in order to lead him to the Highest the teacher shall first of all teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals, and he shall teach him to tend the fires, sacrificial and cuinary, and more important than all else, how to perform his Sandhya devotions.

So education is to begin not by discoursing on the uses of prayer, but by making the pupil perform it. And again bodily activity which is the index of psychic tendencies is to be controlled and thus undesirable tendencies are to be uprooted by repressing their outward manifestation and thus starving them.

Says the great sage.

†Let him (the student) not move his hands or feet or eyes, aimlessly, let him not talk restlessly and crookedly; let him not think of always outracing others and injuring enviously.

Aimless movements are indications of weak volitional activity, and purposeless thinking. The will is to be strengthened by a repression of all signs of weakness. That this method is recommended even by modern psychology will be evident from the following remarks of Murray.

The real control of emotion consists in the repression of all its overt manifestations. The emotional life feeds upon its overt indulgences and without them cannot be sustained. There is nothing more frequently enjoined in treatises on practical religion than the necessity of such private acts for the cultivation of religious feeling. This injunction of religious teachers is based on an universal principle

अ उपनीय गुरुः शिष्यं शिषयेच्यी वमादितः।

श्राचारमग्रिकार्यं च संध्योपासनमेव च ॥ मनु २ । ६७ ॥

न पाणिपादचपलो न नेत्रचपलोऽनृजुः । न स्याद्वाक्चपलश्चैव न परद्रोहकर्मधीः।

with regard to the culture of the emotions,—the principle that any emotional excitement may be controlled by keeping in check its active manifestations, and that emotions may be starved out of existence by being habitually refused the indulgence in directing external conduct.

Selfish impulses must be killed by creating a loathing in the impressionable mind of the child for the desire to outrace others and injure them envoiusly, a desire which is responsible for three fourths of the woes of modern society. But the lower nature is not subjugated so easily. Therefore a more rigorous course of self-discipline is needed and this the sage prescribes in the following verses.

\*As the dross of metals is burnt away by the bellows working on the fire, even so all the impurities of the body are consumed and all defects rectified, by the controlling and regulating of the breath in the proper way. (The student is) to cure physical defects and diseases by breathing-exercises; mental diseases and excitements by exercises in concentration of the mind, vicious attachments and addictions of sense by the practice of mental abstraction, and finally, to overcome the disturbance of the Prakrati by the practice of meditation.

He is to be taught humility by being requested to beg food for himself and his teacher and reverence by being required to serve his teacher personally, and is prepared for a life of sacrifice for others by being required to lead a life of extreme simplicity. The result is that when he becomes a Brahman and is entrusted with the destinies of nations he is not excused if he provokes war and bloodshed to satisfy his pique or plunges a nation into anarchy if his personal ambition is thwarted but is expected to-

श्रद्शन्ते ध्मायमानानां धातूनां हि यथा मलाः । तथेंद्रियाणां दश्चन्ते दोषाः प्राण-स्य निग्रहात् । प्राणायामैदंहेद्दोषान धारणाभिश्च किल्बिषाम् । प्रत्याहारेण संवर्षात् ध्यानेनानीश्वरान्गुणात् । मनु ६ । ७२ ॥

#### THE CLAIMS OF THE GURUKULA ON THE CIVILISED WORLD 13

shrink from honor as from venom itself, and to ever long for slight and insult, as he would for nectar. Happy sleeps the man that has been slighted. Happy he roams about in the world; but the slighter perisheth.

The ancient Aryas further realized that knowledge was a power for good as well as for evil and should not be conferredso long as the pupil had not by a course of rigorous self-discipline acquired the necessary moral stamina to resist all temptations to use it for unrighteous ends and convinced his teacher of the fact. In Manu Smriti we read.

†Vidya came to the Brahman and pleaded: "I am thy sacred trust. Do thou guard me well and give me not away to those that cavil slightingly. So only shall I be of ever greater power and virtue.

When read in this light, the reply of the sage in the Prasna Upnisad to Bharvadwaja, Satyakama, Gârgya, Asvalayna, Bhardwaja, and Kabandhi, who though firm. in Brahma-Jnan implored to be initiated into the higher yoga knowledge appears to be based upon sound educational principles.

## भूय एव तपसा । ब्रह्मचर्येण श्रद्धया सवंत्सरं संवत्स्यथ यथाकाम परनान्पृच्छथ यदि विज्ञास्यामः सर्व छं इ वो वक्ष्याम इति ।

Live here one year more, performing penance and celibacy, with earnestness and faith then ask the questions, that you wish, to put, according as we know, we shall explain it all to you.

<sup>\*</sup>संमानाद् त्राह्मणो नित्य मुद्वजेत बिषादिव ।
श्रापमानस्य चाकांचेदमृस्येव सर्वदा ॥
सुखं शैते ह्यवमतः सुखं च प्रतिबुध्यते ।
सुखं चरित लोकेऽस्मिन्नवमंता विनश्यति ॥ मनु॰ २, १६२, १६३ ॥
विद्या व्राह्मण मेत्याद शेविध स्तेस्मि रच माम् ।
श्राप्यकाय मां मा दास्तया स्यां वीर्यवस्तमा ॥ मनु २, ११४.

Surely one can never be too circumspect in conferring powers the abuse of which may work endless ruin and set in motion forces that may bring about the spiritual and moral death of generations yet unborn. The following taken from a Sanskrit treatise on chemistry will raise a good-humoured laugh in a "modern" student mess in India.

निर्छोभाः सत्यवकारो देवब्राह्मणपूजकाः । यमिनः पथ्यभोक्तारा योजननीया रसायने ॥

(Rasaratnasamuchachaya 7th chap. 3oth. Sloka.)

"Those who are truthful, free from temptations, given to the worship of Devas, and Brahmans, self—controlled and used to live upon proper diet and regime—such are to be engaged in performing chemical operations".

But those who realize what an enormous amount of mischief is done in the world by raw, callow, misguided and impulsive youths, fresh from college, falling into the hands of the anarchist and seeking to reconstruct society on ideal lines by the use of the bomb will recognise in this a healthy precaution. The progress of India, the wisdom land and the spiritual guide of humanity, has been thrown back centuries by this disregard of her tradition that knowledge of science should be imparted only to those who are morally and spiritually fitted to receive it. India's self-realization has been hindered by her following methods of training that are ruining the occident.

Again the ancient Aryas realized that in order that the teacher might create the right sort of feeling and desirable likes and loathings, arouse noble desires and torpify inferior ones, cause the sympathetic impulses to get the better of selfish ones, and revivify previously dormant sentiments, it was essential that he should be in a position to watch and guide the evolution

of faculties, the birth and development of impulses, and the manifestation in concrete life of hereditary likes and dislikes and of inborn prejudices and to prevent the neutralization of his beneficent work by the supervention of maleficent agencies. This can only be done if the teacher is in loco parentis to his pupils. The ancients therefore devised the Gurukula system of educaton. The pupil dwelt with the Guru and was under his charge and superintendence for all hours of day and night. system of education produced not Machiavellis and Bismarks but righteous statesmen like Vashishta and Vishwamitra, who advised and compelled by moral force potentates and sovereigns to serve their people. Rama and Laksman were, at the instance of Vashishat and Vishwamitra, sent to guard the sages from the onsets of cannibals at the risk of their lives in spite of the reluctance of their sire due to parental solicitude. It produced not Napoleans but Kings like Rama who instead of devastating foreign lands and shedding blood in response to the greed for gold and the desire for territorial aggrandisement, voluntarily spurned the sovereignty of an Empire and the homage of innumerable vassal princes because his conception of Dharma demanded that his father's plighted word should in no way be slighted. It produced not prancing and swaggering rulers, who talked of "giving no quarter", but Maharajas like Ashvapati Kaikeya whose proud boast it was.

> न मे स्तेनो जनपदे न कदर्यों न मद्यपो नानाहिताग्नि नाविद्वान् न स्वैरी स्वैरिणी

"There is no thief in my dominions, no coward, no drunkard, none who does not feed the sacrificial fire, none who is not literate, no adulterer or adultress".

The sole hope of the world lies in the rejuvenation of this spiritual civilization. This is the verdict of the thinkers of the East as well as of the West, as is abundantly shown by quotations with which this article is interspersed. The Gurukula at Kangri is the first earnest attempt made in this age to revive Dharma and train students on spiritual lines. With the success of this experiment is bound up the future of the human race. The institution has been in existence for 9 years. It has on its rolls 275 students who are all vowed to lead a life of poverty, humility, and celibacy till they attain to the minimum age of twenty five. Nothing is charged for education and maintenance. Some of the workers are working on a bare subsistence allowance and some without drawing upon the College Funds even for that. The institution has evoked unprecedented enthusiasm. Its financial condition is, however, most unsatisfactory. There is no capital worth the name. The expenses come up to over a lac of Rupees every year. The next anniversary commences on the 13th of April 1911. May we hope that thousands of men and women who will assemble in the Gurukula Bhumi in Easter will liberally respond to the appeal for funds. The Gurukula has a claim upon all civilized people, irrespective of caste, color, or creed for it is fighting single-handed the common foe of humanity-the materialistic spirit of the age and the subtle spirit of commercialization of morals. It is trying to transfuse education which is a curse, as now used, into a veritable blessing which it was originally intended to be. We have every hope that our appeal will not fall on deaf ears.

### INDIAN PROBLEMS.

(II)

### असुर्या नाम ते लोका अन्धेन तमसा हताः। तां स्ते प्रत्याभि गच्छन्ति ये के चात्महनो जनाः ॥ यजुः ॥

"To regions filled with utter dreadful blinding darkness go those suicidal persons, both here and hereafter, who, neglecting to attend to their best interests and prospects, ruin themselves."

Saddest indeed is the state, infinitely pitiable forsooth is the plight, and most fearful verily is the fate of him, who ruins himself. Extremely dark and gloomy are his immediate interests as well as his future prospects. For him there is no happiness either in this life or in the next. Suicide is, in short, a sin of the deepest dye. It is the most unnatural, least pardonable, and worst of all. It is the sin of sins, folly of follies and the root of all real misery we see around us.

In these ever-memorable words breathing infinite pity blended with burning indignation does the Veda warn man against the folly of ruining or in any way endangering his best interests, proximate as well as ultimate, through folly, rashness, ignorance, indifference, inertness or perversity. While thus the Primeval Scriptures of Humanity and the most ancient, sacred, and authoritative Scriptures of India warn her people in the clearest of terms, what a spectacle do these latter present to the world? Pity, infinite pity, that India has for centuries been most perversely going against this divine warning given by the above Mantras. Her suffering and misery is due mainly to her not heeding it. Almost all her difficulties and troubles can be definitely traced to her suicidal tendencies and acts. India has for ages been the land of suicides. The people of India

have lost all idea of self-preservation. Look at every thing they do; there is the stamp of suicide upon it! They run mostly after shadows and often leave behind the substance. They give up the essential and catch at the non-essential. They know not, nor do they care to know, what is of permanent value and lasting good, but are easily carried away by the ephemeral and the evanescent. They sadly lack the invaluable quality of introspection and circumspection. As the Veda\* puts it "Having eyes they do not see, having ears they do not hear." They play with nature and toy with life; while deep ignorance, dire indolence, and dismal indifferentism wedded to frivolous folly hold them in their grim grip! They do not know who is their best friend and what is their worst enemy so that they hate the former and hail and welcome the latter to their utter discomfiture. Of tact, prudence, wisdom and common-sense they have little or none. Such are the frailties of the people of India in general; but among Hindus these weaknesses are [found to an alarming extent. They are the worst suicides—their suicidal tendencies are too notorious to need specification. In connection, however, with the Problem of Languages, we are obliged to specify at least one instance of the suicidal tendency of the Hindus.

## THE VALUE AND IMPORTANCE OF SANSKRIT TO INDIA.

What blessings can Sanskrit confer upon the people of India? What are the benefits they can derive from a skilful use of that sacred language of India? What valuable services can it render towards the regeneration, development and unification of India's "dumb" millions? These blessing are so many, so valuable: so very urgent and indispensable, and withal so very obvious, that Sanskrit may truly be said to be the very breath and life and soul of

<sup>\*</sup> उत त्वः पत्रयस्र ददर्शः उत त्वः मृषवस्र मृणोतिः स्० १०। ७१। ४

the Indian peoples. And yet how do they treat that? Why, they run from Sanskrit as if it were a deadly serpent! A more suicidal course than this can hardly be conceived.

Had they any the least common-sense, they would not discourage the use of Sanskrit words in the several vernaculars of the country-they would not discourage the very thing they require most, they would not discourage the very thing they ought to encourage most, they would not hate their best friend that can regenerate and unify them and make them one people possessing the most ancient civilisation and the most glorious culture on the face of the earth; they would not, in short, be guilty of self-immolation by cutting off the sacred tie that happily binds them to their noble Past! Our people must remember that they are not the South-Sea-Savages without a past and cannot, therefore, neglect with impunity their languages and give up their sacred Tongue. They must never for a moment forget that they have to preserve, maintain and perpetuate the noblest of all heritages ever bequeathed by the ancients to the moderns.

Hopelessly as the Hindus seem to be divided and subdivided by deep-rooted caste-prejudices and most invidious social distinctions &c., they are not entirely without strong and permanent elements and means and bonds of unification around which they can, if they have but a little common-sense, rally together their scattered forces and shattered energies, and thus become knit together into one great people once more and for ever. In Sanskrit, for example, the Hindus possess, next to the Vedas and the Shastras, one of the strongest and the most invaluable bonds of uniformity and unification. The cause of Sanskri is one that makes for unity and all wise sensible lovers of peace and friends of unity cannot do better than promote its study. Sanskrit can furnish the much-needed bond by which

- (i) Sanskrit is essential to a right understanding of the true ancient religon of the country. If we want to preserve our religion we cannot dispense with Sanskrit. This fact is so well and widely known that Sanskrit is called the Sacred Language of India. Thus the study of Sanskrit is a religious duty.
- (ii) With the help of Sanskrit alone can the people of India preserve and maintain the most sacred tie which still does bind them to their glorious past i. e. they can keep intact and unbroken their ancient culture, their unique individuality, and perpetuate their noble heritage in addition to preserving their pure holy Dharma. India has to preserve and maintain all that is noble, holy, and invigorating, all that is pure, bracing, and elevating in her magnificent hoary Past. And can she do this by giving up Sankrit? No! Sanskrit is essentially indispensable to the unbroken continuity of all that is sacred and valuable and

glorious in India's Past. Let the ancient glory and greatness of India be the natural and fitting foundation upon which her future glory is to be reared. Let her Future be not cruelly and despotically severed from her great and noble Past. Then alone can that future too be great. Let her not be suicidal. Let her beware of the fate of Ancient Egypt. Let her preserve her high and holy identity. Is this too much to ask of her wiser and more thoughtful sons?

(iii) Sanskrit alone can weld together the several vernaculars of the country. By means of that language (which has not only given us all the Aryan Dialects but which has also enriched and developed the so-called Dravidian Languages of the extreme South) -yes, by means of Sanskrit-such a great degree of uniformity can be easily established among all the vernaculars of India that the differences can be practically reduced and limited to only the grammatical peculiarities and variations. Sanskrit abounds in easy little words, a good many of which are already to be found in all the vernaculars of India. From the Kashmiri and Punjabi of the North to the Tamil and Malayalam of the South all testify to the profound influence of the great Aryan culture and civilisation on their common Sanskritic Vocabulary. The extent of this uniformity ought to be increased by encouraging the use of easy Sanskrit. The only difficulty in the way of Sanskrit can be removed by establishing the popular Panjabi\* in the Punjab and the popular Hindi in Agra and Oudh. At present in the Punjab and the United Provinces the official Urdu is most heavily and artificially burdened with Arabic and Persian. Instead of this if the popular Punjabi and Hindi be made official also in the two respec-

<sup>\*</sup>Sanskritised Punjabi is hard to distinguish from Arya Bhasha (Hindi) as every reader, however superficial, of the Granth Saheb knows. Ed. V. M.

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tive provinces a great advance will be made towards the easy solution of the Language Problem. Here the benign Government must come to the aid of the people in a matter which concerns the welfare of the whole of India. All the vernaculars of India have a common Sanskritic background. This must be widened and enlarged by the people who should also try and establish Punjabi and Hindias the official languages of the Punjab and the United Provinces. This is the best, the easiest and the most natural course to adopt. By having an easy common vocabulary derived from Sanskrit for all the Vernaculars of India and by installing each vernacular in its own province, we can accomplish much towards unification. Let all lovers of unity and friends of peaceful progress push on the cause of Sanskrit.

(iv.) Sanskrit can also give the people of India the unique blessing of possessing one common indigenous "Lingua Indica" viz, Hindi (Arya Bhasha) which is understood by the greatest number of people throughout the entire country. Hindi containing easy Sanskrit words is, therefore, already the language of the whole of India. now awaits official recognition as such. Like the Deva-Nagri Script, Hindi has no rival in the land. Let all true friends of a United India promote the cause of all three viz, the Nagri Script, Hindi Bhasha, and the least trouble we can establish Sanskrit. With all the three throughout the country. Let the wisest in the land devote their best efforts towards the accomplishment of this threefold object. Then other and higher problems will be found to be greatly simplified and will be readly solved. One need not be a prophet in order to assert confidently that the elevation of the vernaculars and the establishment of Nagari and Hindi as well as the encouragement of Sanskrit will confer real boons on the people of India and enable them to take up for solution much more occumplicated questions.

Market of the control of the contro

- (v) Sanskrit can furnish the vernaculars with a fine common indigenous scientific Terminology\* rivalling and even excelling the Greek-Latin one employed in English. Let our people have, by all means, the real scientific industrial and commercial culture of the West; but let them have it all in their own vernaculars so as to make it their own. Let them not sacrifice their mother-tongues, at least those of them which possess literatures worth preserving,
- (vi.) Thus Sanskrit is of the greatest value in enriching, developing and elevating the much neglected vernaculars of our country. And with the development of our vernaculars that of our people will proceed on a sure and permanent basis. In order that education, culture, and enlightenment may permeate the entire populace, they must of necessity reach them through their mother-tongues. When will our leaders and wise men take up the cause of our Vernaculars and Sanskrit?
- (vii.) Thus with the help of Sanskrit and the developed vernaculars, our people can thoroughly assimilate, without losing their individuality, all that is good, valuable and elevating in modern culture, of science, industry, art &c while fully preserving and perpetuating all that is pure, noble, and invigorating in India's Past. We think that Sanskrit is of the greatest use in both preserving the glory of our Past and opening up the Future, in all its glory. Sanskrit holds the key to the preservation of the one and the opening up of the other. All wise builders take care to build upon the solid groundwork of the Past. Let us also take care to build our

<sup>\*</sup> धर्ममिति = Thermometre. भारमिति. Barometer. ज्यामिति Geometry. त्रिकोण मिति = Trigonometry. भारपूर = Phosphorus. रुद्र = Radium कुनंनमा = Gravity..

future, if we want it to be great and glorious, upon the rocky foundation of our majestic Past. This can be done most easily with the help of Sanskrit only.

- (viii.) Sanskrit can draw nearer and closer the East and the West as it is common to both. It is one of the few means of bridging the gulf that unfortunately yawns at present between the Eastern and Western Branches of the Indo-European Aryan Family.
- (ix.) And certainly Sanskrit can be made the means of amalgamating the different sects and castes of Hindusamong themselves. Sanskrit is the sine qua non of Hindu Unity and solidarity. Let the Hindus, therefore, if they are wise enough, lose no time in useless wrangling but set about at once to bring about their unification and solidarity by promoting the cause of Sanskrit, Hindi, Nagari, and the Vedas and the Shastras. Let these four be written on the heart of every Hindu. Let every Hindu love, cherish, venerate, and use in his every day life all these four. Let him prize each of these four more than his very life. salvation of the Hindus depends on these. Nay, their very existence depends upon these four. Let the Hindus establish the perfect Deva Nagari Script as well as Hindi, let them study Sanskrit and the Vedas employing the former for the various purposes noted above. This is their fourfold sacred duty.
- X. Lastly as Sanskrit is very closely related to Persian, by its means the Moslems can be drawn nearer to the Hindus. But let the Hindus first and foremost unify themselves. Let them strengthen and fortify their own position. Let them give up all that is weakening, degrading and debasing. Let them endeavour to be strong in every way by all peaceful means. Let them desist from useless wasteful attempts at putting the cart before the

horse. Is it too much to assert that without strong and perfect Hindu Unity it is idle to dream that they can in any way influence others.? Let them, therefore, aim at their own unification and solidarity. Let them devote their energy to self-preservation.

The above are some of the great services which Sanskrit can render towards the regeneration and development of India, so great is the value of that sacred language to this continent-country. Sanskrit can breathe life into the dead body of the Indians. It can bestow upon them the blessings of unity and solidarity and while fully preserving their noble individuality and ancient culture and religion it can also promote and hasten the formation of India's nationality, giving fair promise of a great and glorious future before her. The very life, soul and vitality of India depend upon Sanskrit. Do we yet realise this? Take away Sanskrit from the Indians and you take away everything that is valuable and beneficial-you leave nothing that is noble, purifying, uplifting, bracing and above all unifying-you leave nothing upon which they can rest and live and thrive. Take away Sanskrit from the Indians and you deprive them of their noble ancient culture, civilisation, religion and individuality-you deprive them of their very breath and life and soul! Take away Sanskrit from India and India will be life-less-dead! And yet the Indians want to run away form it as if it were a deadly viper! Can folly go further than such a suicidal move? And look at Sanskrit-is there any other tongue which can even approach it in value and excellence? With the best of means and materials at our disposal, with the best and most perfect language and alphabet, if we still find ourselves far behind other peoples on the globe, who is to blame? We have everything best of its kind whether it be language or alphabet, land or lineage, law or literature, religion or scripture-yes we have everything best of its kind; but we have not got one thing which can utilise all that—we have not got Common-Sense! Ah! when will our people have that!

Let us now sum up, before we proceed to consider the next problem, the main conclusions and that can be drawn in connection with the two problems of Race and Language already considered:—

- I. To eradicate race-bias, caste-prejudice, classhatred &c., and to promote better, kindlier, and more sympathetic feelings between the various communities that inhabit this continent-country:—
- (a) Caste Conferences and Reform Associations must take up the sacred work of educating their members and the masses; and of apprising them of the great injustice cruelty and danger of ill-treating the so-called lower castes, depressed classes, degenerate and backward communities.
- (b) The Higher Castes and Better- off forward communities should not rest satisfied with their own betterment and progress but should endeavour to raise and elevate those that are below and behind them. Thus the Brahmins, the Kshatriyas, the Vaishyas &c., should undertake, in addition to the work of bettering themselves, the holy work of uplifting and educating the Shudras and the other lower classes. Bands of devoted young Brahmins, possessing the necessary qualifications, should engage in educating the lower and depressed classes and aboriginal tribes.
- (c) All these several active bodies should send their representatives to a common Central Organization to be called the Bharteeya Sabha where inter-communal as well as general matters affecting the interests of some or all must be fully discussed, settled and safe-guarded.
- (d) To solve the Hindu-Moslem Question, the Hindus must wake up from their lethargy and first set

about the indispensable task of putting their own house in order. Unless the Hindus become strong and united, unless the Hindus reform themselves in every way and attain Solidarity, the Hindu-Moslem Question cannot be solved satisfactorily. Unity and Strength must be the watch-word of the Hindus. Let them have that first.

- II. The following suggestions are made to solve the Language Problem:—
- (a) The establishment of one Uniform Script for India such as the "Perfect Deva Nagari" alphabet.
- (b) The adoption of an easy "Lingua Indica" such as the very commonly understood Hindi (or Arya Bhasha) for inter-provincial communication.
  - (c) The study of Sanskrit must be encouraged.
- (d) The Development of the Vernaculars into Firstclass Languages like those of Europe.
  - (e) Sanskrit must be used to give them uniformity.
- (f) Sanskrit must be used to furnish them with a Common Scientific Terminology.
- (g) These perfected Vernaculars must be made the medium of all kinds of Education—Primary, Secondary, Higher &c.

Before we leave this Problem of Language and take in hand the next Problem of Education we have to touch upon a very important point closely connected with both the problems. It is this: Not only these two but many other Indian Problems would present far less complications and difficulties if the most natural and convenient methods be adopted in dividing the Country into Provinces according and corresponding to the principal Languages that have a time-honoured literature of their own, worthy to be preserved and developed e. g. Bengalee, Hindi, Punjabi, Gujrathi, Marathi, Telugu, Tamil, Kanarese and Malayalam

&c. The existing division into Presidencies and Provinces is quite arbitrary and has been the fruitful cause of much avoidable and quite unnecessary trouble, inconvenience, complication, embarrassment and what not. In dividing and cutting up a country like India into provinces the foremost consideration ought to be given to the Language-Areas. No other considerations put together can be so potent as that.

Hence "Common-Sense" suggests some such divisions as the following:-

I The Deccan to be divided into Six Provinces viz., 1. Guzrath, 2. Maharastra, 3. Telangana, 4. Karnataka, 5. Malabar, and 6. Dravida, corresponding to the six principal vernaculars prevailing in the peninsula viz 1. Guzrathi, 2. Marathi, 3. Telugu, 4. Kanarese 5. Malayalam, and 6. Tamil.

II The North to be divided into 1. the Provinces of Agra, Oudh, Behar and Central India 2. the Punjab, 3. Bengal, 4. Orissa, 5. Sindh, 6. Assam, according to the vernaculars of Northern India viz., 1. Hindi, 2. Punjabi, 3. Bengali, 4. Uria, 5. Sindhi, and 6. Assamese.

By thus dividing the country into about Twelve Chief Provinces corresponding to the Twelve Principal Vernaculars of India and by installing in each province its own particular Vernacular not only the Language and Educational Problems but also other questions can be tackled and solved far more easily and satisfactorily than in any other way. When a thing can be accomplished in a simple and easy manner it is not wisdom to overlook it and follow most complicated and involved methods of wasteful and even doubtful consequences.

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#### III

## उत्तिष्ठत जाग्रत प्राप्य वरान् निवोधत। श्चरस्य धारा निश्चिता दुरत्यया दुर्ग पथस्तत् कवयो वदन्ति ॥ कठः ॥

"Arise, awake, and shake off all stupor; learn from the truly ablest worthiest and the most excellent as well as the most exalted, for most difficult to tread is the path of progress as if paved with sharp razor-blades; thus do sages warn man"—Kathopanishad.

In these ever-memorable and never to be forgotton words does the Upanishad warn mankind that the path of ascent that leads to real advancement and certain bliss is the most trying possible and that therefore man must wake His Majesty the King of England too has called upon Englanders to wake up. Mr. Roose-Velt, the ex-President of the United States is also rousing up the whole of the American Continent. Germany, France, Japan, Turkey, China &c., have risen already and are wide awake. Now, if the people of England, Europe and America—those breathlessly running progressivists of our age of progress, those who are in the van of civilisation-have felt the need to take up the Upanishadic Cry of "Wake up," albeit narrowing it down to the limited sphere of Politics, how much more do the people of India, the dumb slumbering masses of this ancient land of Rishis, Sages, Prophets, Philosophers and Saviours, need to take and lay to heart this same doubly sacred warning coming from very remote times and lands. The Sacred Scriptures as well as the present Emperor of India have both joined in sounding the note of alarm: Will not India in her turn respond to the noble call of duty and wake up, not in the narrow sense of practical politics as the Westerners understand it, but as the ancient sages of India understood it? For if any people on our globe have need to wake up, it is the Indians-and among them the so-called Hindus especially-who requires that most of all.

We rejoice to see that the Moslems of India have fully shaken off their lethargy and are trying their utmost to better their condition in every way. While we fully sympathise with the unceasing activity of our Moslem Brethren, we regret to see that the Hindus are still slumbering. Has the consuming zeal of their fellow citizens no educative effect upon the Hindus? Will they not even respond to the sacred call of duty sounded by their Holy Scriptures and their Emperor alike? Considering the immensity of the work of regeneration, reform and general improvement that lies before the Hindus they are doing next to nothing to better their condition. Ah! How long will the Hindus continue to lie stupid in ignorance, folly and souldestroying torpidity! One of the most characteristic features of the Hindu (Aryan) System of Religious Beliefs is that the root of misery, suffering and evil is recognised to be ignorance, folly, illusion' and perversity and not Satan or the Devil as the Christians and the Moslems believe. The highest purpose and ideal placed before the Hindu is to dispel ignorance folly &c by the means of True Knowledge Wisdom. Hinduism accords so high a place to Wisdom and Knowledge that the very name of the Hindu Scripture. Veda, is a synonym of both of them; and that salvation itself is believed to be secured by means of knowledge and wisdom and devotion. And yet strange to remark, while we find the believers in the existence of a Satan exerting their utmost to establish Seats of Learning, the Hindus remain as indifferent as ever preferring ignorance and folly and inactivity—the very things they are enjoined by their Scripture to dispel! How sad and unworthy of Hinduism is this indifferentism! The Holy Scripture of the Hindus commands them to "Arise, Awake, and Learn!" But they prefer to "Sleep, Slumber, and Fall!" mortal Gita held in high esteem by the Hindus declares in clarion tones निह जानेन सहये पवित्र मिह विद्याते=Verily, there is nothing in the whole world so holy and chastening, so pure

and ennobling, so refining, elevating, and purifiying as True Knowledge and Wisdom, as Right Perception and Judgment. There is further the following sublime commandment in it:-

## तस्पादज्ञानसभूतं इत्स्थं ज्ञानासिनाऽऽत्मनः। छिन्वैन संशयं योगमातिष्टोत्तिष्ट भारत ॥

"Therefore, with the sword of Knowledge and Wisdom cut off and get rid of all manner of doubt and darkness, which owing to ignorance, folly, illusion and perversity is troubling thy soul and has taken possession of thy heart; arise and stand up, O Bharata, \*and do thy Duty." Will the Hindus slight this most appropriate call to duty sounded by their beloved Lord Krishna? them note carefully the following as coming from the same authority:-

## कुतस्त्वा कइमलामिदं विषमे समुपस्थितम् । अनार्यज्ञष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥

"Whence, O! whence, has this un-Aryan, ignoble and hellish gloom come over thee, O Arjuna, just at this most perilous time of distress, dismay and disruption?" What can be truer, more appropriate, more realistic, and at the same time more lamentable than the above? Every word of the following deserves careful attention.

## क्रैब्यं मा स्मगमः पार्थ नैतन्वँय्युपपद्यते । श्चदं हृदयदौर्वल्यंत्यक्त्वोत्तिष्ठ परंतप ॥

"Give not thyself up, O Partha, to unmanly dejection, distemper, gloom, lethargy and indifferentism; for this does not become thee. Get rid of all weakness and give

<sup>\*</sup>Bharata as meaning India also will give a peculiar signification to the whole as fully applicable to India of our day.

up too all weak heartedness. Abandon all mean doubts, fears and hesitation. Arise, O Parantapa, and do-thy duty."

Turn we now to our duty and consider the great PROBLEM OF EDUCATION.

This is the Problem of Problems. It is the central problem around which all others move. It can best be presented under the following sub-heads: (1) The meaning, Motive or Purpose, (2) Medium, Masters or Means, (3) the Mode, Method or Manner, and (4) the Matter, of Education.

We shall take these one by one.

(1) First, the Meaning and motive of Education. What is Education and Why is it required? The answer to this will manifestly depend mainly upon the view men entertain about Life and the World in general. In what light do they take the World and look at Life? As a Battle Field, Hunting Reserve, Play Ground, Pleasure Garden or Trip, Gambling House, Examination Hall, Penance Grove, Self-Immolation-Pile, Holiday-Making or what? Consciously or unconsciously these and such different ideas about the World and Life will highly colour and ineffably tinge the whole question of Education. Those persons, for instance, who regard the world as a vast battle field where the success is his, who is best-equipped as well as quick, adroit, cool, brave, skilful and circumspect, full of cunning resourceful stratagems &c will take care to give a prominent place in their educational systems and institutions to the special development of the above mentioned qualities that go to make the successful fighter. On the other hand those others who look down upon life as fleeting and unreal as a mere passing dream or as a dreadful curse will go through it either as listless, indifferent, indolent, beggars or as self-immolating penancemongers. The former standpoint is the product of western culture, while India alone is now the recognised home of the latter. Our listlessness and indifferentism are the great foes India has to fight against.

From the above it is clear that there is great. conflict of opinion about the meaning and motive of Education. There are people who maintain that the Western ideas about Life and Education are far better than those of the East and that therefore India should give up her Oriental callousness and learn from the West to be a good and braye fighter. They point out that it would be infinitely better if instead of regarding Life and the world as a mere bubble, dream or curse, India were to look at it as an eternal battle field. There are others who argue that India need not learn this "new" teaching fron the West, that that teaching is not new at all but that it is at least as old as the Gita from which the Indians must learn it. Should India then follow the teaching of Lord Krishna, as propounded in that beautiful "Song Divine" the Geeta. And is that not far better-infinitely better than indiffeentism? To do full justice to the Geeta and Krishna we must note that the fight recommended is a fight of Knowledge, wisdom and righteousness against ignorance, folly, and wickedness.

But we are entering forbidden ground—the region of philosophy, especially dreamy philosophy, which we must all learn to hate. Let us be more practical. Let us'give the common-Sense View of Education.

### WHAT IS EDUCATION?

True Education is the Systematic Training and Harmonious Development of the individual's powers and faculties, bodily, mental, moral and spiritual, so as to secure peace, order, and happiness to the entire group to which the individual belongs. This, of course, includes the

weeding out of undesirable habits, tendencies, tastes, traits &c. that occasion and breed all the strife, conflict, and misery we see around us. Thus we see that the object and purpose of Education must be individual as well as social improvement resulting in general efficiency and well being; the ultimate aim being, of course, perfection of both. Much more depends upon the right solution of the Problem of Education than is generally thought. A good deal of the suffering of mankind is the result of defective, faulty Education. Rightly conceived, Education must be such as can make us good, able and wise-good to our fellow-beings, able to act our part manfully and wise to prevent and remedy much of the unhappiness which is preventable and which is the out-come of ignorance and faulty education. That is defective education which fails to make the recepient good, able as well as wise. Each of these three qualification is necessary, indispensably necessary in a really well-educated person. But if men regard or are taught and advised to regard the World as a vast eternal Battle Field, where keen competition. hot rivalry, mean envy, jaundiced jealousy, selfish greed, unholy ambition and inhuman cruelty wedded to deft deceit, wily cunning, beastly lust, and subtle stratagem hold the sway over man's head and heart as pointing the way to success, then, as at present, there can be little hope of mankind receiving the right sort of Education "common sense" suggests for the well-being of humanity. As long as narrow and defective education is in fashon, so. long will wrong ideas continue to unsettle men's mind, so long will unmanly passions sway their heart leading to conflict, confusion, consternation not to say of malice, ill-will, hatred, wars, bloodshed &c.

(2)-The Medium of Education.—This is again twofold, having regard to person and languages.—As the problem of education is one that determines the courses

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of all other problems, the highest and best quality of persons should devote themselves to the sacred task of education as of Government and administration. Persons of character, worth and learning are to be entrusted with the one as with the other. If mankind is to be regenerated, elevated and ennobled, the best portion of it must take upon itself these two most sacred tasks of Education and Government. Until these highest functions are brought under the direct control and guidence of the noblest of mankind, there is very little to be expected in the direction of general improvement in the moral and spiritual well being of humanity on the whole. If the law of Heredity requires, on the one hand, that, for good education, the very conception, birth, parentage and earliest influences ought to be good; the Law of Environment, on the other hand, demands that the parents, guardians, teachers and companions as well as all early and later influences ought to be good as well. In other words, according to these laws, good lineage, good guardians, good company and good teachers are as much essential to good breeding and sound education as pure air, pure food and pure water and surroundings are essential to sound health. Both heredity and environment affect our welfare much more than we think. Blessed far would be the time when parents, teachers and states could be persuaded to devote more attention to the careful bringing up of children than they do at present. By means of early careful training along liberal, rational, scientific lines much of the narrow bigotry, meanness, selffishness and inhuman savagery could be eradicated and wars, bloodshed and similar evils could be averted.

Secondly as regards the language which is to be the medium of Instruction we repeat that it ought to be no other than the mother tongue. Thus in Bengal Bengalee, in the Punjab Punjabee, in Gujrat Gujrathee, Maharashtra Marathee, in Telangana Telugu, in Karnatak

Kanarese, in Malaber Malayalam, in the extreme South Tamil, in Orissa Orea, and Hindi in the remaining provinces (of Agra Oudh, Behar, central India, Rajputana Sindh Nagpur or) ought to be the medium of Instructon Primary, Secondary as well as Higher Education in the Sciences, Arts and the Industrial, Agricultural and Professional Courses should all be given in the Vernacular of the province as described above. The greatest mistake committed during the last century in India was to give prominence to English and overlook the claims of the Vernaculars and Sanskrit. If we allow this fatal mistake to continue any longer then it is far better not to speak of reform, improvement, and regeneration but to fold our hands, sit quietly, indifferent and dead to all good work and influences. Do we really feel for our country? If we do why then neglect the vernaculars so woefully and obstinately. To make the problem of Education, easy of solution, we suggest what may be termed the Linguistic Division of Provinces thus:-

The Dekkan can be very conveniently divided into seven Provinces, corresponding to the principal language spoken in that part of India: Tamil, Malayalam, Kanarese, Telugu. Orea, Marathi and Gujrathi. The North too may be divided into the central Hindi Provinces of Agra Oudh Behar Central India and Rajputana surrounded by the Punjab, Sindh Bengal &c. or where of course. Punjabi, \*Sindhi and Bengali ought to reign supreme. Having thus divided India into its very natural and convenient Linguistic Provinces, the people of each Province should undertake the great and glorious task of developing each provincial language and of raising it to the high position attained by the European Languages such as German, French, English &c. Each Province must have a fully-equipped perfect and

<sup>\*</sup>Provided Sindhi has a literature worth preserving. If moli Hindi must be substituted.

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complete System of Education like Germany, France, England &c. all imparted in the particular vernacular of that Province. Let our people try to make India rival Europe, in its good points of course. Let Bengal try to rival Germany, let, the central Hindu Provinces endeavour to rival France, let the Punjab put forth efforts to rival England, and so on. If the task is stupendous, it is no less glorious. In trying to develop the mother tongues, the people will have to develop themselves by means of a perfect system of education. The special efforts to be made will awaken lively interest and call forth into full play the latent powers and stimulate the nascent energies of the people to bud forth into proper action and healthy activity. Is all this to remain insensate frothy talk? Will not our wise men take up this splendid, almost sacred duty? As already pointed out, these provincial languages must be developed by means of Sanskrit. This will give us due uniformity amidst variety and will have the additional advantage of solving the problem of a national indigenous "Lingua Indica" for the whole of India viz. easy Sanskritized Hindi. Thus, also, while growing, developing and advancing, India can preserve and maintain her noble identity and individuality which is her peculiar and sacred heritage.

While it is necessary on the one hand to preserve our identity, it is also imperative on the other hand not to keep ourselves aloof from but strictly in constant touch with all that is good, valuable and fine in the modern phase of European civilisation so that India may fully profit by it by making it her own. This object can be attained if the aspirants after government service that have to learn English willingly devote their spare time to the necessary work of translating into the Vernacular of the Province any new works published in the English Language upon any useful subject. At present too much time, money, and energy is wasted over merely learning English by the

Indians. Even in England the people pay more attention to other more useful studies of practical, scientific, Industrial, commercial value But here in India no such practical studies are provided for in the Vernaculars, every one has to learn a most difficult foreign tongue the mere smattering of which requires long, tedious and laborious years. And this strain upon the Indian student's faculties is so great that he has hardly sufficient energy left for undertaking any serious work which may require continued, prolonged and well-sustained exertions. Only the very highest intellects can withstand this severe extra strain put upon their constitution. The Indian student thus subjected to a defective course of studies is then blamed as not possessing the spark of originality! Can any thing be more unfair than this? Let the blame be cast upon not the students but on the defective system of education through the medium of a most difficult foreign tongue. And yet this mistake is allowed to continue without a protest or a murmur from any quarter! Do you want natural vigour and originality? Revive the noble ancient Brahmacharya System and impart all education through the medium of the vernaculars. There is no other way.

### (3) The Manner, Mode or Method of Education.

We of course advocate our ancient Gurukula or Brahmcharya Method of Education or at least a modified system of it, suited to meet the modern requirements. Our noble ancient practice of setting apart one-fourth part of a lifetime to studies and education is the thing we want to recommend to be adopted by all. Devoting a quarter of our life to the preparation for the business of life is the most urgent need of the times. According to the Gurukula method, the pupil is placed under the tender and ever watchful care of able and holy teachers who are to mould

his character and develop his faculties in the most desirable direction. The Guru, as the Teacher was called exercised the most wholesome, and the profoundest influence over the entire nature of the pupil. Even now if the best, ablest, wisest and most saintly men of our age give their lives to the sacred work of educating the youth along right lines and upon liberal scientific principles, most of the evil tendencies of our times will disappear. The holy work of education must be in the hands of selfless, liberal men of noble natures. The Gurus, teachers of man, can make him an angel or a beast. If the teacher belongs to that tribe of persons who seem to think that man is only a higher beast of prey, then the result of his work would be to add so much more misery to the already brimful cup of human suffering. Mighty fleets, splendid armaments and magnificent Dreadnoughts would be required to maintain the prestige, dignity and glory of man, as being only a higher animal of prey!

But under the Gurukula system, selfless, altruistic Sannyasae, Saint, or Hermit of holy fame was the chosen Head of a devoted band of holy workers in the noble cause of emancipating man. For the ancients knew full well that neither conquest of the land nor over the sea neither conquest of the air nor over the whole of Nature can avail man aught if he does not conquer the beast in himself. Another most important advantage of the Gurukula System is that it strikes at the root of all invidious distinctions and gives equal facilities, opportunities and privileges to all without the artificial considerations of rank and birth. A great Prince, King-Maker, Politician, Statesman, Moralist, Philosopher, Philanthropist, and Yogee like Lord Krishna could study with and befriend a poor son of a Brahman like Sudama; and an unknown orphan lad like Satya Kama could receive the highest education under that noble ancient Gurukula System. Why

should we not revive such a noble institution of the past if we want to do away with one of the besetting evils; of our morden society-the invidious, artificial distinctions of birth, race, class, party etc. When all had to submit, from the prince to the pauper to the strict discipline and equal impartial treatment of the Brahmacharya system in their boyhood and youth, the axe was laid at the very root of false pride, vanity and prejudice that give rise to bitterness and hatred in after life. Thus we see that by reestablishing the grand Gurukula Institution of yore, the Hindus can get over their present social inefficiency and attain again to pristine eminence. It can bring back to them their lost strength, knowledge, wisdom, and purity as well as unity, greatness and glory. The Hindus declined when they gave up that grand institution of Brahmacharya and if they want to regain their lost footing they can hope to do so only by reviving it. Besides the strong sense of equity, brotherhood and union it inspired in the heart of the students, that ancient system allowed plenty scope for the full play of such excellent qualities as active benevolence, sympathy, selflessness, mutual service, love, friendship, respect for elders and regard for the feelings good, happiness &c of others. And, above all, the discipline of Bramacharya engendered a noble character in which manliness was blended with meekness, firmness with gentleness; boldness was tempered with discretion, an adventurous spirit with coolness, valour with virtue, knowledge with modesty; and power was coupled with selflessness, strength with justice, desire, ambition and aspiration with moderation, tact, and wisdom. Bramacharya endowed men with vigour, fortitude, perseverance, manliness; energy, power, courage and valour, the very traits in which the Hindus are deficient owing to their criminial neglect of that grand unique ancient system. The decay, degeneration and downfall of the Hindus is the punishment for that neglect.

As regards the secondary methods of instruction, we can only refer to them here. The manner of imparting education ought to be pleasant, winning, attractive gentle and sympathetic, never repellent, dry or monstrous. The Direct, Conversational, Experimental and Kindergarten methods can all be employed with great advantage. Languages can be learnt most easily by the direct conversational methods, supplemented occasionally by the compositional and other methods.

(+) The Matter for study and the scope of Education should, of course be as wide as human needs, interests, tastes, aspirations and ambitions &c require, suggest, or dictate. If the Indians want to be perfect, they must neglect nothing that is needful, useful, valuable and beneficial. Seience, Art, Industry, Manufacture, Commerce, Agriculture &c must all be fully and completely represented in the course of studies and both the theoretical and the practical as well as the physical, intellectual, moral and spiritual aspects of education ought to receive their due recognition in the building up of a high, noble and harmonious character. But we must repeat that all instruction should be imparted through the vernaculars. The people of India are said to lack in proper initiative, courage, enterprise and the creative faculty so essential to the progress of a nation. But this is due to no inherent defect of the people. They can all be revived by the remedial measures we have sugested e. g. the Brahmacharya system, develop ment of Vernaculars &c's.

As we have already suggested each province ought to have its own Schools, Colleges and academic institutions attached to a University, teaching as in Germany all branches of study theoretical as practical, entirely through the medium of the vernacular of that province. Here is a vast scope for constructive work of the highest promise—and energetic young men under the tactful leadership of

### 42 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

wiser and older heads should form themselves into active associations and carry on peacfully the most sacred work of elevating the mother tongues and educating the masses. When each province will have thus as thorough a system of education as obtains in a country of Europe, so that all the people of the province can freely take full advantage of it, a great step will have been taken towards the emanciption of intellect and-if unsectarian moral education be also provided by the Government-that emancipation of intellect will be accompained by another of the heart as well, the two together combining to form and mould the character of the people in the right way and give it the much-wanted practical turn or bent to counteact the most pernicious evils of general apathy and sloth and stupidity. So far as the Arya Samaj is concerned, the Gurukula at Kangri which owes its existence to the selfsacrifice of Mahatma Munshi Ram can form the nucleus of a University. It has got an excellent Staff. Research work has already been commenced by Professor Maheshcapable man. charan Sinha who is a There provincial Gurukulas at Farrakhabad and Deolali. If the Arya Samaj learns to organise its resources and the great and rich Hindu community supplies the necessary funds, a Gurukula University can be a fait accompli in no time.

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## EDUCATION, ANCIENT AND MODERN.

Education varies in outward form from age to age, but its principles never vary. The greatest periods in human history have been those, when the principles underlying education as a science and an art were most completely expressed. In the present article, I propose to deal very briefly with those different periods in the world's history, when education reached a high standard of spiritual efficiency and compare them with the standard of our own times in India.

The first period I most naturally take from the records of ancient India itself. It is difficult to get clear historical evidence of the early Vedic times, but we can all see that a very high ideal of education must have existed to have produced such marvellous results. The principles underlying this period of human knowledge may best be seen in the division, or arrangement, of human life into the four ashrams, or stages. Rarely, if ever, has a nobler conception of education been formulated in theory than this. In certain aspects, as we shall see, it was imperfect; but it gave a wholeness to the discipline of character among those who followed it which was truly noble. All life down to its last stage was to be a school of character. That was the ideal. At each stage the Aryan, who followed the Shastras, was required to cultivate a new experience. The active and the contemplative, the social and the individual, the human and divine, in life were all included in that experience. Professor Bloomfield in his 'American Lectures on the Religion of the Veda' strangely calls the ashrams a "mechanical and exacting arrangement, which allows the claim that life is an essentially solitary pilgrimage, the goal I need not sketch the four ashrams in the 'Vedic Magazine'—the bodily chastity, the obedience to the Guru, the study of the Vedas of the Brahmcharia, the duty of producing healthy, well-born off-spring, of guiding and ruling the family, of working for the community of the Grihasti; the daily prayers and sacrifice, the retirement, yet kindly contact with the world of the Vanaprasth,—' ever a giver, not a receiver, compassionate to all beings'; the complete retirement and absolute detachment, even from family ties, of the Sanyasi—'a muni of collected mind .....rejoicing in the Supreme self'. The picture is given in the Manu Smriti, and repeated in the Bhagavad Gita, and is known in its ideal form to every Indian, who loves the past history of his own country and looks back with pride on the things which made India great.

The spiritual vision, opened by such a system of training, helped the more practical faculties of the age.

Scientific achievements of an elementary, but remarkCC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

able, order sprang directly from an education worked out along these lines. I cannot refrain, before passing on, from quoting the picture given in the Manu Smriti of the final stage, the Sanyasi.

'Let him not wish for death, let him not wish for life; let him wait for the time, as a servant for his wages.

Let him set feet purified by sight, let him drink water purified by a cloth, let him speak words purified by truth, let him do acts purified by reason.

'Let him endure harsh language, let him insult no one; let him not, relying on this perishable body, make an enemy of any.

'Let him not return anger to the angry; let him bless when cursed; let him not utter lying speech scattered at the seven gates.'

I have said that the ideal was incomplete in the light of our modern standard. It is so specially on this one side, that such an education was confined to the twice-born. The very Manu Smriti, from which I have taken this beautiful passage, has phrases, which are terribly inhuman, concerning the punishment of the Shudra, who should attempt to read the Vedas. There is no need to quote them, but they are there. They must modify our judgment when comparing the present with the past to the detriment of the former. A blind reverence for the past is as unwholesome as its depreciation.

We turn to a very different civilisation, when we come to ancient Greece in the days of Pericles, Plato and Aristotle. Here again we enter a truly great period in human history, an age when some of the wonderful advances in the world's thought were being made. Much

undoubtedly was due to the precocity of Hellenic genius. but not all. When we study the writings of the great teachers of Greece, we find that they had an ideal of education which was singularly noble. The classical writings, which give us the clearest picture of their system, are the 'Republic' of Plato and the 'Politics' of Aristotle. I cannot enter deeply into the subject, and yet it is difficult to explain it in a few words. The Sophists of Plato's time were offering an education which would lead to material success in life without any inculcation of morals. The Sophist's education was selfish to the core. Plato denounced them and overthrew their position. Education. he boldy declared, was a social matter. It was not individual gain, but the benefit of the state, which was its goal. In Plato's system we note the large place he gives to healthy gymnastic in the early stage. Again he attaches immense importance to music and art for the cultivation of the emotions. He would seem to teach us that the physical, emotional and imaginative sides of our nature need first to be highly cultivated, before the logical and intellectual are strongly developed. This is strictly in accord with modern psychology and with our knowledge of the sub-conscious mind. It is also in accord with the well-known fact, that the intellect alone is apt to become individualistic in its tendencies, while the emotions are social. Aristotle carried on the work that Plato had begun, and added some remarkable thinking of his own. One of his main positions is, that the right use of leisure, (the contemplative ideal) is the ultimate stage, beyond either the political ideal or the fulfilment of the social function. Here he comes very near to ancient Indian thought, which placed the Vanasprasthi and Sanyasi stages (representing contemplation) beyond the Brahmacharic and Grihast stages which represented the social function.

I would point out that during this period of education just as in Vedic times, the mind of man made a great stride forward. "It was during this age" says Professor Burnet 'that the human intellect first entered into assured possession of all the provinces it has ruled over since. All this was made possible, just because the Greeks learnt to love knowledge for its own sake and not for its results."

I noted the low position of the Shudras during the earlier Vedic period. In Athens the position of the lower classes was even more degraded. They were slaves. The Athenian 'democracy' was no democracy at all, in the modern sense of the word: it was a very small number of free citizens holding in subjection an immensely larger number of slaves. These were regarded as goods and chattels to be bartered and sold, and no care whatever was spent upon their education.

My third picture will be taken from the Middle Ages. Let us visist Oxford during the Thirteenth Century. Nothing is known there of Vedic civilisation: for the East is only heard of in fable. But Aristotle and Plato are looked upon as Masters of ancient learning and held in highest reverence, though their systems are only imperfectly understood. In certain aspects mediæval education was very incomplete; but on one side an immense stride forward was taken compared with earlier ages. The underlying ideal has now become wholly and unmistakably Christian, and the atmosphere has become saturated with the Christian conception of the equality and brotherhood of all mankind. St. Francis of Assisi had lived his life, and the Franciscan movement has spread to every University in Europe,—

Sweet St. Francis of Assisi, he who called the very flowers Sisters, brothers, and the beasts, whose pains are scarcely less than ours.

Serfdom and inequalities of all kinds gradually gave way before that spirit, and the modern conception of equal opportunity for all classes of men became recognised. Above all education was offered with free and open hand to the poorest and most degraded, as well as to the rich,

The Franciscans entered Oxford in the year 1224, and took up their abode in the most miserable quarters of the city among the lowest classes. They called their house of learning, Paradise, the Garden of the Lord. There they lived, teaching the most ignorant and depressed classes. There was at Oxford one quarter of the town, which went by the name of 'Old Jewry.' Thither had flocked the slighted and despised Jewish race, which had been treated in earlier days with bitterness and hate. In the heart of this Jewish quarter another College house of the Gray Friars was built, and the tenderest love and sympathy was shown to all the people round about. Among the ranks of the Franciscan scholars were men like Roger Bacon and others, whose scientific researches led on to the great modern world of discovery and invention.

Out of this atmosphere of 'plain living and high thinking' a new social order began to spring up throughout the length and breadth of England, a social order which built hospitals and colleges rather than monasteries; a social order which left out no class of the community as common or unclean; a social order which led the way to the great medical and sanitary reforms of later days.

When we turn from these three ideals of the past to the present form of Indian education, we are at once struck by a difference of spirit and conception. It was in the early Victorian age that the system of Government Education was introduced into India. This was a time of

great material progress in which ideas of utility were most prominent both in philosophy and life. In England itself the London university system, which made examination the sole test of knowledge, was introduced, and this model was transplanted bodily into India. Since those days the inadequacy of the London system has been recongnised in Europe and partly discarded, but it still lingers on in India almost unchanged. Yet how utterly poor and feeble it looks, as an educational ideal, compared with that of the those different ages in the past which I have sketched. It is utilitarian through and through, and as such cannot inspire or give enthusiasm. In many of the colleges, which are able to develop their own special ideals, such as the Muhammadan College at Aligarh, the Fergusson college at Poona, the Dayanand College at Lahore, or the Chirstian College at Madras, a tone and atmosphere has been created, which appeals to the higher nature of the students; but even here the university system remains behind, to which each College must sacrifice a great part of its own freedom, and this still keeps education even in these institutions, from becoming a complete and rounded whole. It is as yet too early to say what the National College at Calcutta, which stands entirely outside the the state system, will accomplish. The Gurukula at Hardwar gives the promise of a lofty educational ideal. It has passed through its critical early stages but one must wait for a longer period before passing a final judgment. At present the omens are favourable. There are signs everywhere of reform and reconstruction. The next twenty years will show how much, or how little, they are based on true educational principles.

One thing is clear. If we wish to bring back a noble age in Indian History, we shall look first and foremost to our education and get that established on a right foundation. We shall regard character-formation as of

infinitely greater importance than the passing of any number of examinations. We shall consider moral advance as infinitely more essential than any mere intellectual achievements. We shall endeavour to develop the whole man, body, mind and spirit, for social service rather than for individual self-seeking.

In framing this ideal of the future we shall do well to combine the wisdom of the ages, so that our system may contain that which gave to each age its own special value. We shall long to bring back, not only in a Gurukula here and there, but in every school and college in India, the ideal of bodily chastity of the Vedic age; we shall seek to cultivate that art, music and physical exercise, which were characteristic of the golden age of Athens; we shall learn the ideal of the Christian Middle Ages exemplified in S. Francis of Assisi,—the ideal of serving the humblest, the poorest, the most depressed, and sharing our knowledge with them.

# NOTES.

THE WALL WALLACTER AND TONICE STANFACTER

### Our Gurukula Number.

The present number of our Magazine is the special Gurukula Aniversary number. Efforts have been made to insert contributions treating of the Gurukula System of Education from various standpoints. The number opens with an article from the pen of the editor in which the claims of the Gurukula on the civilized world have been stated and the true aim of education according to the best thought of the Orient- which is also the best thought of the Occident-discussed. In the second article "Common Sense" discusses the advantages of studying Sanskrit - the revival of classical Sanskrit learning is one of the chief aims of the Gurukula-from the standpoint of a "Hindu Nationalist "and proves to demonstration that if the Hindus as a race desire to live on, they must perpetuate all that is best in their past and this can only be done by fostering the study of Sanskrit. Revd. Andrew's article shows how a sympathetic and truly learned man who is possessed of a keen and penetrating vision can appreciate the good points and beauties of an alien system of thought and conduct. We do not agree with all that the Revd Gentleman says, but we cannot help remarking that if the majority of Christian missionaries in our country possessed half the broad-mindedness and intellectual sympathy with India's magnificent past which distinguish Revd. Andrews, mot only would the gulf between the rulers and theruled become easier to bridge, but the Christian Church and the Vedic Church would instead of each intrenching itself behind a fortified camp rendered impregnable lby misunderstanding and uncharitableness work together, in some sspheres of activity, for the common good of humanity. "A Professor of the Gurukula" in his vivacious and felicitous style gives an iinteresting account of the Founder's Day celebrations in the Gurukula. A persual of this will convince our readers how deeply our dear IBrahmcharis-in whom the hopes of thousands are centred-feel for ttheir beloved alma mater. We make a present of this special number to our constituents in the hope that they will do their thest for the only grand institution in India which stands for the permanent elements of Indian culture and will always remember in their porayers the wards of the Aryan [ Hindu ] nation, the Brahmeharis of

the Gurukula, who are being trained to take up the inspiring work of spreading Aryan culture and planting the flag of Om-symbolising a civilization spiritual in essence-on the fortress of materialism and the castles which harbour the forces of Mammon in the West,

### HUMANITARIANISM WITH A VENGEANCE.

A writer in the Muslim Review for February 1911 who signs himself "Ashik-i-kaom" [A Lover of the Nation] writing on the "Hindu Moslem Problem" makes the following funny observations in regard to the cow-killing question.

"The Musalmans slaughter cows and they have spiritual material, and humanitarian grounds to support their conduct. The Koran lays down that gifts and sacrifices, in the path of God, should be made of the things most loved. It is simply a repetition of the principles which made the Prophet Abraham resolve to sacrifice his own child. The Moslems cannot be false to their religion by sacrificing goats to which they bear little affection, instead of the kine, which by its usefulness does not fail to evoke the best affection of the Moslem"

Blind love obscures the mental vision and renders perspicuous thinking impossible; otherwise a "Lover of the Nation" would have perceived that if this line of argument is correct, the most acceptable sacrifice to God would be that of parents and spiritual guides who on account of their superior usefulness cannot fail to "evoke" the utmost "affection". Yet no man of the way of thinking of a "Lover of the Nation" even thinks of doing so monstrous an act. If ever a fanatic sacrificed his children or his parents to God as being objects of greatest love, this argument would be seriously considered not only by the Hindus but also by the Legislature. An argument which leads to such unacceptable logical conclusionis is only a proof of the vain attempt to bolster up an undesirable practice by religious sanctions.

Again it appears that a "Lover of the Nation" understands more of the Divine intentions as embodied in the Alcoran than did God Himself or His Prophet, for the tradition is that when Abraham was going to sacrifice his son, God intervened and ransomed him with a noble victim which according to some was a ram and according to others, a wild goat. Thus a goat is, according to the Mohomoden religion, a suitable ransom for one's own beloved son. How

can it, then, be logically maintained that it is not a suitable ransom for a cow which surely cannot evoke so much affection as one's own son. The fact is that all slaughter whether of human beings or of cows or of other animals is abhorrent to the all-merciful Lord and it behoves our Muslim brethren to look to the spirit of the Prophet's teachings, some of which, doubtless, bear the impress of a mighty intellect and an inspired spirit, and to amend those practices which though recommended by the great prophet are not a part of his eternal teachings but bear traces of the age and the comparatively harbarous country in which he lived. Christianity has been adapting itself to the progressive evolution of the humanitarian spirit in civilized society. Why should not Islam follow its example? Animal sacrifice is a barbarous practice which cannot fit in with this age in which Vegetarian Societies and Societies for the Protection of Animals are the order of the day—the practice becomes specially repellent to the moral sense and refined taste of the moderns when the animal sacrificed is such an eminent benefactor of humanity as the cow undoubtedly is. The attempt to defend the slaughter of cows on humanitarian grounds can only excite ridicule and expose the weaknesses of the modern apostles of a great religion who, unlike their predecessors, abhor all change and do not see the difference between the fundamental principles of Religion which are for all time and those which merely reflect the humours, predelictions, likes, and dislikes of the founder and must therefore change with the progress of civilization and the genuine spirit of humanity.

## The Other Side of the Picture. British View of the Cow Killing Question.

We have placed before our readers a conception of humanitarianism according to which a butcher can, under the cover of religion and cloak of scriptural authority, become a humanitarian at stated periods. In ready contrast with this view, may be placed the opinion of one of the foremost journalists of the country of our Christian rulers whose sacred book the Old Testament also contains the myth of Abraham and his offer of his son to God as sacrifice but who realize that Christianity is doomed if it takes its stand on savage practices bequeathed by an age of barbarism and is not purged of everything that smacks of cruelty or superstition and have, therefore, built up afresh on the rocky foundation of the eternal Vedic precepts embodied in the "Sermon on the Mount." Referring

to our beloved soveriegn Emperor George's proposed visit to India, Mr. Stead says in the current number of the "Review of Reviews."—

"A month's reflection has confirmed me in the belief that in no other way could his Majesty so endear himself to his subjects in India as by forbidding all killing of cattle during his stay in the country, and by promising that after his departure the cattle killing regulations of the great Akbar shall be strictly enforced. The justice and sound policy of humouring the religious beliefs of the Hindus has been recognished by Moslem rulers—why not by our Christian King?"

If our Moslem brethern in India were to follow in the footsteps of Akbar, the greatest of Mugal Emperors, the peace of India could be assured. The loyalty of Indians is traditional. His Majesty King George has already won the hearts of his Indi in people by his gracious message and by his intention to honour this country w th a visit. If he adopted the very reasonable suggestion made by Mr. Stead. he would be adding the strongest link to the chain which binds together England and India. Will not Lord Morley, the state sman, historian and philosopher, than whom none knows better the value of sentiment in the promotion of good will between nations and countries lay this prayer at the foot of the throne? Will he not rise to the height of the occasion and prove to the world that British statesmanship is still Gladstonian in spirit? We await the fulfilment of the hopes of 20 millions of the King's equal subjects with an anxious heart. The eyes of Hindu India are turned towards Lord Morley. Will he not lay India under a deep debt of gratitude-gratitude not only of the educated minority but of the dumb millions whom neither the enlargement of councils nor the extension of franchise can affect in the least but who reverence the cow as the benefactor of humanity and the mainstay of their agricultural country and for whom and whose children milk is ambrosia and butter and whey Amrita.

### THE AGE OF THE EARTH.

According to the Vedic religion, the modern cycle of the earth's existence commenced 1972949013 years ago. It is satisfactory to note that Western science which was once hampered in its progress by chains of reverence for the Bible with its Mosaic Theory of Creation is gradually ago do sure year contenting towards at the Vedic Aview on this is

on most other questions. Writing on the modern Theory of Geologic Time in the Contemporary Review Mr. H. S. Shelton Says!.

"We know that sometime in the remote past a crust first formed on our incandescent globe, that water condensed, and earthly time began. But whether this event occurred 10000,0000 years ago or 1000000000 or a time still longer ago, we are as yet ignorant. The balance of present evidence points to some time exceeding the 100,000,000 years but such knowledge as we have does not amount to certainty. This great cosmic problem is still unsolved."

### EUGENICS AND THE VEDIC LAW OF BRAHAMCHARYA.

Writing on "A Law of Consonance for Woman" in the "Eugenics Review" for January, Dr. Murray Leslie discusses the effects of postponement of marriage on the next generation. quotes Dr. Hunter to the effect.

"That at twenty four to twenty five years of age a woman is best fitted to give birth to her firstborn, while after twenty five years of age the capacity for a good first-born child diminishes. On the other hand, if the first born is produced at about the age of twenty five the power to reproduce good children will steadily increase with each pregnancy until the mother reaches the age of thirty-seven, after which it rapidly diminishes. If this is true, the obvious inference is that a woman, however educated and cultured she may be, who marries-say after thirty years of age-necessarily misses the opportunity of giving birth to the best child of which she is capable."

Compare this with the following quotation from Swami Dayanand's Sattyarath Prakash.

"If a man were to remain celebate for 25, 30, 36, 40, 44, or 48 years a woman should do so only for 16, 17, 18, 20, or 24 years,"

So both according to the Vedas and the latest researches in Eugenics the most suitable age at which a woman should marry is 24. The Vedic Religion is essentially a religion of science and the more science in all its branches will progress, the more will its truths be understood.

## THE PATIALA ARYA SAMAJ MANDIR RESTORED.

After all an act of bare justice which was delayed for an unconscionably long time has been done by the Patiala Durbar.

Arva Samaj Mandir at Patiala which had been must unjustifiably and unlawfully seized by the Patiala Police and detained even after it was established that the Arya Samaj was a purely religious body and even declared by His Highness that it was never meant to infer that the Samaj was seditious, has been restored to the possession of its rightful owners. We congratulate His Higness the Maharaja and his new ministers Nawab Zulfikarali Khan and Sirdar Jogendra Singh on this act of justice. We understand that numerous messages of thanks have been sent to His Highness. It is an Indian characteristic to be grateful even when a wrong is righted and a tardy act of justice done. In no other country would thanks be offered for an acknowledged wrong righted after a long time. But since this fault in the Indian character is on the right side, we are not anxious to see it corrected. It seems that affairs in Patiala are getting Justice to all is the only price which governments have to pay for the absolute contentment of their subjects and the Divine justification of all Government lies solely in the happiness and contentment of the governed. We hope our Aryan brethern at Patiala who have never wavered in their steadfast loyalty to their Prince will forget the past and like the good people that they are assist in the moral and spiritual regeneration of the state and its material development.

#### HIS HIGHNESS THE AGHA KHAN.

Our esteemed contemporary of the Lahore Hindustan has in its columns raised the very pertinent question whether His Highness the Agha Khan has any moral right to put himself forward as the defender of Islam and its champion when it is an undoubted fact known to all that he has thousands of Hindu disciples in the Punjab whose homage and offering he receives as the incarnation of Vishnu The chief glory of Islam is its monotheistic character and it is opposed to the doctrine of Divine Incarnation. Mohommad himself claimed to be no more than a messenger. How can, then, a man who claims to be an incarnation put himself forward and be accepted as a leader of the Muslim community. Is this fact to be ignored, because the Agha Khan has promised a lac of Rupees for the Muslim university? Is the torch of enlightenment to be held by a man who is in a position to contribute such large amounts of money for the spread of knowledge for the simple reason that he is interested in the continuance of a particular form of superstition .

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This, is indeed, paradoxical. The Agha Khan is an influential man who has numerous high-placed friends both in India and in England. It is due to them that the fact should be published that His Highness who speaks English with perfect accent, discusses world-polices over tea, and talks of men and measures like an accomplished scholar and is so accessible and obliging does not permit any of his ignorant disciples to hold a special interview with him unless he receives cash payment for this act of spiritual condescention. Verily, truth is stranger than fiction.

### THE STRENGTH OF THE ARYA SAMAJ.

It is a remarkable sign of the times that though the Arya Samaj is a relatively small body both as regards numbers and as regards financial resources, the gaze of all great thinkers and statesmen both in India and England is concentrated on it. This shows that the movement is vital and is believed to possess great potentialities. Whenever a great world movement is born, society is stirred to its depths. This happened when Christianity took birth, and when Mohommad proclaimed his message and is now happening because Dayanand has revived the Vedic Religion. The Arya Samaj is revivifying ancient Aryan culture and philosophy and this rejuvenation of a virile and spiritual civilization has galvanised the dead bones of India into new life and energy and the birth of genuine national consciousness is evident on all sides. This is the real cause of what has been so felicitously described as loyal unrest by Lord Minto. Radical religious and social reform must needs lead to unrest which gradually makes headway and permeates every sphere of healthy national activity. To day we cite two eminent authorities in support of our view that the fact that the Arya Samaj is destined to be the sovereign of India's future is being gradually racognised. Sir Herbert Risley says in his "The People of India."

"A movement of this type, promoted by such influential supporters seems to be of high promise and may even contain the germ of a national religion. The Aryas start with a definite creed resting upon scriptures of great antiquity and high reputation, their teaching is of a bold and masculine type and is free from the limp eclecticism which has proved fatal to the Brahmo Samaj; they have had the courage to face the vital question of marriage reform; and finally, they recognise the necessity of proselytism and do not hesitate to say "those who are not with us are against us". These

are elements of strength, and the movement seems likely to gather to itself many adherents among the educated classes.....

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But within its own sphere of influence the movement has achieved remarkable success. It offers to the educated Hindu a comprehensive body of doctrine purporting to be derived from Indian documents and traditions, and embodying schemes of social and educational advancement without which no real national progress is possible. In this revival of Hinduism touched by reforming zeal and animated by patriotic enthusiasm, Christianity is likely to find a formidable obstacle to spread among the educated classes."

Writing on the "Future of Hinduism" (Vedicism) the writer concludes.

"And a religion which rests both on philosophy and on sentiment is likely to hold its ground until the Indian temperament itself undergoes some essential changes."

Lord Morley in his excellent article in the "Nineteenth Century and After" on "British Democracy and Indian Government" thus describes the unrest in India.

"What you call unrest is not political demoralisation, though it produced a whole rash school of resentful iconoclasts just as the Italian Renaissance did, or just as the German Reformation had to do with anabaptists and the Peasants' Revolt. It is not political demoralisation, still less is it crafty religious reaction using the natural dislike of alien rule. Unrest has a spiritual inwardness that you never try to understand and whatever else it is, do not describe it as Neo-Hinduism or Brahmnical reaction. It is a strange medley of asceticism, self restraint, and the kind of patriotism that discovers in Indian faiths and letters finer and deeper sentiment and expression of sentiment, than all that is best in the sentiment of Europe. What is found in the Vedas exists nowhere else.

The reference is unmistakably to the Arya Samaj.

This shows that Lord Morely though he has never been to India has a deeper insight into the situation than men like Mr. Chirol who come solely with a view to discredit the India Renaissance.

Come solely with a view to discredit the India Renaissance.

Come solely with a view to discredit the India Renaissance.

We may, therefore, take it that holding the view that he does Lord Morely regards with distinct disapproval the unwise policy of a few officials who being too obtuse to penetrate beneath the surface regard the Arya Samaj as a political movement based upon batred of alien rule and view the acts of its leaders with marked suspicion. The Samaj is a vitalizing movement that stands for purely Vedic ideals. It is revivifying India because it is working in this country. It is not a nationalist movement. If it worked in England, similar results would be produced there with this difference that it is the natural ally of Indian nationalism for the glorious period of the church of which it is the lineal descendent conicided with the period of India's greatness. English nationalism may possibly be opposed to the movement for the Vedic Religion flourished in England before the Saxons set foot in it and that period of the history of the country is so obscure that nationalism can as yet derive no inspiration from it. But when researches in ancient history will bring the remote past nearer to the vision of the moderns, the religion of the Arya Samaj will be quietly accepted as the revival of ancient lofty national ideals in all lands.

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Molto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the characters of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

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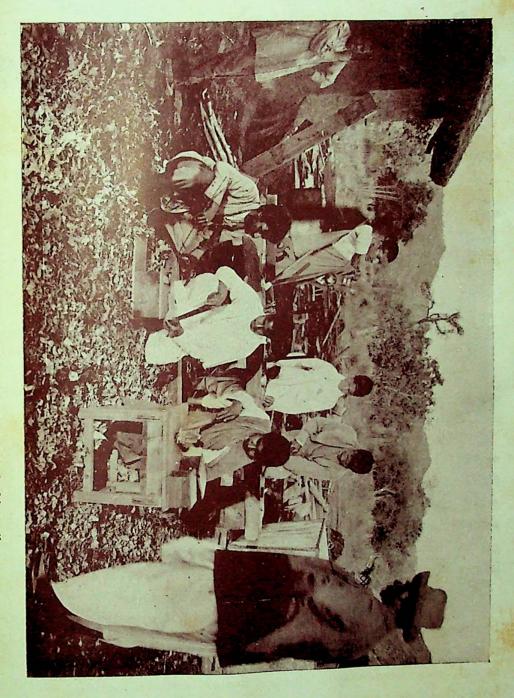
## THE FOUNDER'S DAY.

A great feature of the activities of the Brahmcharis this year was the celebration of the Founder's day.

The boys amused themselves during the day time by holding sports of various kinds—the most worthy of mention being the Cricket match played between the College and the Schools boys. It was a well contested game and from the interest displayed by the adherents of the parties concerned it seemed as if a good deal depended on the issue which hung in the balance for a long time. But it ended in a victory for the school department

After the match was over, great preparations were made to decorate the place where the evening lectures were to be delivered. Veda Mantras written in gold and silver letters were hung all round, rich bandhanwar, choicest flowers and variegated buntings beautified the place.

The proceedings began with Sanskrit music. The first speaker was Brahmchari Bharadwaja, who is a second year student of the Kula. He thanked Mahatma Munshiram and dwelt upon the advantages of the Gurukula System of Education. He spoke Sanskrit tages of the Gurukula System of Education. Digitized by S3 Foundation USA



Professor Sinha supervising the manufacture of electic bells by his pupils.

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without making any effort and we cannot help stating that the spectacular effect upon the audience was remarkable. Imagine a young smart looking Brahmchari, clothed in yellow robes, addressing the audience in perfect Sanskrit. His speech was interspersed with profuse quotations from the holy Vedas, from Valmiki, Bhavbhuti, Kalidas, and Bharthari Hari. He was surrounded by an audience, equally versed in Sanskrit and habituated to sift grain from chaff, an audience all clothed in yellow, with shining bright faces, pure in mind and body. Imagine a small knot of professors and teachers all anxious to advance the welfare of the students and feeling happy at every little improvement of the Bramcharis, expressing delight at their aptitude and dexterity like a true father or the ancient Guru, and you will form an idea of the feelings that were roused in the minds of the spectators. At such a sight all felt that Mahatma Munshiram had accomplished in his very life time the ideal which Swami Dyanand Saraswati preached so often. Those who have heard the fluent Sanskrit lectures delivered on the Founder's Day can no longer lightly dismiss the claim of the idealist who aspires to make the Sanskrit language once more a living and a working medium of speech. But to continue the narration.

B. Bharadwaj was followed by Brahmchari Harishchandra who spoke in Arya Bhasha. His speech was well thought out and the sentiments he uttered were noble and inspiring.

He began by paying a tribute to Swami Dayanand who had for the first time awakened the slumbering activities of the Arya Jati. He said "The Gurukula teaches us to develop our own powers of activity and so long as we are not strong within and have a great fund of Shakti in ourselves, we can not hope to work without and rouse others into action. We are celebrating the birthday of our Gurukula for the first time to-day after nine years of its existence but once begun it should not be given up, nay, even individually we should celebrate it wherever we may be and in whatever circumstances we may be placed."

He continued "Let us be true to our ancient ideals; there is one great difference between the east and the west; individual progress, utility, personal aggrandisement, are the chief features of the west—but we in India are taught to merge our individuality in others, to live for others and incorporate our existence in the well being of humanity. When a Vedantist says 'I am the universe,' this is what he means, the realisation of the well-being of the universe in one's own. Vidya is the chief feature of Aryan teaching. Love for others like that for one's self is the teaching of the Gurukula.

Here the teachers and the students live in a family circle and have to exhibit in practical bearing the ideal of that fraternity, which the world so urgently needs. Here we live in a brotherhood which the peace temple of Los angles seeks to teach to America, here we live in a society which the socialism of Count Tolstoi sought to establish in Europe. Here every one of us thinks of the well-being of the institution and hence individuality is forgotten for the good of the Gurukula."

He went on to say. "It is wrong to say that Bharatbashis are lost to all sense of sacrifice and that they give us no money. This is a land which still retains the noble blood of the Rishis. What of it if they can give us no money. Probably they are poor and can not afford to give us any, but let us not forget that they are undergoing much greater sacrifices than the one involved in bestowing money—it is the sacrifice of giving sons, darling flesh and blood, for the service of humanity. Surely this is a sacrifice greater than that of giving silver and gold. Therefore let us all unite in making the Gurukula a success—for the success of the Gurukula is Aryan success and Aryan success is the success of humanity. Hence those who advance the cause of the Gurukul, advance the cause of the world.

Let every one of us to-day resolve in his mind to serve the mother institution in the best way he can, with tan, man, and dhan."

He said he was sure they were all of one mind in saying that they would serve the Gurukul in the best way they could.

Addressing his brother Brahmcharis and guardian teachers and professors, he said "Let us remember that whenever two objects come into closer contact, there is always friction. The same is true of a family. We might once a while come into friction alike with our fellow students and teachers.

But to day let us, in honour of the celebration, forget past jealousies and grievances, if any. We are entering upon the new year

to-day, Let us, therefore, begin with friendship and not enmity. Let us remove the friction, if any, for if allowed to accumulate it will gather strength and like electric fire might burn us suddenly. In the same spirit we beg our teachers who are like our fathers to forgive us for our past mistakes, and to give us a new chance to enter the new year in a sanctified spirit."

He finished his speech with the following observations:-"Let us all combine to make this ideal a success-for the Gurukul is an ideal-let us give it a hearty trial. Though ideals are difficult to achieve, let us not lose hope. If we can not fulfil the ideal, let us do the best we can and leave the rest to the coming generation. They will accomplish what we can not do to-day-for the Gurukula is an Aryan ideal and as such has got to survive and live.

The Brahmcharis have been aptly compared to flowers. The yellow color of the robes is the semblance of the yellow flowers of this Dhakban Let us hope that the time is coming when the fragrance of this ban will no longer be confined but will soon expand all over Bharat and the world.

We owe a filial duty to our land. We ought to raise Bharat in the estimation of the world. There are many ways to serve Bharat but ours is the way of Dharma.

Let us not forget that Dharma is both our sword and shield and even success is not worth having without Dharma; because Manu Says that success achieved through the agency of Adharma is short lived and is rooted out entirely in course of time."

He was followed by B. Brahmdatta of the second year class who delivered an eloquent speech in Arya Bhasha. He said that those who were acquainted with the history of Aryan literature were aware that the Gurukula System of Education once prevailed all over India and that in ancient times the Kutis of the Munis were the real source of learning and power, where the students served There was a time their Guru and got instruction in return. when there were Universities in Nadia and Kashi and when Rajas and Maharajas unlike to-day considered it a duty to help and patronise them. It was thus possible to keep and maintain a thousand students at Takshila. That the Gurukul system was as old as the Aryan language was shown by the fact that Murari poet

and Valmiki in his Ramayan spoke of it. But with the change of time the system had been forgotten and had disappeared entirely when Swami Dyanand Saraswati proclaimed it and insisted on its revival and at last it was reserved for Mahatma Munshiramji to give it a practical shape and accomplish the impossible feat which the modern sages had ridiculed.

He gave a short account of the early history of the Gurukula when Mahatma Munshiramji began the work with thirty one students at Gujranwala. He described the period when the site of the present Gurukula was a perfect jurgle and when the leopard actually infested the place and played havoc among the cattle kept for milk. Ten years before, he said, there was nothing but wood and brambles at that very place which the Collector of the District during his recent visit had declared to be "almost a young town".

The triumph of Dharma was eternal. Their chief duty it was to spread Vedic teachings—this ought to be their chief object for the success of the mission meant the ultimate peace and wellbeing of the world. He welcomed the celebration because it would enable them to renew their promise to learn and preach the Vedas from year to year.

He was followed by Brahmchari Jayachandra who read an original poetic composition. He regretted that the Founder himself was not present, otherwise he would have felt greater pleasure than they themselves felt on this occasion of the anniversary of the Gurukula—which was the fruit of his labour. He said that the ideal of the Gurukula was not only to serve India but the whole world, and emphasised that the time would soon come when Oxford and Harvard would ask the Gurukula to supply them with Vedic Scholars from India.

Brahmchari Jayachandra compared the Gurukula to a tree and in his own beautiful language pointed out that the Dharmic Jiwan of the Bramc aris constituted its roots, Dyanand's teachings its water, the Mukhadnishta its trunk and the basanti Brahmcharis its flowers. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

HARDING ARTHURY) THE ARCONDESS

He went on to say "Now that its fruiting period is near, let us prepare ourselves in such a manner that its fruit may be sweet. What the world needs most is men! Where-ever you go, there is a cry for men. The sages from Arabia cry "Qahatulrajjal". In Rome Diogenes visited the forum with a lamp in hand and vainly sought for a man. The universities try to make men,—but there is a famine of men, just the same. The students who are weak in mind, body and brain can not grapple with difficulties that threaten us to-day. Such man can only cram and not do any great deeds. What we want is Karma and not cram. The world needs healthy and vigorous men. Such men the Gurukula ought to produce. The world waits for the sweet fragrance of our flowers. Let us not disappoint them.

If men like Swami Dayanand and Ramamurti can come out from ordinary surroundings, why should not such men spring from the Gurukula where every facility is given to develop such a growth.

There are many difficulties in the way of the success of the Gurukula. The paucity of money, of workers and of active helpers is keenly felt—but are we to shrink from the work because of the difficulties? Let us make up our minds to advance, let us determine to proceed, let us be firm in our Sankalp and be sure that no power on earth can keep us down.

Let our brothers of the Kula remember that every one of them ought to have a certain aim in life—let this be the chief feature of the character of our Brahmcharis—because the only people that accomplish something in the world are those that have an aim in life."

Speeches were stopped for a time to give place to music and original Sanskrit songs were sung in the intervals but it was plain that the students lacked training. We wish there could be some way to teach sacred music to the students, as music is also a fine art, and if rightly learnt and followed is calculated to do immense good to a large number of people whom you can reach in no other way.

After the music was over, Brahmcharis Devadutt, Jeydeva and Budha Deva addressed the meeting and verses suited to the occa-

sion composed in Sanskrit by Pandit Saligram Shastri were read.

Later on Bhandari Saligram, Pt. Tulsi Ram M. A, and M. Govardhanji B. A. delivered their speeches.

Among the junior students Budhdeva seemed to have prepared his subject well and we are glad to remark that those who heard his brief but eloquent, thoughtful and lucid speech could not help saying that the boy promised to do well if he went on improving like that.

Professor Tulsi Ram advised the students to acquire knowledge with application, to build up character, and be true to themselves and the world.

Mr. Govardhan who followed spoke feelingly. very He said he confessed that the proceedings of the day had made a great impression on his mind. At times he had felt anxiety about the aims and ideals of the Gurukula and had thought that the original Udesh of the Gurukula was in jeopardly. He had always thought that the object of the Gurukula was the study and exposition of the Vedas, but at times it seemed to him that the commercial spirit of the age was stealthily creeping in and hence the very root principle of establishing the Institution was in danger. He had thought at times that the desire to carve out a career in life by following different occupations was gradually finding room in the Gurukul also and hence he was afraid that there was a falling off in the ideal. But he was extremely glad to be able to say that the conduct of the Brahmcharis that day and the sentiments expressed by every speaker were most reassuring and gratifying. he himself was concerned, much of his misunderstanding had been removed and he was glad to notice that the Brahmcharis had such a remarkable idea of the work before them.

In the end the chairman of the meeting Lala Balkrishan M. A. Vice-Principal addressed arithm Collection Digitized bills Foundamental the chief

points raised by his predecessors and laid special stress on the necessity of building up character and laying the foundation of research work in Vedic studies. The proceedings of the day were brought to a close, and the audience was led to the dining hall where the guests were treated to a dinner.

After the dinner was over, the audience was treated to a most interesting Sanskrit Shastrarth which was held between the boys of the third and fourth classes.

Afterwards a short speech was delivered by Prof. M. C. Sinha M. Sc. who pointed out that the special feature of the Vedas was knowledge—knowledge not only of the books but of the laws of nature as well.

He thought that no study of the Vedas could be complete unless it included a knowledge of the Physical Universe that surrounded them every where and controlled their powers of mind and body to such a great extent.

The foreigners accused our religion of being unpractical, mystical, and metaphysical, and calculated to make the disciples mere dreamers and thus to incapacitate them for practical work. It was their duty to study science side by side with other studies and show to the world by practical work that they were not merely passive preceptors but could also be active workers, if they chose. He went on to say:— "Let us not abandon practical science because of the difficulty of acquiring it, but let us master it first and then abandon it, if we will, with a view to follow higher mental pursuits for the good of mankind. Literary and religious work of Germany is respected more to-day, because Germany leads in science as well as metaphysics.

Europe and America respect the Vedas more because Schopenbeur the philosopher and scientist found hope and promise in them.'

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#### 68 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

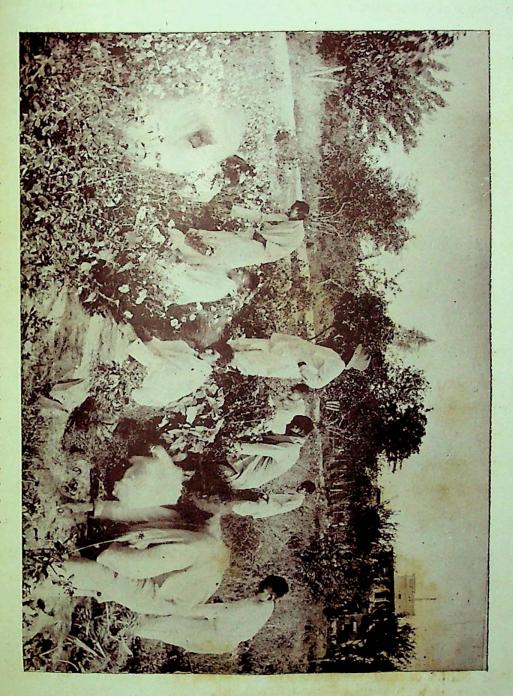
He said he was glad to know that Mahatma Munshi Ram himself was a zealous advocate of practical science and on one occasion had actually made the remark that like the father of a large family, the members of which were not equally gifted, he thought it extremely desirable to provide for the instruction of such sons whose aptitude lay in directions other than literary in pursuance of which object he had provided for Agriculture, Commerce and Medicine in the scheme of the Gurukula.

In the end Prof. Sinha said he was going to exhibit the ordinary American Railway Telegraph used in America and other countries the special interest of which lay in the fact that every thing which entered into the construction of it except the wires, had been manufactured in the premises of the Gurukula. And then he showed the Telegraphic Instruments to the audience which were operated by Brahmcharis Budhdeva and Prannath, who had learnt Morse alphabet for signalling purposes only in one day as the instrument had not been completed till that very day, and hence there was no probability that it would be shown in working order. This Telegraph has been constructed in addition to the Telephone and wireless Telegraph

which Prof. Sinha has made and which have already been described in these columns. His instrument worked as perfectly as any that exists and much credit is due to Prof. Sinha and our new Brahmchari operators.

While the messages were being exchanged between two stations, Prof. Sinha once more called the attention of the audience to witness the small hand press printing ink which had been prepared by Brahmchari Swet Ketu. The announcement caused great surprise among the audience and great interest was taken by the students and the teachers in inspecting the press and the ink.

consetteeth then came forward to show the practical working of the machine and the boys were extremely glad to get copies of the



picture printed before their eyes. We hope that Swetketu will continue to develop his power of invention and research.

Thus ended the first Gurukul Founder's Day Celebrations which were very successful.

Modern experience has furnished much evidence of the insufficiency of mere intellectival education if it is unaccompanied by
the education of character, and it is on this side that the modern education is most defective. While it undoubtedly makes men far more
keenly sensible than in the past to the vast inequalities of human
lots, the habit of constantly holding out material prizes as its immediate objects, and the disappearance of those coercive methods of
education, which once disciplined the will, make it perhaps less
efficient as an instrument of moral amelioration. Lecky.

#### THE DEPARTMENT OF AGRICULTURE.

Writing about the agricultural class last time it was remarked that the class was on leave owing to preparation for the annual examinations. Hence no regular work could be done in February. The Cricket match played with the Jullundar Arya School also interfered with the progress of the class. However the class was organised again in March, and sixteen boys were enrolled.

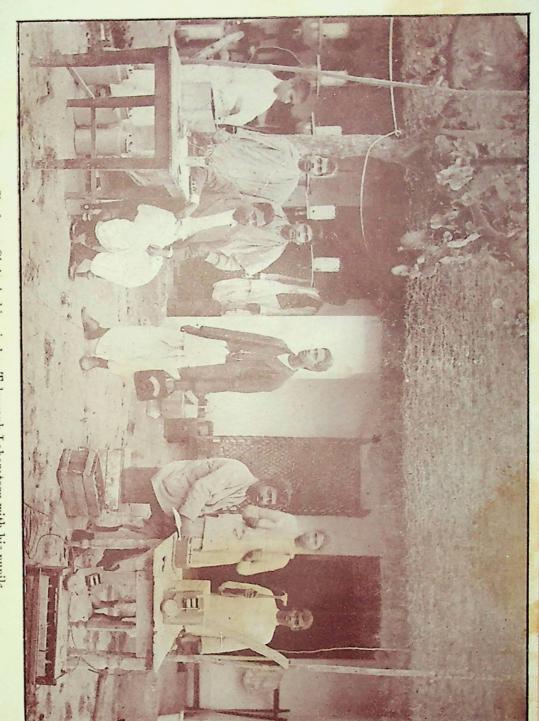
There were some boys who wanted to take agriculture as a regular course, but since the time allotted to the work is only one hour in the afternoon, from 5 to 6, this could not be done.

There were again some students who wanted to take up more of laboratory work in Botany, in preference to field work but the majority were in favor of field work which they said was most necessary after a whole day's study. Sedentary work whether in the lecture room or in the laboratory was the same inactive work and was not calculated to give proper exercise to the body. Hence it was decided that the lectures on agriculture and botany should be held only once a week and the rest of the days should be employed in the field work.

Accordingly two lectures were held and the morphological study of the body of the plant was discussed in the class, with special reference to root, shoot, stem, leaf, nimnaksh or descending axis, Udaksh or ascending axis, root structures, stem structures—aerial, subterranean, and creeping stems—lateral growth, leaf, structure, hair structures, axil of the leaf, main root and secondry roots.

Since the wild boar has greatly injured the roots crops of the Brahmeharis, some of them are at present busy in throwing a ditch near the fence, while others are planting flowers to decorate their plots. The survey of the surv

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Professor Sinha in his wireless Telegraph Laboratory with his pupils.

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As to practical experiments, there is one which must be mentioned. The Brahmcharis had sown some sweet peas in two different plots. In one ordinary farm yard manure was used, while plenty of iron manure was in the other plot and some part of the plot was not manured at all and the growth of the plants was carefully observed. As a result it was seen that those which were not manured had a very poor growth, the one having the iron manure had a very vigorous growth, and the one having the farmyard manure with a little admixture of iron though not so healthy looking, resulted in a splendid crop. The ears were full grown and the number of peas in some of them was from 13 to 15. The size of the pea was equally remarkable and so was the sweet taste. Some of the people who saw them said that they never had seen such big peas in their life.

This year our lemons, pears, apricots, and peaches promised to do well, but unfortunately the hailstones and untimely rain and wind have put an end to them. We have, however, succeeded in raising some of the seeds this year—a practice which was not in vogue in previous years.

#### WIRELESS TELEGRAPHY.

Elsewhere we have given a photograph of the wireless apparatus constructed in the Gurukula by Prof. Sinha. In the beginning this apparatus could work in a small room and was so cumbrous that it was difficult to move it from one place to another. But now it has been improved a little and during the course of one of the experiments it worked successfully in the open air at a distance of 90 feet.

Prof. Sinha has also been able to manufacture Dry Cells in the Gurukula which by the way, have been manufactured for the first time in India; and we may also add that whenever the history of Indian manufactures will be written, it will be recorded that the Gurukula people were the earliest manufacturers of dry cells in the country. Some of the Brahmcharis have also constructed Electric Bells in the Gurukul, under the guidance of Prof. Sinha, which can be shown to the visitors at any time. The accuracy and adjustment of some of the bells is so fine that the weakest Electric cell can work them.

Thus it may be seen that our Gurukul though it imparts education on old lines and is considered to be a mere fossil and a dream by some, and a place only suited for religious mendicants and sectarian enthusiasts by others, is by no means behind some of the newest, richest, and most up to date institutions in India, so far as solid and real work is concerned.

We have tried to do our best with our meagre resources and slender purse, but now it remains with the country to help us and enable us to build our workshops and laboratories and to extend the influence of our work from day to day.

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VOL. IV.

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**第52年** 

THE

# Vedic Magazine

AND

GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.

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"Of all gifts that of Divine knowledge is the highest and the noblest." Manu.

Vol. IV.

JAISTH 1968.

No. 12

## Eugenics: the Ennoblement of Mankind.

I

During last decade or so, considerable attention has been devoted to the study and understanding of the principles of Eugenics and their application to the betterment of race-propagation. In the European countries and particularly in England where Galton first enunciated its principles, the study of the subject has been taken up with an unusual amount of zeal. Several Societies and laboratories have been established, and each is working for the furtherance of the common object. It is a pity that in our own country, no such signs of similar activity, are anywhere to be seen. The subject is a very important one, and in my opinion the attention of our social reformers should be directed to it. From the perusal of our Vedic

literature it is plainly evident that our forefathers understood the principles of Eugenics, for they have laid down rules for the proper guidance of individuals as well as of communities. It shall be my endeavour in the following pages to present before the readers a summary of Eugenic laws and principles as they are understood, at the present moment; and I shall also try to put forward cogent pleas for their adoption and application with regard to individual as well as communal interests. In so doing, I shall take the opportunity of bringing together the evidences that lie scattered in our Vedic scriptures for they have a special bearing on the elucidation of the principles of Eugenics. The Sanskars (संस्कार) enjoined on us for performance during life, which form a unique feature of our Vedic teachings, have special significance with regard to the proper understanding of the scientific aspect of Eugenics. I shall, in due course, endeavour to interpret them; for their sublime philosophy lies at the root of the progress that mankind is destined to make in its onward march towards racial improvement.

To bring about a regeneration, so to speak, in a race, one must point out the evils as well, more particularly the social evils, that eat into the vitals of a society. India is a country where, through the irony of fate, innumerable social evils have crept in which require not only strong condemnation but severe measures for their eradication. The Arya Samaj has been the pioneer movement in this country in bringing abut a social amelioration: it has led the movement for a religious and intellectual uplift that was so urgently needed during the latter end of the last century. To the members of the Arya Samaj in particular and to the Indian public in general, I shall appeal to bestow their serious attention this subject so that some practical work may be undertaken for the betterment of our Aryan race.

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Definition of Eugenics.

Definition of Eugenics.

under social control that may improve or impair the racial qualities of future generations either physically,

mentally or morally. We have then to consider two distinct factors.

Firstly, the environments, heridity, health and general sexual efficiency of the procreating parents and secondly, the careful rearing and provision for the proper education of the procreated offspring.

Parent-hood.

With the above objects in view, it is necessary that only fit persons should be allowed to marry and take on themselves the

responsible duties that pertain to parent-hood. It is very essential that they should be of good stock. For parent-hood on the part of the diseased, the insane, the alcoholic-when their conditions promise to be transmitted-must be denounced as a crime against the future. Of course, as the principles of Eugenics are better understood and as public opinion is created in its favour, active legislation will be needed to enforce its tenets.

Parent-hood on the part of the worthy must be guided and extolled. It will be our duty to uphold the dignified ideal of parent-hood as the highest and most responsible of human powers: to proclaim that the racial instinct is, therefore, supremely sacred and its exercise through marriage, for the service of the future, the loftiest of all privileges. Manu the great Indian law-giver has also praised गृहस्थाप्रम thus.

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैताग्रमिणः सर्वे गृहस्ये यान्ति संस्थितिम् ॥ मनु०-६-८० ॥
यथा वार्युं समाग्रित्य वर्त्तन्ते सर्वजन्तवः ।
तथा गृहस्यमाग्रित्य वर्त्तन्ते सर्व ग्राग्रमाः ॥
तस्मात्त्रयोऽण्याग्रमिणो दानेनान्तेन चान्वहस् ।
गृहस्येनैव धार्यन्ते तस्माउज्येष्ठाग्रमो गृही ॥ मनु०-३-७७-७८ ॥

#### THE VEDIC MAGAZINE AND GURUKULA SAMACHAR

Translation.—As the great rivers and the smaller streamlets find an abiding place when they reach the mighty ocean so also people belonging to the various orders find in the house-holder ( गृहस्यी ) peace and contentment.

As all living creatures depend for their subsistence on the vivifying atmosphere so also the people belonging to the various orders owe their existence to the house-holder

The house-holder by his various gifts supports the बहाचारी, वानप्रस्थी as also the संन्यामी, therefore he the householder ( गृहस्थी ) is superior to all.

The subject of Eugenics is a very comprehensive one. I, therefore, propose at this stage to The scope of reduce the various heads comprised Eugenics. into it into some methodical sequence

in order to facilitate its study. Thus the range of Eugenics may be said to include or embrace the following.

- (1.) Biology, in so far as it is concerned with heridity, selection and reproduction. It is a well-known fact that children inherit the characters of their parents as also of their ancesters, in a marked degree. Sexual selection determines those transmissible qualities of the parents.
- (2.) Anthropology, in so far as it throws light on questions of race and the institution of marriage. A study of anthropology is very essential to the proper understanding of the diverse peculiarities of the different races that inhabit this world. The institution of marriage as it obtains among them will demand our special attention and I hope to elucidate this subject with special reference to our Vedic marriage विवाह.
- (3.) Politics, in so far as it bears on parent hood in its relation to civic worth. Here we have to deal with the qualities that make a person a citizen worthy of the name. CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

The responsibility that attaches to the rearing and proper education of the child will deserve our special attention. The question of the insanes, imbeciles, degenerates, criminals and such other irresponsible persons that are unfortunately linked with society, will have to be considered with reference to legislation that is needed.

- (4,) Ethics, in so far as it promotes ideals that lead to the improvement of racial quality. This is of paramount interest for unless people be guided by an ethical code there is sure to be a choatic confusion in all their undertakings. A pure morality is the basis of all sound philosophy.
- (5.) Religion, in so far as it strengthens and sanctifies the sense of Eugenic duty. Truly Dharma is the great sustainer of us all. Without Dharmic sanction a duty loses its true significance. People are rather callous in obeying it. Religion imparts sanctity to all its exhortations.

Thus we see the domain of Eugenics is very wide indeed. In order to simplify matters I shall first begin to consider the biological side of the question.

Heredity is a term for the relation of organic or generic continuity which binds one generation to another. The problem then is to arrive at an accurate conception of the generic relation between successive generations. It is a well-known fact that the laws of heredity apply to man equally with the lower animals and plants, and that the mental functions are subject to the same laws of inheritance as the physical ones. Breeders have taken advantage of the above facts and they have demonstrated the truth in so far as it relates to the lower animals. Like begets like is a common saying. The offspring manifests, to a marked degree, the qualities its parents possessed. The Sanskrit word urend connotes the idea in better form. It corresponds to the

theory of germinal continuity elaborated by Wiseman. According to him the germinal material which starts an offspring owes its virtue to its being materially continuous with the germinal material from which the parent or parents arose. He believes in a specific substance of definite chemical and molecular structure germ-plasm which is the bearer of the hereditary qualities. In plainer terms it means that the parent is the trustee of inheritable characters for the future child. The physical basis of inheritance is in the fertilized ovum for that is the primitive genesis of the progeny. The fertilized ovum then is the ineheritance and at the same time the potential inheritor.

In common parlance we say that the inheritance of all multi-cellular organisms is dual, that is to say a part of it comes from the mother and a part from the father. The clearer knowledge gained by the study of fertilization proves it beyond doubt that there takes place an orderly blending of maternal and paternal contributions. Inheritance then, is obviously and immediately dual; but it is in the real sense multiple, for parents derive their qualities from their own progenitors. Strictly speaking their inheritance is multiple for a child inherits from its ancestors through its parents.

the first to give his particular attention to the study of this subject and it was he who formulated the laws of an-

cestral inheritance. According to him "the two parents between them contribute on the average one-half of each inherited faculty, each of them contributing one-quarter of it. The four grand-parents contribute between them one-quarter, or each of them one-sixteenth; and so on, the sum of the series  $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} +$  etc being equal to 1 as it should CC-0. Gurukul Rangri University Haridwar Collection. Digitized by S3 Foundation USA

be. It is a property of this infinite series that each term is equal to the sum of all those that follow, thus  $\frac{1}{2} = \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \text{etc}$ ;  $\frac{1}{4} = \frac{1}{8} + \frac{1}{16} + \frac{1}{32} + \text{etc}$  and so on."

This law need not be accepted as a dogmatic conclusion, but as an approximate statistical formula based on the results of the observer. But it must be noted that it applies most convincingly to cases of blended inheritance—the most common type observed in nature. In contradistinction to blended inheritance may be mentioned here, in passing, two other forms, viz:—

- (1) exclusive inheritance where the resemblance is unilateral and often crossed. There is a suppression of one or other feature in relation to maternal or paternal characters.
- (2) particulate inheritance when there is an expression of a given character which is wholly paternal or maternal. These different modes of inheritance are often well illustrated in hybrids (cross-breeds) between different species.

Reversion.

dity a curious phenomenon which has often been observed and which has been described as Reversion or Atavism. The individual exhibits some character or characters not expressed in the parent, but known to occur in ancestors. It is believed to be due to the latency of a character for a generation or generations for lack of the appropriate liberating stimulus; and it is known to occur after skipping over one or more generations.

Thus, then, man is a product not only of his parents but of his ancestors and unless very careful selection has taken place, the inherited qualities of the offspiring cannot well be determined.

All the bodily and mental features of the new-born child are the sum-total of the heriditary qualities which it has received in reproduction from parents or ancestors. All that man acquires afterwards in life by the exercise of his organs, the influence of his environments and education -in a word by adaptation-cannot obliterate that general outline of his being which he inherited from his parents. The inherent character what is expressed by the term swbhava (सबभाव) is, so to speak, ingrained in his nature. It is a part and parcel of his existence and biological data demonstrate it forcibly that it exerts an unbounded influence on the individual's career in life.

Transmissibility of Constitutional Taints.

According to the laws of heridity. the offspring is also liable to inherit certain diseases, malformations and taints from the It is usual to find that parents. when one or both parents suffer from

constitutional taints, the offspring devolops either early or late in life the diseases peculiar to those taints. Thus certain diseases have been known to occur from generation to generation. Physicians have termed them heriditary diseases. To such a class belong consumption, leprosy, epilepsy, cancer and others malignant maladies. I shall speak of their dangers in the next section when I come to deal with the subject of marriage. It will be there explained that their transmissibility is extremely deleterious to the parent as well as to the child. Active legislation and friendly co-operation are needed to restrain the marriage of the notoriously unfit; and the mistaken kindliness so often shown by relatives and friends to the contracting parties must be strongly condemned.

As the phenomenon of heredity is inseparately connected with the reproductive process, Natural and we have next to consider selection Sexual Selection. and the way it operates. It has been

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orders of creation, natural selection and more particularly sexual selection exerts a marked influence on the offspring. These two processes are essential in as much as their operation determines the survival of the firtest among a particular species. Sexual selection aids in bringing out the best characteristic of the parents in the offspring. It intensifies in the progeny the best inheritable characters that belong to the parent and thus it helps in the perpetuation of species. The above principles are true in the case of the human being also.

In order that there may be produced a number of best fitted individuals, it is imperatively Brahmacharya. necessary that a careful selection be made in mating the human male with the human female. To this end the study of Eugenics has been directed, and it should be the aim of each and every rational person, to aid, as far as it lies in his power, in furthering the teaching of its principles. Every farmer knows by his experience that in order to raise a good crop two things are necessary viz good seed and a fertile land. So it is in the procreation of an offspring. The father and the mother should be well-matured in age and perfectly healthy. They should have been, above all, before entering into matrimony, strict observers of Brahmacharya (ब्रह्मवर्ध्य). For Continence is a virtue the indispensable character of which no one can deny. True strength comes from the habitual observance of ब्रह्मचर्य. In our Shastras it is enjoined that every person irrespective of sexual dissimi larity, should practice this virtue with a view to attain immunity from various diseases. It also conduces to longevity which is the cherished desire of all persons. And above all the practice of ब्रह्मचय्यों developes to a perfection the intellectual as well as the moral qualities of its devotee. Our Vedas inculcate the same views authoritatively in the following mantras.

युवा सुवासाः परिवीत आगात्म उ श्रेयान्भवति जायमानः । तं धीरासः कवय उन्नयान्ति स्वाध्यो मनता देवयन्तः ॥ ऋजवेद ।। मण्डल ३ । सू० ८ । मन्त्र ४ ।।

आधेनवो धुनयन्तामशिक्वीः सर्वदुघाः शशया अपदुग्धाः । नव्या नव्या युवतयो भवतीर्महदेवानामसुरत्वमेकम् ॥ ऋग्वेद ।। मण्डल ३ । सू० ५५ । मन्त्र १६॥

The purport is that the man who having practised Brahmacharya and after completing his Vedic studies enters, at a ripe age, upon the duties of a house-holder truly attains celebity, learned men honor such a person only. Those virgins only that are like unmilked cows, having attained puberty and having acquired knowledge during the period allotted for the practice of Brahmacharya deserve to be mated with young husbands.

Considering the potent sanctity which ब्रह्मचर्य confers on an individual, our learned writers ( রাজকাर) have strongly advocated (उपनयन संस्कार) (so inadequately expressed by the expression of weaving the sacred thread) which is the keystone, so to speak, of all other Sanskars. The true significance of त्रहाचर्य can well be understood if we deeply ponder over the nature of the promises which the initiated person has to make to his preceptor or आचार्य, and the wholesome exhortations which the आचार्य in his turn administers to his pupil. The ceremony, in itself, is a very impressive one; and when properly conducted it is likely to leave an ineffacable impression on the mind of the ब्रह्मचारी.

It is, proper, then that persons who have observed अक्षचर्य and who thus have reaped the full benefits accuring from it, should, after finishing their education, enter into conjugal alliances for procreating their race. spring born of such parents is sure to inherit a strong body and a sound mind. The proper age at which indivi-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

duals should marry has been fixed as 25 years for the male and 16 to 20 years for the female. This tallies with anatomical facts for they attain to maturity only.

### पश्चि विंशे ततो वर्षे पुमान्नारी तु षोडशे। समत्वागतवीर्यों तौ जानीयात् कुशलो भिषक्। सुश्रुते।

Hence early marriage is to be strongly condemned. It leads to the deterioration in the parent's health and consequently has an evil influence on the progeny which is bound to be puny, diseased and short-lived.

Having considered, so far, the question of selection, it will be the right thing for us now to enquire into the genital process and the laws that govern it. Generation is a duty with all living beings. The feeling which excites us to the preservation of the species is as proper as that which induces the preservation of fhe individual. The instinct of reproduction in mankind is as keen as in the lower orders of creation.

The process of impregnation or conception गर्भाधान is Sexual Concep- one of those phenomena that people tion. love to conceal behind the mystic veil of supernatural powers. We, however, know that it is a mechanical process based on familiar physiological junctions. The paring of the male and the female has for its main purpose the introduction of the ripe matter of the male seed (वीर्ष) into the female body in the sexual channels of which it encounters the ovum. The blending of the two is called conception.

For every act of conception we have to consider two different kinds of cells, a female and a male cell. Fertilization therefore consists in the coalescence and fusing together of those two defferent cells. The fertilized resultant cell is quite a new and independent organism. It

bears within itself a part of the father's body as well as a part of the mother's body. This is quite clear for the child inherits characters from both the parents. Thus the actual blending of the two cells gives rise to a third cell, which is the germ of the child. I need not enter into the intricate processes of embryology for those will be quite un-intelligible to the average reader. It suffices for our present purpose to know that from the stem-cell which results from the fusion of the male and female cells, the different organs of the embryo (the child in the womb) are evolved according to definite biological laws. Sanskar Vidhi (संस्कार विधि) Swami Dayanand, the great modern reformer, has in the chapter on गभाधान elucidated most of the points pertaining to it. I would here recommend to my readers a careful study of the same. Apart from the the ritual portion of it, which has a certain psychological significance, the hygenic exhortations are well worth the attention of all that are desirous of entering into the state of matrimony.

When once conception has taken place, the whole responsibility relating to the growth of the child in the womb rests with the parents. The mother should be specially careful in observing the laws that guide the period of gestation, for on her proper observance of those laws depends the birth of a full-grown healthy child. During the whole period of pregnancy she has to be very careful in what she eats, and drinks; and above all she should cultivate a good temperament. She has no longer, now, an independent existence. The child, though unborn, lives within her; its life is a part of her own, and so frail, that any indiscretion on her part may destroy it.

It is necessary here to point out those laws which cannot be infringed with impunity, and indicate the diet, dress, exercise and in general the conduct most favourable CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

to the mother and child during this critical period. As regards nourishment, I would say that it should be abundant, but in the begining not larger in quantity than usual. As pregnancy advances, particularly after the sixth month, a larger quantity of the food will be required. The number of meals should then be increased. The food should be plain, simple and nutritious. Ripe fruits are very beneficial and plenty of fresh milk should be allowed. The dress should be loose and comfortable. Fortunately in this country there is no such tendency towards the bad habit of tight lacing, as it exists in the European countries, where some mothers try to conceal pregnancy by means of devices in dress. Fresh air is of the utmost importance for both the mother and the child. A moderate exercise by way of walking (where obtainable) is the best tonic. Attention should also be directed to keeping the atmosphere in the sitting and sleeping rooms of the house fresh. The doors and the windows, while unoccupied, should be kept thrown up in the summer time, and sufficiently opened often in the winter to promote ventilation. The pregnant woman should avoid hard manual labor especially towards the latter months. She should also try to obtain a sufficiently large amount of sleep for that will have a sedative influence on her disturbed nervous system. She should cultivate above all things, a tranquility and cheerfulness of mind for science bids her to look forward with hope to the joys of maternity.

Ere I close this biological side of Eugenics, I must say a few words on the relation of the husband and wife during pregnancy. This point is not discussed freely, and the importance of continence during the period of pregnancy has not sufficiently attracted the serious attention

of social reformers. On its proper understanding is based the प्रमान संस्कार which is an essential factor conducing to

the well-being of the child in the womb. Our Shashtras teach that a deeper philosophy underlies it. The main object of this संस्कार is that the father and the mother should altogether abstain from sexual intercourse during the whole period that the child is in the womb. This is very neccessary for the opposite course is injurious to the mother and dangerous to the life of the child as it is liable to excite miscarriage and, sometimes to superfactation. For obvious reasons then, the husband and wife should sleep apart and observe enforced chastity. By thus following in the path of rectitude, the parents gain bodily strength and mental vigour, that are so needed for social advancement. This self imposed continence ensures not only the well-being of the child that is being reared in the mother's womb, but it also ensures healthy and intelligent future progeny. Thus it is incumbent on all parents that they should ponder over the deep significance of this question, and try to realize the still deeper issues that are involved in it. It will, then, be the duty of every Arya to uphold the dignity and sanctity of पंसवन संस्कार, casting aside notions of false modesty.

The limitation of offspring is the next question that demands our serious attention. No part Limitation of the of the subject is more delicate than Offspring this. I will ask the reader to lay aside every prejudice or prepossession that he may have. The examination of this social question must be taken up in a judical spirit.

Dr. Tilt, an eminent gynaccologist, is of opinion that two thirds of all cases of womb diseases and traceable to child bearing in feeble women. That over production has its disastrous effects on both mother and children, no intelligent physician will ever deny. Puny, sickly, short-lived offspring follows over- production: and often such children are peculiarly liable to idiocy.

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It is strange, says John Stuart Mill, that intemperance in drink or in any other appetite should be condemned so readily, but that incontinence in this respect should always meet not only with indulgence but praise. Men are very ready to find an excuse for self-indulgence. They very sophistically remark that it is the duty of woman to bear all the children she can. I think if a woman has a right to decide (and undoubtedly she has) on any question, it certainly is as to how many children she shall bear. Man has reason to guide and control his appetites and he should always exercise it when chastity, foresight and justice demand it.

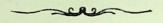
To bring up in a proper manner, a large family often becomes an insurmountable difficulty; and in the case of the poor it really proves a hardship. The truth must be recognised, that while marriage looks to offspring as its natural sequence, there should be inculcated such a thing as marital continence, for excess in this respect is sure to be visited by the laws of physiology, with certain and severe punishment on parent and child. The following mantra (भेत्र) of the Rigveda commands that a married couple should beget only ten children.

### इमां त्विमन्द्र मीद्वः सुपुत्रां सुभगां कृणु। द्शास्यां पुत्रानाधिहि पतिमेकादशं कृथि॥

ऋ॰ मण्डल १०। सू० ८९। मन्त्र ४५॥

The views of Malthus who promulgated the law of population have been widely desseminated in Europe. In order to meet its requirments, several devices have been thought on in order to prevent conception. They are mostly revolting to the moral sense and harmful to the parents. I strongly condemn them. The purer philosophy of continence, I believe, should appeal to our aesthetic feeling, in as much as it meets the neccessity in a gentler and graceful manner.

#### ON BRAHMCHARYA.



ľ

How is it that this holy Aryavart, This land of saints, this seat of Vedic lore. And cradle of the wisdom of the East. Whence all true knowledge, like a limpid stream. Has flow'd, and fertilised most distant climes, Hath fall'n on evil days and evil tongues? How is it that she does not now beget Heroes of fame and high-soul'd royal saints. Like Ram and Krishn and Bhim and Arjun brave, Or that great Grandsire of the Kuru race 10 Who, from his arrowbed on Kuru's plain, Gave lessons of deep wisdom for mankind: Or master minds like Kapil, Gautam, Vyas, Buddha and Shankar and great Kalidas: Or high-soul'd women like that noble dame \* Who shared her lord's exile with cheerful heart, Or that resplendent gem of womankind † Who snatch'd her husband from the noose of Death, Or Nala's faithful bride, ‡ or Draupadi, Gargi, Maitreyi, or of later times, 20 Pious, pure-hearted, saintly Mira who, Watering love's creeper with her dewy eyes, Made sacrifice of all for love of God.

2

There was a day when mighty Babylon, And Egypt, land of stately pyramids, And Troy and Greece and Roman Republic,

<sup>\*</sup>Sita. † Savitri. ‡ Damayanti.

E.

And China, Persia, and the Eastern Isles \*
That lately drove the White Bear † to its den,
And Cæsar's province on the Western Main,‡
And Gaul, and Spain, and climes beyond the seas, 30
Did pay their homage to this holy land;
For, it was here, that Vedic light divine,
Broke forth at first with glory of the morn.

3

How is it, then, that glorious Aryavart, This Paradise on Earth, and Promised Land, And blissful seat of "Chosen of the Lord," Through whom the Vedic revelation came, Now pines away, and laggeth far behind? One potent cause of this decline and fall, Of decadence in body and in mind 40 Which at the root of all our sorrow lies, Is marriage of green children in their teens, Yoking together of the young and old, In impious wedlock, source of deadly sin. This couldn't be done in ancient Aryavart Where self-choice & by the lover was the law, And none did swerve an inch from Duty's path Which leads to joy and happiness all round. There Brahmcharya's vow was well maintain'd, And true Brahmcharis graced the smiling land, 50 Shedding undying lustre on the race, The mighty race of Aryans, good and great, Whose golden deeds e'en now inspire the mind.

The first great celibate ¶ of ancient times,

<sup>\*</sup> Japan. † Russia ‡ Ancient Britain. §Swayamvara. ¶Brahmchari.

Whose fame abides unto the present day,
And reverb'rates like echoes of the Main,
Is Hanuman, who swam across the sea,
In quest of Sita, Rama's faithful wife,
And finding her in Lanka's distant isle,
Brought to her husband's over anxious ear,
The joyful tidings of his long-lost bride.
He was a mighty soul and warrior true,
And in the battles that came later on,
He rain'd such heavy blows on demons' heads,
As cyclops' \* hammers on the anvils fall.
He had the strength of many a powerful man,
And put to rout whole armies, horse and foot,
And challeng'd Lanka's bravest champions
To single combat and a trial of strength.

60

5

Jamdagni † was a mighty warrior-saint 70
Who pull'd down tyrants from their cursed thrones
And thrice sev'n times did sweep the wide world
clean

Of wicked rulers and their myrmidons. ‡
And they were rightly serv'd, for they were proud,
Conceited, vain, high-handed, cruel, mean,
Who suck'd their people's blood, like vampires vile,
And snatch'd lean morsels from their famish'd lips.
And he, too, was a celibate profound,
Who never cared for pleasures of the sense,
But longing for the good of all mankind,

80
Labour'd in life for strictly moral ends.

6

And mighty Lakshman, brother of Shri Ram, Who went in exile for his elder's sake, Spurning all pleasures of the human sense,

<sup>•</sup> Smiths of the gods. † Parashuram. ‡Ruffianly bands.

E.

Which draw all sorts and conditions of men:
He was the bravest of the brave, forsooth,
Who would not bend his knee to Parshuram,
The grim despoiler of the Kshatri race,
Whose name alone caused trembling in the heart.
He was Ram's right hand in the Lanka war,
Leader of armies to the battle plain,
And thro' his help his brother did regain
His long-lost Sita, gem of womankind.
This Lakshman, too, observ'd the rigid vow \*
For fourteen years of forest residence,
Amidst temptations of a thousand kinds,
Which fill'd the howling wilderness all round.

7

And Ganga's glorious son, Bhishma by name,
Who led the Kaurav host to Kuru's plain
And ten successive days roll'd wartide back,
Felling ten thousand warriors ev'ry day.
Yet he was not a soldier out and out,
But prince and saint and scholar all in one,
And when he dying lay on arrowbed,
Scatter'd sound sapience for the good of man.

8

And Shuk, † the far-famed son of saintly Vyas,
Who never look'd at female form thro' life,
But gave all time to learning's light divine,
And search of truth, which opens up the path
To higher worlds and regions more sublime.

And Buddha, that Redeemer of Mankind Who pity felt for every living thing,

Of celibacy or Brahmcharya.

<sup>†</sup> Bal Brahmachari Shukdeva.

And sacrificed his all for mercy's sake, Constructing royal road for sons of men, By which they might to higher life attain, Purged of all ill, and free from taint of sin.

IO

And brilliant Shankar, \* pride of Aryavart, Who, in his teens, was Wonder of the World, A Prodigy! Ocean of Lore profound:
He labour'd hard the Vedas to restore
By sweeping clean atheistic systems vile,
Jainism and others which denied the Lord.
But he, the hope of countless thirsty souls,
And crown and flower of God's created things,
In prime of life by poison was cut off,
Leaving his mission without fulfilment.

II

And last, but not the least, sage Dyanand Who Vedic light to mankind did restore, Scattr'ing dense clouds of ignorance profound Which like a black pall shrouded all the land. He was a moral Hercules indeed, Who cleared the Augean Stables of the land, Killed Nemean Lion of Priestly Dominance, Emancipated Thought from steely bonds Of Custom base and Superstition rank, Freed Human Mind from Pest of Ignorance, Steered Aryavarta's feeble Barque right through Scylla of Sin and Charybdis of Crime, Rescued the Veda from Oblivion, Broke Idols made of wood and stone by man, Fractured the skull of rampant Demon dire Of Infant Marriage, Spoiler of mankind,

130

140

120

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Knocked out the brains of Error and False Faith, Pull'd down the Popish Tyrant from his throne, Lifted the Mother from the Slough of Shame, Where Vammargis vile had plunged her down, And last of all he broke the Mystic Spell Which kept enthrall'd the noble Soul of man.\* But that's not all; he conferr'd solid boons On Aryavart and all the humankind: 150 He gave us light, he gave us wisdom sound, And placed once more the glorious diadem Of Learning on the Mother's hoary head Where after lapse of ages long it gleams Scatt'ring the gloom of direful Ignorance. He also gave protection to the poor, Espoused the cause of widows and childwives, And to the orphans' cry he lent his ear And worked for them with all his might and main. 160 He had a sound mind in a solid frame, A glorious physique, and a form divine, A moving pile of flame he walk'd this earth, Embodied Heroism and Strength combin'd, But what was it that gave him so much pow'r, Such might, much more than man's, and render'd frame

Solid as rock and hard as adamant?

Is it not Brahmcharya's holy vow

Which, well maintain'd, brings Blessing in its train:

Sound health, whole heart, clear head and sapience,

And makes of man a veritable god,

Resplendent, glorious, like the midday Sun?

12

In good old days, the life of man entire Was portion'd out into four equal parts:

The first enjoin'd a life of abstinence

<sup>\*</sup> These are the Twelve Labours of Rishi Dayananda.

From pleasures of the sense, Self-government, Search after Truth, desire for Knowledge sound, Obedience to the Guru, and to God, Whereby the Soul, divested of its dross, Might gain its pristine purity again.

13

The second portion of the life of man, 180 Regarded as the highest and the best, Extended to a quarter of a cent, And concern'd with affairs of the world: Householder's life they call'd it and it was The mainstay of the poor, asylum sure For those that liv'd as celibates austere, Giving full time to Knowledge and to Truth. But special charm of that domestic life Was perfect concord of the souls that form'd A loving pair; for wife and husband ought 190 To go in life like Dawn and Day conjoin'd, Like Moonlight and the Moon in close embrace, Or as the Ivy twining round the Trunk, "Consonant chords that shiver to one note," One mind in all things, single self in twain: For union of the hearts is Paradise, And symbol of th' eternal bliss of Heav'n; But Discord paints the horrors of the Hell, Rend'ring the contact of divergent minds Like junction of two frames bereft of life. 200

14

The quarter third of human life was giv'n
To forest residence \* and self-restraint,
Preparing Self for higher duties still,
Requir'd of man in final stage † again,
These duties are the highest and the best,
Tending to bring about the good of man,

<sup>\*</sup> Vanaprastha. † Sannyas

210

35

Combin'd with contemplation of the Light That lit this glorious Universe all round.

15

But Brahmcharya is of different kinds,
And three are mentioned in the Holy Writ,
Which all the sons of men are bound to keep,
In the first ashram \* of their earthly life.
The lowest is of four and twenty years,
The middling one extends to thirty-six,
While forty-eight is excellence per se,
Which, gain'd by man, raiseth him far above
The common run of mortals in the world.

16

This Celibate † of the supremest kind,
This glorious Being, type of Manhood rare,
Shines with the splendour of the midday Sun,
Eclipsing with his Glory everything.
To him Dame Nature opes her secrets all,
To him come Siddhis‡ of their own accord,
And he becomes the centre of all Force,
And source perennial of all Energy.

17

Let us then try to keep the holy vow,
For self-improvement and the good of allFor that's the only lever which can lift,
Degenerate Aryavart to its old height,
And bring millenium & back again to us,
Restoring Mother¶ to the Glorious throne,
Of Present Times as of the Sovereign Past.

232

<sup>•</sup> Stage.

<sup>†</sup> Aditya Brahmchari. ‡ Successes. §The Golden Age or Satyayuga.

<sup>¶</sup>Matri bhumi i-e Aryavart.

# THE ETHICAL FOUNDATIONS OF SOCIETY AND THE ARYA SAMAJ

H

:0:-

# RELIGION IN GREEK SOCIAL AND POLITICAL LIFE.

Passing now to the subject of the rise and fall of nations, I can not even partially investigate the religious causes which have contributed to their prosperity or poverty, which have exercised a considerable influence in building up that individual character upon which depends the peculiar character of the state, and which have inspired the feelings of subordination to Divine powers for propagating certain virtues of obedience and reverence to authority.

That religion permeated every tissue of Greek life and that from the very beginning to the palmy days of Greece, religion worked for her betterment, would be evident from the following facts.

Firstly, I need not remind you of the famous Themistes of the early Greek kings which were the judgments given by the king in disputed cases but were supposed to be not of the Judge's own creation but to be divinely inspired—to have been conceived in the minds of the gods themselves and issued from heaven and given as heaven's commission to a king. These very Themistes became the germs of secular law in later times.

Secondly, you know that the punishments meted out to the transgressors of the law were distinctly connected with religion. The laws themselves were under the special protection of Zeus and all violations were to be punished all protection. Gurukul-Kangri University Haridwar Collection. Digitized by S3 Foundation USA

as offences against that god. When offences did not come into the cognizance of the state, it was believed as it is even to-day truly held in India according to the Law of Karmas, that punishments would be awarded in a future life.

Thirdly, this blending of law and religion was highly beneficial to the Greek state, for religion gave sanctity to the law and thus aided to indissolubly bind together social atoms without which death, dissolution, anarchy and general confusion or war of man with man would have immediately ensued.

Fourthly, in Sparta, Athens and Rome the state was idealized into a sacred abstract entity which must be preserved for the good of its members. Without it and by himself alone man could not obtain perfection. In the words of Aristotle, 'a life that is perfect and self satisfactory can be found only in the city-state". Thus' a nobler, purer, and loftier spirit—a spirit of going outside one's selfish self and enlarging oneself in the wider circle of his fellow beings—was by the force of religion infused into the public life of these states.

Fifthly, need I remind you again of the Amphictyonic Councils of the Temple of Apollo at Delphi, of the
famed Island of Delos, of the Ionians at the sanctuary of
Mycalae (now renowned for its numerous explorations)
and of the Dorians at the sanctuary of Cape Trinopean?
Need I mention that these councils were principally religious leagues, enabling the hitherto enemical Greek city
states to meet together in amity and concord, widening
the out look of their minds from the narrow confines of
their small republics to the wider union of all states, securing the conditions of peace, and by their humanitarian
regulations mitigating the sufferings of war if wars should
break forth, and lastly guarding the patriotism of the members of a state by readily ostracising undesirable men?

Sixthly, do you not know how religion touched Greek political life by means of the Oracles and how the Oracle of Zeus at Dodona and of Apollo at Delphi exercised a considerable political influence by leading to the expansion of new colonies, by mitigating the hardships of International Law, by maintaining international and internal peace, by influencing foreign and domestic policy, and by zealously guarding public morality and the national religion? I will not go so far as Curtius in thinking that the Oracles were the cause of all progress in every department of intellectual life, in religious and moral speculation, in politics, in architecture and sculpture, in music and in poetry: but it can not be denied that they did exercise a very healthy influence on the various departments of life.

Seventhly, I can not lightly pass over the great public games held in honour of Zeus in every big town. The Pythean held at Delphi, the Olympic at Olympia, the Isthmian at Corinth and the Nemean at Nemea were celebrated above all others for the splendour of their ceremonies, the grandeur of their stately processions, and the majesty of the beautiful productions of art. It can not be denied that they cultivated a spirit of reverence, justice, fair-play and co-operation, stimulated national activities, toned down materialistic tendencies by the awe of the gods under whose protection the games were held and lastly furthered the arts of civilization.

Inshort, religion was the chief cause of the development of unity, sense of order, reverence for authority, public-spiritedness, co-operation, sense of justice between man and man and of various arts of life—in one word of Greek civilization.

## ARYANISM IN ROME.

All the spheres of Roman life constituting in their totality national life—law, justice, art, science, education, Ce-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

family life, social life, political life and economic life—all standing in causal relation to each other-seem to have been fully Aryanised. Religion had taken deep and wide roots. It was universal and exercised a constant and very important influence in ennobling the conceptions of the State and family life, and even the very professions of the Romans.

You know that the chief seasons of the year were dedicated to the worship of some particular gods; that important state acts were performed with religious ceremonials as in India, that the kings were the high priests of the people and the mediators between them and the gods; that Rome itself was under the august blessing of the gods; that offences were regarded as offences against the deities and punishable by them; that there was a Brahmin priest called the Censor highly raised above the din and distraction of political life to govern with his little finger all the parties and kings. He was regarded as an embodiment of justice and integrity and thus, party considerations and motives of mere expediency and policy did not appeal to him. You know also that there was the world-wide known order of the ten Vestal Virgins to remind men of the tender virtues and high mission of woman on earth; that there were house-hold gods called 'Lares and pennates' who gave a certain dignity to the family by raising it above animal intercourse and generation of offspring; that there were the gods of buildings, streets, fields, forests and seas to purify some of them and convey the notion that property was not merely a question of might; that there were gods of war and peace, of arts and manufactures, of agriculture, of traffic and contracts.

Lastly, I would fain describe to you the duties of the most famous Councils or Collegia of Pontiffs, Fetiales and of Angurs which so deeply affected the Roman political and religious lives, but I have no space at my command.

#### DECLINE OF ROME AND GREECE.

Gentlemen! some of you will not be a little surprised to find that the fall of Rome and Greece was caused by the same causes—atheism, crass superistition, and immorality—which contributed to the dissolution of the Indian polity. Here are the lamentations of Petronius at the withering away of faith in Rome.

Now a days no body believes in heaven and no-body cares a straw for Jove, but every Jackman of them shuts his eyes and just keeps thinking about his own affairs. That's why the gods are stealthily dodging us to-day. It's because we have not any more religion.

Speaking of the superstitious practices of the Romans, Livy in Book XXV. remarks that 'the citizens were seized with such a passion for superstitious observances that for the most part were introduced from foreign countries that either the people or the gods seem to have undergone sudden changes—in the Forum and in the Capitol there are crowds of women sacrificing and offering up prayers to the gods, in modes unusual in that country'.

Mr. Lecky remarks:-

The courtesans were raised in popular estimation to an unexampled elevation, and aversion to marriage became very general.

Speaking of the decay of the Greeks Mr. F. Galton says:—

Social morality grew exceedingly lax; marrige became unfashionable and was avoided; many of the more ambitious and accomplished women were avowed courtesans and consequently infertile, and the mothers of the incoming population were of a hetrogeneous class.

Having briefly discussed the rise and fall of the nations of Rome and Greece which have contributed so much to the present civilization, I turn my attention to the oldest civilized country whose civilization began to crumble long before there was a glimpse of light to break the Cimmerian darkness of Greece or Egypt. It appears that these countries were inhabited by the Aryan

emigrants from India who left their country long after the dissolution of their Empire at the Civil War, on account of some national mishaps not known as yet. These migrations form a very obscure chapter in the Indian History but their material is scattered throughout in the Puranas and the Mahabharata.

# DECAY OF ARAYANISM AND THE RISE OF TANTRISM.

The Tantric age which lasted for more than 3,500 years in India before Budha is but little known to the Indians and Europeans alike. This extreme ignorance stands at the root of all misunderstanding with regard to the causes of the decline and fall of India. One of causes of the Great Civil War and the reason why we the Aryas trace the downfall and decadence of India to that Epic War lies in the spread of this Tantric Religion. With age it gathered mass like a snow-ball, spread its branches far and wide like a lofty oak tree but like some gangrene to slowly and surely eat its ulcerous way into the heart of the Aryan body politic. At last it so thoroughly consumed the whole that nothing remained but a name and a skeleton.

I might be excused for giving a few quotations from the Tantras because the nature of the subject requires me to detain you for a while on this point.

A religion which swayed the hearts of men for more than 3000 years, which was the chief cause of the degradation of this mighty country and above all, which is in this age of universal research, but little known, deserves some treatment.

He that drinks away bottle after bottle in a public house, sleeps in a brothel in order to misconduct himself, and commits similar other sins without compunction or shame is like the great Sovereign Emperor of the whole earth.

Gentlemen! it is strange but it is a fact that some of our forefathers in the Tantric age revelled in drunkenness, shameless licentiousness, adultery, and profligacy. Idleness is always the devil's couch. On account of overflowing wealth they were abandoned to sloth, ignorance and lusts of the flesh. All the ingenuity of the age seems to have been devoted to the conception of refinements of pleasure and development of luxurious habits. Their temples were places of the most scandalous dissipation and corruption. These were dens of incredible vice, violence, moral turpitude and misery.

Gentlemen, I am powerless to convey to you a tull sense of the enormities of that period, of its satanic excesses, of the moral anarchy and license growing worse than ever, of impurity such as can hardly be conceived now, of the condition of depravity and especially of degradation which had seldom been surpassed, and of the monstrous birth of atheism, ferocity, stupid, superstition and excessive animalism. Ah! I have no words to paint the evils profoundly seated in the habits of Tantric men which caused mankind to touch the lowest depth of degradation and which placed this land of the hoary Rishis on a sliding scale of a progressive moral degeneration. Gentlemen, believe me when I say that it is difficult to conceive a more dark and odious state of society than that. religion was the most dreadful curse and scourge of God that has ever afflicted humanity. It has left an ineffaceable dark stain on our national existence. Alas! it has thoroughly tainted the Aryan blood. I would like to relate to you the harrowing and blood-curdling stories of vice and violence, dapravity and barbarism, of that age in which

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this Golden Land sank deeper and deeper into the mire of corruption but Tantrism is not my main subject.

However, in describing this cursed age I am reminded of the whole scene of Bhagwatgita where Lord Krishna mentions the attributes of demoniac men. To me it appears that that seer, saint and prophet of peace, had in view the mis-doings of these very Tantric men who were growing in number even in his own time and whose numbers went on swelling after social opinion and fear of God had lost their power.

Thus speaks Lord Krishna:

'Neither purity nor good conduct, nor truth is found in demoniac men. They say 'the universe is unreal, without a basis, without a Lord, born of mutual union, brought about by lust.' Holding this view, these ruined souls of small intellect, of fierce deeds, rise as the enemies of the world for its destruction. Filled with insatiable desires, full of hypocricy, pride and arrogance, holding unwholesome views through delusion, they work with unholy resolve. Given to lust and wrath they strive to secure by unjust means hoards of wealth for sensual enjoyment. Given over to egotism, power, haughtiness, lust and anger, these malicious people hate God in their own and others' bodies. These cruel haters, worst of men, I hurl these evil doers for ever into the wombs of the demons only."

The above picture might be felt to be unwontedly and inartistically repellent but I can only plead that the conditions of the task were imposed on me by the almost universal ignorance of this worst of religions and its results and the absence of any adequete or inadequete acclesiastical history of India.

It were long to tell and sad to trace Each step from splendour to disgrace. Enough! no foreign foe could quell Thy soul till from itself it fell.

Was it strange, gentlemen, that after a demoralization of 1000 years, the Great Civil War should have been fought to sweep away the evil spirit from the land of the Rishis. Even though 18 Akshaunies of mighty warriors fell into the yawning jaws of death and lay blent in one red burial on the field of Kurukshetra, the war failed to achieve its end. For a while on account of the terrible exhaustion and horrible carnage there was surely a lull; but the bonds of society had been loosened to such an extent that, when the first shocks of the war were forgotten men began again their evil practices. They gave way to that extreme voluptuousness and laxity in morals which have been described above. Citizens were so absorbed in their private pleasures as to be heedless of the common welfare. such a case they did not care to continue their society. It was a lifeless corpse. Was it strange, then, that the Indians should have bowed low before the Darian storm? Was it strange that the Alexandrian legions should have thundered past and swept over the Northern Peninsula? There was nothing strange in these civil wars and invasions but the strangest of all things was the existence and permanence of the Indian state and then a recrudescence of activity during Chandragupta, Asoka and the Gupta kings.

## GROWTH OF SUPERSTITION AND FALL OF INDIA.

Buddhism had surely brought a new conception of human dignity and its miraculous power has been working for centuries against the Tantric doctrines. There can be no doubt that the wave of its extra-ordinary religious purism flooded the whole of India, nay the whole of this world and sowed seeds that have grown into lofty trees even in its land of birth. But it is a pity that this pure religion fell

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from its high primeval mission and degenerated into a creed of cold, dull and heavy atheism or soul-enchaining superstitions and idol-worship. India slept once more in heavy slumbers and fantastic dreams, lost its pristine energy and by and by thoroughly relapsed into barbarism by losing even the remnants of its civilization.

### (a) PARALYSIS OF SCIENCE AND CULTURE

There was a long paralysis of poetry, art, literature, sculpture and painting. As in Europe during the ascendency of the Roman church, so in India during this Pauranik period, the career of all sciences was watched with Herodian jealousy and hostility. Scientific research was thrown into a deep shade. The place of science was taken by a superstitious and degenerated astrology and demonology. Verily, an appalling blight fell on research, culture and civilization. Advance of knowledge was hampered by hook or by crook. On the one hand, the priests adopted all peaceful means to impede the progress of knowledge and so to derationalize men that they should not be detected in plying their deceitful craft. On the other hand, when barbarian hordes swept over India and began to rule her with steely hands, they scrupled not the least in employing Draconian and drastic means to suppress the remnants of culture and to destroy the works of India's past.

## (b) SUPPRESSION OF INDIVIDUALITY.

This priestly class rose on the smouldering ashes of Budhism stronger than ever and began to enslave the minds and hearts of the people. This thraldom of individuality was so complete that not one sphere of human life was left beyond its iron-grasp. But the silent endurance of all the priestly indignities forms one of the most unintelligible and melancholy pictures in the human annals. The easy attainment of wealth by this class brought its unavoidable evils and the church reverted to the practices

veritable cock-pits of wrangling drunkards or robbers, or murderers, or adulturers, or fornicators, or gamblers-or all together. Even now lurid visions of child-hecatombs; of burning Satees which deprived young beautiful women of life, love and motherhood, of horrible infanticides; of wilful suicides, committed under the cursed Juggeranat car and on the several Ghats of this same Kashi and of loath-some sacrifices of men and women to Bhairava, Kali and Shiva-all these things which defaced the fair face of India during this period-rise before me in their phantasmagoric shapes and can not but make me and you recoil in horror.

### (c) UBIQUITY OF SPIRITS.

This Aryavarta was peopled by legions of evil spirits who could not perhaps have found standing room in this continent, so innumerable were they, and by quarelling gods numbering 33 crores, that is, even more numerous than the present population of this country. Then an unquestioned belief in the ubiquity of demons like the modern theory of the ubiquity of microbes, enervated the mental and moral faculties of men so that life was from cradle to the grave but a dull monotony of awe and propitiation of spirits. These gods presided over the whole range of diseases of man and beast, they controlled the seasons winds, storms and rain. They regulated the movements and influences over man of the comets, planets, stars, the moon and the sun. They it were who caught the souls of men on death and did not release them except by getting tribute through their go-betweens, the priests. Then Holy waters of Muslim Moulvies, exorcisms, charms, conception billets and other bits of paper with meaningless prayers on them, or other forms of supernatural magic with a fearful and wonderful admixture of naturalism, flooded the whole country to charm away the thousand ills of life which man is heir to: but which unfortunately grew more and more with their presence. Collection. Digitized by S3 Foundation USA

## (d) POTENCY OF CHARMS

Again, who among you does not know that rain is induced in this country even now in villages by putting frogs into pitchers full of cow-dung or bathing donkeys with the same holy material? Who does not know that plagues, famines, epidemics like cholera and small pox were met with mock Yajnas, bathing in filthy ponds, infections processions, veneration of relics and incantations? Who does not know that millions of men were withdrawn from productive industries by monasticism adopted as a hypocritical cloak by worst of men to indulge their lowest passions without marital supervision? Who is ignorant of the enormous armies of professional mendicants now numbering laks that were gradually formed to impoverish this country and to make it a hot bed of debauchery? Who again is ignorant that commerce, domestic and foreign trade, came to a standstill on account of the superstitious fear from the seas, the forests and the mountains?

### (e) INGRESS OF MUSLIMS.

When the Pauranik ascendancy was on the whole one of the most deplorable in the history of the human mind, when there was a lamentable license for the priests on the one hand, and on the other, the laity were doomed to a deplorable and exercrable bondage of head, heart and hand, when the springs of activity and individuality were hopelessly withered at the root, when the absurd mythology of the unscientific brains came to lord it over the whole national and future life instead of the rational, scientific, pure and sublime religion of the Vedas, when in short Aryavarta was menaced by the many dangers of an illiterate, ignorant, superstitious, non-commercial and profoundly insanitary world, how could her inhabitants escape from a seathing sea of bottomless degradation? How could they save themselves from being thunderingly shouldered

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into the abyss of oblivion? She deserved to bow low before the Afghan storm.

## CO-OPERATION BECOMING THE CHIEF CHARAC-TERISTIC OF MODERN INDUSTRY.

The present day industry is characterized on the surface by competition and the school of Politico-economists have most persistently taught that free, open and perfect competition is the surest panacea for all the ills of But-if you go deep into the matter you will find that captains of industry, the capitalist-entrepreneures, have in opposition to all the principles of competition associated together to form Pools and Trusts in America, Rings and Syndicates in England and France, Cartels in Germany and Normirofkas in Russia. While on the contrary, the labourers have resorted to combinations like the Trade. Unions, Benefit Societies, Federation of Labour, Knights of Labour, Productive and Distributive Co-operative Societies. That is, instead of the competition of individuals we have got monopolies antidoted by counter monopolies. And why should this be not the case? Competition is a natural law and involves no thought. Combination is an artificial principle and is the result of superior intelligence. Hence those who co-operate thrive at the expense of those who compete.

# ECONOMICS OF COMPETITION ARE INHUMAN AND UNECONOMICAL.

With all humility I would observe that some philosophers having their judgments warped by individualistic tendencies, looked upon the associative tendencies of the modern world as abnormal and not as natural growths of the destructive system that prevails. In their fanatic condemnation of co-operation they have gone so far as to preach anarchism. Even the immortal philosopher, Mr. H. Spencer has added the considerable weight of his autho-CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

rity to this side of individualism. Men are moved, they say, by an enlightened self-interest. They would do what is best for themselves and for the social organism. Then the survival of the fittest according to them is the greatest guarantee that the race will be constantly progressing in mental, moral and physical powers-the fittest members would survive in the struggle for existence, while the weakest will go to the wall. But these great writers forget that biological laws depend upon animality, instinct and matter, while the sociological laws rest upon humanity, reason and spirit. Even a little thought impartially bestowed by these great philosophers would have shown them that human activities and motives on account of their subtelty, variety and complication can not be subjected and compared to any physical laws which are formulated from the movements of dead or practically dead matter.

### ENORMOUS WASTE IN NATURAL SELECTION.

In the animal and biological economics, the fore-most laws are "eat and be eaten, might is might, cunning is good. The desires of the animals can be prevented from being satisfied only by the relative lack of strength. This struggle for existence consumes the organic energy, wastes the greatest part of it in ceaseless struggle and dwarfs all beings that engage in it. Nature does not turn all forces to account with perfect economy, as Spencer says. Nature is most prodigal and hence most uneconomical. Dr. Asa Guay remarks.

The waste of being is enormous, far beyond the common apprehension. Seeds, eggs and other germs are designed to be plants and animals, but non one of a thousand or a million achieves its destiny.

In the animal kingdom I take only one example given by Professor Huxley of the prodigality of Nature. Suppose that every mature female herring lays 10,000

eggs, if the fish are not in any way interfered with by man, 9,998 of the progeny must be destroyed before they reach maturity and only two would be destined to live.

The vegetable kingdom is equally full of examples. Tons of pollen are borne by plants and trees but these grains are all wasted except a very few which get the rarest chance to fall upon a favourable spot and are thus capable of reproducing their species. Similarly in general nature we see that 'she tends to exaggerate the cost of whatever is produced.' See the irregular, sinuous, crooked, zigzag ways followed by all rivers. Irregularity, abnormal consumption of energy, prodigality and not rythmic economy is the law of nature. The greatest pain and suffering of the greatest number seems to be nature's end and aim. Benjamin Kidd's words on this point contain the best expression of this view.

So keen is the rivalry throughout that the number of successful forms is small in comparison with the number which have failed. Looking round us on the forms of life in the world at the present day, we see, as it were, only the isolated peaks of the great range of life, the gaps and valleys between representing the number of possible forms which have disappeared in the wear and stress of evolution.

Therefore quite lightly and decisively at each turning point in the path leave your body a little behind—

With its hungers and sleeps, and funny little needs and vanities—paying no attention to them;

Slipping out at least a few steps in advance, till it catch you up again,

Absolutely determined not to be finally bound or weighted down by it,

Or fossilized into one set form— Which alone after all is Death.

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#### THE "PERFECT" DEVA NAGARI.

(A UNIVERSAL SCRIPT.)

It has been remarked that India is more a continent than a country and that it is a land of extremes. But it would be nearer the truth to assert that India is a veritable world in miniature. Whether in its varied climate, great variety of productions, diverse races and peoples, or in their different languages, customs, religious cultures, &c., we alike find it a perfect little world in itself. The whole truth about India is that it is a country, a continent and a world all in one. Thus we see that the most important problems that India has to solve have not a mere local interest attached to them for the time being but really involve questions of a vast universal character and application. India has, in a word, great world-problems before her. It will not, therefore, be far from the truth to say that India is a world in miniature.

This is in a great measure due to the fact that almost all the great civilisations our world has seen ever since its beginning have met together upon its soil. The earliest of these, and the noblest too, is the hoary Aryan civilisation which has sent its roots deep into the ground; for it is the one which has got the greatest hold upon the people of the land. The innate strength, value and beauty of this same ancient Aryan civilisation is indeed so great and glorious that it will, we believe, enable India to solve the many world-problems now pressing upon mankind for an easy and early solution.

Does man require a perfect, scientifically arranged universal script; or is mankind in need of a pure, divine religion founded upon Truth, Love and Justice; or again, is humanity in quest of a noble social system based on the most scientific, thoroughly practical and wholly equitable principles? The ancient Aryan civilisation can give them all this and more. Let them but turn their attention to the beautiful perfect Deva Nagari alphabet in which Sanskrit, the ancient Aryan language, and CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

its descendants are written; let them survey the stately structure of its social system (Varnashrama Dharma); and let them examine its wonderful language, literature and law or study its divine revelation, religion and philosophy. Then they will not fail to perceive the grandeur of that hoary civilisation by means of which they can solve the pressing problems of the day, viz., establishment of a Universal script, religion, brotherhood, &c. We devoutly wish and hope that India, having the greatest and noblest inheritance bequeathed by the ancients to the moderns, will not sit idle but hasten to share it in comnon with the entire humanity to which it justly belongs. Let ot India deprive mankind of their rightful legacy. Let all enjoy the benefit of it equally. And how can this be done? Most easily; let India lead the way by using it herself first. Let India establish the perfect Deva Nagari script and the pure holy Vedic religion with its Varnashrama Dharma, Sanskrit, Hindi, &c., all over India. Let India show to the world what can be achieved by these means, how peace, love, unity, prosperity and harmony can be promoted by reviving all that is valuable, pure and chastening in the past. Is this too much to expect at the hands of the inheritors of the noblest legacy of the ancients? Here in this paper we shall touch only a fringe of the larger question and consider the Universal Script problem.

Sanskrit means refined; and the language well deserves that name. The Sanskrit language is indeed a refined speech so much so that it has been rightly called Deva Vâni, the speech of gods, of learned men. European Orientalists go into raptures over the exellence of Sanskrit. Not only did the Western scholars find a veritable new world of thought in Sanskrit, but they discovered in it that noble ancient Aryan civilisation which is the wonder of the world. We need not here mention what services Sanskrit has rendered, what new sciences it has given birth to, what flood of light it has shed upon the dark pages of history, or what work it has done in exploring the hidden regions of spirit.

It is but meet that a refined language should be written in a refined scientific alphabet. And accordingly we find the Deva Vâni written in the beautiful Deva Nagari script which is, in the unanimous opinion of all learned men, the Deva Diest and the

most scientific of all extant alphabets on our globe. There is no other script which is scientifically arranged like it. It is also the fullest and the most perfect of all. And to make it the Universal script, therefore, the least number of new letters need be added to it to represent such sounds as are foreign to it.

Although all scholars are agreed that the Deva Nagari is the best and the fullest of all scripts, and undoubtedly the most scientific of all; it wants a few letters to represent such sounds as are peculiar to the Dravidian, Semitic and English So to perfect this most perfect Nagari script and to raise it to the high and unique position of a Universal Alphabet about ten new letters are required to be added to it. Four of these are to represent vowel sounds and six consonant sounds. The silent a of the Urdu ain & and the short e a o as pronounced in the English words set sat sot respectively are foreign to Sanskrit and therefore to Deva Nagari also. Similarly, the six consonant sounds, viz., j, j, of Urdu f, z of English and च, ज़ of Marathi are not found in Sanskrit and in Deva Nagari characters to represent these must be devised. At present whenever Urdu and English words are written in the Deva Nagari Alphabet the usual practice is to make use of the very common devices of placing dots below and curved lines above the kindred letters of Nagari. Thus the English words fool and zone are witten as फूल् and भ्रोन् and the Urdu words are respectively written in Nagari thus: .ग्ररब् .ग्रालिया .इल्म् क़लम् .गुलाम् ज़रूर् In Marathi, however, no such device has been used to distinguish the Sanskritic च, ज from the Maratha च, ज ; the same standing for both. This is a source of great confusion to beginners whose mother-tongue is not Marathi. The pure Maratha pronunciation of च, and ज, is more dental than palatal. The device of placing a dot can do away with the confusion. The English words man and good are sometimes written in Nagari thus: मॅन्, गॉड्. The vowel sound in light is represented by a dipthong: लाइट. But the vowel sound of e in let is not properly represented by any device we have yet seen in Nagari; the word let is, as far as we know, incorrectly written लड् which stands properly for late and is therefore not to be used to represent let. So it requires some . new device or sign.

While such devices have undoubtedly their own advantage

some people seem to be dissatisfied with them and they demand new and separate letters to represent those sounds which are foreign to Sanskrit and are peculiar to Urdu, English, Marathi and the Dravidian languages. They argue that the dignity and prestige of a Universal script would be greatly lowered if such commonplace devices are introduced into it. They think it low to make common cause with commonplaces. would rather tide upon the slippery wings of pride and prejudice in the risky regions of high but hollow sentimentality than choose to walk firmly upon the solid ground of practical utility. We, however, will merely give a tabular statement of the whole problem and then leave it to be settled by the combined wisdom, experience, and tact of better intellects, superior faculties and gifted geniuses. A few words are all that is needed to explain what is drawn up in the first Table (A). First as regards the number of additions to be made to the Nagari Alphabet. In the Table the number is 14, seven vowels and seven consonants. But it is clear that two of the vowels are mere diphthongs and the last is a double consonant; and that all these three are not really foreign to the Nagari script. are to be found in it; and the new signs and letters proposed in the Table to represent them have been given just to show how further simplification can be effected. Every one can see that क is simpler than न and कर and कर are easier than काचि and कारि or काइ and काइ. Similar is the case with many of the other new letters proposed, e.g., ड (for ग्), प्र(for श्र), आ(for फ्), आ(for फ्), &c. We may go a step further in the same direction and for convenience suggest instead of भ, ख. स, म, इ, इ, &c., some such simplifications as P.F.F.Y.J.T. &c. The use of anuswara (-) instead of मृन्णु जू इ saves much trouble: शंभ सुंदर तंडुल ग्रंजन and शंकर are easier written than शम्भ सुन्दर तगडुल ग्रज्जन and गङ्कर. Thus it will be seen that many of the new letters proposed tend towards simplification also of the alphabet. Viewed in this light the real additions made are but few. The arrangement of vowels in the Perfect Universal Nagari will be :-

ग्र ग्रा इ ई उ ऊ ऋ ॲ ए ए ऐ ग्रर ग्रॉ ॲर ऑ ग्रो ग्रो ग्रे ग्रा। क का कि की कु कू क क क के के कर कॉ कर का को का के का। This is shown in the second Table (B)

No.         Description of Sounds.         As written in Dova Nagari         Now signs and letters as proposed to be added		THE "PERFECT" DEVA NAGARI SCRIPT.							43
No VI	phabet.	REMARKS.	(ii) simple.	(i) incorrect.			(i) incorrect.		(ii) very simple.
No VI	Nagari u perfect Universal Al	(ii) New signs and letters as proposed to be added to Nagari Script.	म्रब् मालिया हि लम् मुलेमा	र्तित्र मेट् गेट्रत्नेट्र ५ रिस्ड रिंड) रिद्धक	भून भूर मन् कन् कर् लंड् संड् संट्	भर ग्रर बर हर स्कर टर राट् काट् नरट्	अंपियन औड आंद्र नीड	भ्रॉन् भ्रॉल् कॉल् बॉल् वॉल् पॉल्	बॉर जरस्रेंर सॅरल रि जरस् वरस्
No VI	etters required to make Deva	(i) As written in Deva Nagari at present.	ज्ञास् आलिया इलम् उलेमा	एंटर् मेर् गेर् तेर्; ( क्रनडी ) एरडु एंडु; (नेलुग्र ) एंडुकु	ग्रंस् ग्रंट् मॅन् कॉन् कॉट् लॅड् 	डाइ स्काइ	म्रोपियम् (कनडी) भ्रोंदु भ्रोंद कोंदु	भ्रांन् भांल् कांल् बांल् वां ल्पांल्	बांय् जांय् वाइस्रांय सांइल् रिजांइस्
No VI	able indicating the several new signs and l	Examples.	علما علم عالية عرب Urdu من As	As in Eng. enter, met, get, let; Kan. ல்சங்.	As in Eng. an, at, man, can, cat, lad.	As in Eng. I, eye, by, lie, die, sky, tie, &c.	As in Eng. opinion; Kan. 2000 to the Total.	As in Eng. on, all, call, ball, wall, Paul, &c.	As in Eng. boy, joy, vice-
No VI		Description of Sounds.	Silent or Pharyngeal <b>a</b>	Sharp e	Short a	•=	:	:	Diphthong* oy
O O O Odraka Nargi Oniversity Harrawar Collection, Digitized DV 00 Foundation COA	Ţ		-					IV	VII

Yowel Sounds.

44	THE	VEDIC 1					
Remarks.	(ii) simple.	(ii) very sim- ple.	(i) in Marathi gives rise to confu- sion.	(i) in Marathi c a u s e s much confusion.	(ii) very sim- ple.	(ii) very simple.	ple.
(ii) New signs and letters as proposed to be added to Nagari Script.	क्लं कर्द करीं क्षर क्रतर क्रा	ठ उदर् हलां ठरीब् ठरूर्	४ल दांगला शंदणें द्रलता	कर देवण हो कर्तकरर	जोन् जोडि याक्	फ़ेर फ़िर फ़्ल फ़्लोर फ़ाम न फ़ो जेट जिट् एत्ल स्लोट जोम्ज भों (ii) very sim- ple.	ישואלין שונאלין
(i) As written in Deva Nagari at present.	क्लं क्दं क्दीं क्बर् क्तरः काइदः	गं गदर् युलां गरीच् गरूर	चल चांगला चांदर्षे चुलता	जर जेवसा जो जर्द जरूर	मृोन् मृोडियाक्	फ़ेद फ़िद फ़ुल फ़्लोट् फ़ोस्न फो	हिंच ।व्ह व्हिस्प ्ट्डाविद् न व्हाइद्
Examples.	As in Urdu Back fate Exe Even Eln	As in Urdu غررر غریب فلام غدیر غم	As in Marathi चल चांगला चांदर्णे चुलता	As in Marathi ज़र ज़ेव्या ज़ो (Urdu) कें)	As in Eng. zone, zodiac	As in Eng. fate, fit, fool, float, foam.	whisper, white.
Description of Sounds.	Pharyngeal <b>Q</b>	Pharyngeal G	Dental CH	Dental J	Aspirate Z		WH.
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Consonantal Sounds.

B

# Arrangement of Vowels in the Perfect Universal Deva Nagari Script.

ग्र	क				as, in, un.
ऋा	का				are, car, far, bar.
इ	कि				in, kiln, sin, pin.
clin	की			•••	eel, key, keen, fee.
ब	कु			•••	put, good.
<i>3</i> 5	कू				wool, cool, fool, rule.
<b>ऋ</b>	कु				ऋ क् (Rik) कृष्ण Krishna.
ग्रॅ	कॉ		the best		an, at, cat, bat.
र्ए	र्क				en-, ken, kettle, settle.
Ų	के				ate, Kate, able, cable.
Ų	कै			•	Kailas ( कैलास ).
ग्रर	कर				I, eye, kite, right, night.
ऋॉ	कॉ				on, con-, all, call, Paul.
ग्ररॅ	करॅ				coy, boy, soil, boil.
आ	की				ധരയ, ധരയ നേറ ത്.
ग्रो	को				open, cope, soap.
ग्रौ	कौ				owl, crown, gown.
鳷	कं				under, Kandhar.
ग्र:	कः				
天		٠	عرب		arab.
T		&	مالي		âliya.
厅		^	le	•••	ilm
E		le	عار		ųlamā.

# DIVINE WISDOM.

#### SOME VEDIC PRAYERS.

In spirit let us adore God, the source of happiness, who gives us spiritual knowledge and strength, whom the world worships, whose commands all the learned persons obey and whose favour is immortality and whose anger is death.—(Rigveda, 8, 7, 3, 2).

Thou art light, give me light; Thou art life, give me life; Thou art power, give me power; Thou art energy, give me energy; Thou art righteous indignation, give me righteous indignation; Thou art mercy, give me mercy.—(Yajur Veda, 19, 9).

O All-Life! All-holiness! All-joy! The Lord of upper, lower, and happy regions, our Maker, the Supreme Being, we meditate upon Thy adorable form of spiritual light, which dispels the darkness of sin from the mind. May Ye illumine our intellects.—(The Guru Mantra).

We bow to Thee, who art All-joy, All-happiness, the Dispenser of ease and Fulfiller of our righteous desires, All-calm and All-peace.—(Yajur Veda, 16, 41).

# THE DEPRESSED CLASSES IN PROVERBS.

In every age and in every country a peculiar interest is attached to proverbs, maxims, and other wise sayings of the people. They are the refined opinions or judgments of several individuals tested in the red-hot crucible of experience and observation. The people of this country take a special delight in quoting them, whether for purpose of approval or dissent, satire or rebuke, truth or precept, appeal or illustration, a proverb is ever at their command. They are used either to silence an opponent in argument or to give counsel to the young and the inexperienced. These sayings are so concise and simple that they fascinate the rustic and the philosopher, the artisan and the scholar.

The whole social fabric of India is based on caste and consequently we find many caste ideas and prejudices reflected in Indian proverbs. Each caste has its own foibles and short-comings; the popular epigramist was not slow to depict them in studied brevity and simplicity. So varied and multitudinous are these sayings that a protrait gallery of the different members of the Indian village community might, without effort, be formed to describe their vices, troubles and drawbacks.

But the task is not a cheerful one, and an attempt is here made to show the general disabilities and prominent characteristics of the depressed classes as they are portrayed in the current proverbs and sayings of the people. These classes are many, and they go by different names in various parts of the country. The Pariah has become an English word and this is the name by which the untouchables are know in the Tamil country. This term is analo-

gous to the Malas and the Madigas in the Telugu country; and they correspond to the Mahars and the Mhangs in Mahrashtra. In Hindustan they are known as Dheds. They live in localities outside the limits of the village, the squalor and untidiness of which are insinuated in the South Indian proverb—"Every village had its Pariah hamlet". Their social status is the lowest among the people. The interrogatives—"Who would marry a Dhed's daughters"? "Who would father a Dhed's children?"—are indicative of their social ostracism. "Not even a Paraih will do it" is a common saying when one does anything very mean and heinous.

A few proverbs shew the untouchability of these classes. To touch them is pollution, and a sin offensive alike to religion and conventional morality. "If a Dhed runs up against you, you must go off and bathe" is a saying referring to a very common sentiment. "A Dhed looked at the water jar and thus polluted it," Says another proverb "A Dhed's tamarind, be it sweet or sour," is anyhow untouchable. Having nothing to fear and less to lose these depressed classes gave themselves up without restraint to eat and drink forbidden things. One proverb naively says that "a paim tree casts no shade, a Pariah has no caste rules." "He went to a Dhed's quarter and found only a heap of bones"—refers to the nature of their food. "The Mahar's child has only bones for playthings" is another interesting saying.

Their vocations are sarcastically referred to in many proverbs. "The Mahar only meddles with you at the village gate"—suggests that they are employed as village watchmen. That they are honest and assiduous in their work is hinted in the proverb "Mhangs watch the forest paths as cobras watch treasure." But the Tamil proverb "a pariah's work is only half done" conveys a very unfavourable idea of his capacity in general.

Their simplicity and docility have become proverbial. A popular verse in Telugu says that he who breaks his word is a Mala and not he who is so by birth. "A black Brahmin or a fair Mala should not be believed"—is a common saying in which is hinted the complexion of these classes. Their stupidity has become the staple food of proverbial philosophy. It is hard to teach them—one proverb says "Though a Pariah is schooled will his vulgar brogue be altered?" Another goes "a Pariah's song, his dialect and Suraj flower have no fragrance in them."

There is evidence to shew that these classes were treated neither rudely nor contemptuously in very early times. Valmiki, the author of the Ramayan, is said to have been a Pariah: Harischandra, though a Kshatria king, served for a time a corpse-burner. The popular bard has not missed such well-known cases. Hints conveying that birth is no disqualification for high thoughts and noble living may be met with in many street songs and popular poems. "If a Pariah offers boiled rice will not God accept it"-is a proverb wherein is referred the equality of all castes before the Supreme Being. But is there not much food for reflection in the quaint Bombay saying.—"The Hindu Gods have fled to Dwaraka, the Mussalman saints to Mecca, under British rule the Dheds shove you about!"

There is only one way of serving mankind. That is, to become better yourself. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." A man cannot denounce sin while standing in the mire of sin. The problem for us all is one and the same: From our position of property, with our many wants, and absence of work useful to mankind,—to learn to live with fewer demands, without the wish for more, and to learn to do work that is unquestionably useful to men.

And to this we must descend by degrees that is, according to our attainment in the one direction and the other.

(Count Leo Tolstoy.)

# VIEWS AND REVIEWS

#### The Dayananda Digvijaya Mahakavaya

BY

#### Pt. Akhilananda Kavi Ratna.

(INDIAN PRESS. ALLAHABAD. PRICE Rs. 4)

The volume before us is neatly printed and handsomely bound. We heartily welcome its publication. It deals with the life of the great sage Dyananda and what makes it more valuable is the fact that it is from the pen of an Arya Pandit, who regards Dayananda as his idol and who bears true love, sincere affection, unbounded reverence, and boundless admiration for his memory.

The author has surely rendered a great service to the Samajic cause by bringing out the book under review.

With the two exceptions of हरनिजय and नैषधचरित the above-said "Mahakavaya" surpasses every other known Sanskrit Mahakavaya in bulk. 21 sargas or cantos constitute the big volume.

The book is such that it should adorn the library of every Arya. But there are some defects as well which we are bound, in fairness, to point out. The diction is by no means sweet and melodious. The reader gets tired very soon, howover patient he may be, as he finds no beautiful expressions, charming phrases, and animating and inspiring similes.

Nothing but monotony pravailes throughout. It appears that the Muses deserted the author when he was composing portions of the work under review. Had a poet like Bharavi—the author of the delineated the sublime character of great Dayananda, the production would have been marvellous. The poem under review does not come up to the level of even sanital and rest come.

The description is sketchy. There is no note of continuity. The picture looks like a piecing together of parts of different paintings and is not characterized by organic unity. The interest is not sustained throughout. The term Mahakavaya, used by the author in respect of his producction, seems to be a misnomer.

We differ from the author in toto, when he says?

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# तद्वर्णनाय जगतीतलस्त्रमेतत् काव्यं निरस्तपरकाव्यमुदारपद्यम् । लोकोत्तरस्मृतिमताऽऽर्यकवीक्वरेण सर्गैः कृतं कुमुदिनीद्यतेक्षणाङ्कैः ॥ १ (१—३६) १

But the pride of a young poet who can write such a voluminous work in Sanskrit when classical culture is at such a low ebb may perhaps be pardoned. To depict the life and character of mighty Dayananda some masterly hand indeed was needed.

Sympathising heartily with the author, we find ourselves inclined to think, that in spite of all his efforts the need for a first rate metrical biography of Dayananda still continues.

The reader finds the Mahakavaya dull and insipid for two reasons.

In the first place, he finds too frequent mention of heaten subjects like idol-worship, Saradha &. &. and nothing novel.

Secondly, he finds no mention of many of the most sublime, and most inspiring incidents in the life of the great Swami.

The death of the sister and uncle of Mulshankar which constituted a turning point in the life of the sage has not been even touched upon.

Then, there is no mention of his climbing the snow-clad Himalayan peaks in order to bury himself alive because of his failure to discover the secret of life eternal and his abandoning this intention when the Divine light illumined his soul.

There are many grammatical errors in the book. Here are a few specimens.

## अजमुखो यजु रुद्धतगर्दभाननधरो ऋग— थाश्वमुखो द्धतः । ( 4-40 ) महाराज्ञो भोजदेवस्य ( P. 2. )

We hope these and such other short-comings will be removed in the next edition, and the style will be improved as far as possible.

In spite of all that may be justly said against it, the book is opportune and forms the very foundation-stone of Samajic Sanskrit literature.

We congratulate the said Pandit on his poem which though not a work of the highest excellence is yet very much above the average of Samajic Sanskrit books. (The Vedic Magazine Reviewer.)

## NOTES.

#### AVIATION IN ANCIENT INDIA.

Mr. C. Hayavadana Rao contributes an excellent and informing article on the above subject to the Madras Mail. By drawing upon the Ramayana, Sanskrit poetry and drama in general, and the Puranas he establishes satisfactorily that the ancient Aryas knew the use of airships. The generic name for aerial cars was Viman. It was a self-moving car carrying those sitting in it through the air. It appears to be from a Sanskrit root to "measure" "to pervade," "to make in various ways."

So common was the use of these cars that many terms connected with aerial navigation have come down to us. विमान यान for going or driving in an aerial car, विमान चर्या for travelling in such a car, विमान प्रभूत for a procession of such cars, विमान वर्ज for a driver of such a car &c &c. The pushpaka one of the most noted and skilfully constructed of these cars is thus described in the Ramayan by Bibheeshan in response to Rama's request for the provision of a speedy mode of conveyance 'O son of the Lord of earth, may good betide thee, I shall soon take thee to that city(Ayodhya). The car Pushpak, resembling the sun, belonging to my brother Kubera, was brought by the powerful Ravana. O thou of unequalled prowess, the tried and excellent car going everywhere at will since the destruction of Ravana in battle is ready for thee, and that car resembling the cloud is in the city of Lanka, in which thou shalt, relieved of thy anxiety, repair to Ayodhya." Valmiki thus describes it.

"Thereupon arrived there the car adorned all over, with gold paintings, altars crested with Vaduarya jewels, having upper rooms silvered all over, adorned with white flags and flagstuff, beautified with gilt lotuses, adorned with golden houses covered with a network of girdles of pearls and gems, girt on all sides with a net of bells giving forth melodious sound resembling the summit of the Mount Meru, constructed by Visvakarma (the architect of the celestials) adorned with huge apartments, beautified with silver and pearls, having its base crested with crystal, containing excellent seats made of Vaidurya abounding in valuable coverlets and immense wealth, incapable of being broken down and coursing at will."

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In the Mahabharta also frequent mention is made of celestial cars, one of the most important being that belonging to Arjuna. It is described as furnished with celestial weapons &c, and incapable of being vanquished by gods and demons; its banner had a large monkey, and it had been created by Prajapati Bhumana (Visvakarma) after severe ascetic meditation.

#### THE ORIGIN OF MEXICAN CIVILIZATION

Prescott thus sums up his conclusions in regard to the origin of the magnificent civilization of Mexico.

"The readers of the preceding pages may perhaps acquiesce in the general conclusions—not startling by their novelty—First, that the coincidences are sufficiently strong to authorise a belief that the civilization of Anahauc was in some degree influenced by that of Eastern Asia and, secondly, that the discrepancies are such as to carry back the cummunication to a very remote period; so remote that this foreign influence has been too feeble to interfere materialty with the growth of what may be regarded in its essential features as a peculiar and indigenous civilization."

But we think there is direct evidence to show that America was colonised and civilized by Vedic Dharmists. In the Uttarkand of the Ramayana we read.

अशक्तवन्तस्ते विष्णुं प्रतियोद्धं बलार्दिताः । त्यक्तवा लंकां गता वस्तुं पातालं सहपत्नयः ॥ स्रुमालिनं समासाद्य राक्षसं रघुसत्तम!। स्थितः प्रख्यातवीर्यास्ते वंशे सालकटंकटे॥

"When they found themselves powerless to fight Vishnu, they left Lanka and went with their wives to America O Raghu's son!

Having approached the Rakshas named Sumali, they were called of the tribe of Salcoatancat.

About one of the Mexican deities Quetzalcoatle we are told that. "He was a white man, wearing a long beard who came from the east, and who, after presiding over the golden age of Anahauc disappeared as mysteriously as he had come, on the great Atlantic ocean."

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Again Mexican traditiom says that he

The similarity in names between Quetzalcoatle, Salcoatancat, and Xicotancatle, another Mexican name, is remarkable. Not less remarkable is the striking resemblance between Mexican and Indian traditions and the social polity and religion of the two countries With this part of the subject, we hope to deal in detail in some future issue of the Vedic Magazine.

#### REPRESENTATIVE GOVERNMENT IN ANCIENT INDIA.

In our Arya Bhasha (Hindi) publication भारत वर्ष का इतिहास (History of India) we have quoted profusely from the Shath Path Brahmana to show that in ancient India the sovereign was subject to Law and Constitution and could be punished and also that he was elected by the people and held his office so long as he advanced their welfare. Mr. N. B. Pavgee writing on this very subject in the Marhatta of Poona cites some more corroborative evidence in support of this view. In the Aitaraya Brahma we read that the king elected by the people was, when the consecration ceremony was performed, compelled to take an oath that he would forfeit all if he ever betrayed his trust.

Here is the passage.

# पाञ्च रात्रीमजायेथा याञ्च प्रतासि तदुभयमन्तरेणेष्टापूर्त ते लोकं सुकृतमायुः प्रजां वृक्षीयं यदि मे दुद्येदिति ॥

Says the representative of the people-the officiating priest-to the prince going to be crowned.

"Whatsoever pious work thou mightest have done &c. &c. all these together with thy position, thy good deeds, thy life, thy children I would wrest from thee, shouldst thou betray me." The Veda enjoins the election of the king in the following words.

# विश्वस्त्वा सर्वो वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत्।

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"O king I you have been named (the king of the people) by me (the representative of the people). Be thou king of this people and do thou continue steadfast and invincible."

## SIR OLIVER LODGE AND PRE-EXISTENCE.

It is a significent sign of the times that as science advances it seeks alliance with eternal Vedic truths. Metampsychosis is a Vedic doctrine which has never lost its hold on the philosophic mind throughout the ages. Plato believed in it. Swedenburg was attracted by it. Geothe say to Fran Von Sein.

Ah, in the depths of time gone by Thou wast my sister or my wife

He writes to Wieland."I can not explain the significance to me of this woman or her influence on me, except by the theory of metampsychosis. Yes, we were once man and wife."

David Hume, the English philosopher, declares that metamsychosis is the only theory of its kind seriously deserving the attention of philosophers. Lessing believed in it. Even the Persian mystic exclaims:—

#### I died an animal and was born a man.

Materialistic philosophy pooh-poohed it for a time but now that science and philosophy are being emancipated from the shackles of materialism, scientists have begun to reassert their belief in this doctrine and the postulates on which it is based. Sir Oliver Lodge is reported to have made the following observation in a speech.

"There is some great truth in the idea of pre-existence. It is true and rather specially instructive that in one of the highest states thus accessible it sometimes happens that the gaps of memory are filled up, and all events are more or less recollected even those of lower states also though as a rule the memory is discontinuous, and the appropriate thread is taken up again on re-entering any given state."

# SURGERY IN ANCIENT INDIA.

The following from a Budhist scripture Mahavagga (VIII,I) will, doubtless, he read with interest by our readers.

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"At that time the son of the Setthi of Benares, who used to amuse himself by tumbling (Mokkha Kikâ), brought upon himself an entanglement of his intestines, in consequence of which he could digest neither the rice-milk which he drank, nor the food of which he partook, nor was he able to ease himself in the regular way. In consequence of that he grew lean, he looked disfigured and discoloured, (his complexion became) more and more yellow, and the viens stood out upon his skin.

And the Setthi of Banares went to Ragagaha and repaired to the place where the Magdha King Seniya Bimbiasra was; having approached him he said to the Magdha King Seniya Bimbasâra! "My son, your Majesty is suffering from such and such disease &c. &c. May it please your Majesty to order the physician Givaka to cure my son'. Then the Magdha King Seniya Bimbasara gave orders to Givaka Komârabhakkâ (saying), 'Go, my dear Givaka; go to Benares, and cure the Setthi's son at Benares' Givaka Komârabhakka accepted this order of the Magadha King Seniya Bimbasara (by saying), 'Yes, Your Majesty', went to Benares, and repaired to the place where the son of the Benares Setthi was; having approached him and having carefully observed the change in his appearance, he ordered the people to leave the room, drew the curtain, tied him fast to a pillar, placed his wife in front of him, cut through the skin of the belly, drew the twisted intestines out and showed them to his wife (saying ). 'Look here what the disease was, from which your husband was suffering......(Speaking thus)' he disentangled the twisted intestines, put the intestines back (into their right position), stitched the skin together, and anointed it with salve, and before long the Benares Setthi's son regained his health. Then the Setthi of Benares (saying to himself) 'My son stands here restored to health' gave sixteen thousand (kâhâpanas) to Givaka Komârabhakka, and Gîvaka komârabhakka took these sixteen thousand (kâhâpanas), and went back again to Râgagaha."



Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.

Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....

There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.

# The 9th anniversary of the Gurukula,

The 9th anniversary of our beloved Gurukula came off, as already announced, on the 13th, 14th, 15th, 16th, and 17th, of April 1911. This year the Gurukula had to pass through many dangers and it seemed doubtful whether the anniversary would be held at all. Three months before the dates originally fixed for the event an adventurer whose public conduct had been censured in the press started a campaign of misrepresentation against institution and its prominent workers. Baseless rumours the groundless insinuations were set affoat. It was given out that during the last floods, the Gurukula Bhumi was so completely covered with sheets of water that currency notes floated about aimlessly, although as a matter of fact the floods did nothing beyond damaging the bank a little. It was sedulously circulated that about sixty students had been withdrawn from the institution in the course of the year, although so many had not left the Kula during the entire period of its existance. A resourceful though perverse intellect was employed to bring the institution into disrepute. Even the poor brahmcharies were cruelly slandered and mercilessly maligned. The person who did all this felt no compunction Trading upon the credulity of the gullible and the un-

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sophisticated and pandering to the lower passions of the masses being his sole stock in trade, he naturally felt that he was doing all this to keep his household pot boiling. The people loved the institution dearly and their ears were unaccustomed to hear what was for the first time dinned into them. Their minds wavered between belief and unbelief. On one side were the statements of a person who posed as a saint and as one who was mightier than Christ, a greater scholar than Dyananda, and a sage scorning death even as Socrates did, on the other side the simple unvarnished facts related in plain language by plain blunt men without any pretensions to greatness-men who had never deceived them and had grown grey in their service, who had sacrificed all their worldly possessions at the altar of Dharama and had become veritable beggars in order that the institution might thrive and prosper. When the critical moment for making their choice arrived, the majority guided by unerring instinct decided rightly, but a microscopic minority still wavered. The very audacity of the critics was in their favor. How could, they argue, men who spoke so fearlessly and told a tale in which it was so difficult to detect discrepancies and inconsistincies be telling undiluted lies and outrageous mendacities.

Again, on the dates originally fixed for the anniversary rain fell down in torrents and the bridges collapsed. If the dates had not been changed, thousands of men and women have ben inconvenienced considerably and the anniversery would have been a huge failure. But Providence willed otherwise. Surely the almighty Father for the protection of whose eternal Veda the Gurukula has been founded could not have forsaken his bhagats in the time of their sore need. The authorities of the Gurukula never lost their faith in Om even in the darkest hours of peril and their faith saved them. A fortnight before the Holi holidays it dawned upon them suddenly that it advisable to change the dates of the anniversary They could assign no specific reasons, but they felt it would be right to do so. It was suggested to them that most of the workers in the cause of the Gurukula were engaged in census work and could not collect subscriptions. With this by no means convincing plea they had to satisfy themselves. They announced the change in dates with trembling hearts. It was feared that in April the melting of the snow might sweep away the bridges and thus render the holding of the anniversary impossible. But their Omnicient God who protects the Divine Yajna of the Gurukula knew that Indra Devta was to be feared most not in April but in March and directed their understandings aright. Just a few days before the dates finally fixed, the bridges again collapsed. Despair took possession of the souls of those of weak faith, but the authorities felt that all was for the best and so it turned out to be. The Brahmacharies of the Gurukula had now an opportunity to demonstrate the superiority of their training and their love for the Gurukula. They worked hard like coolies and for two or three days and the bridges and causeways were ready just two days before the dates announced for the anniversary.

All the black clouds that loomed in the horizon were dissipated at the right time and the anniversary was held with great eclat and unprecedented enthusiasm and amidst shouts of joy and whoops of Thousands of men and women congregated in the Gurukula Bhumi in spite of the difficulties and dangers of the route to the utter discomfiture and chagrin of the croakers and the prophets of evil who fancying that the world reflected their evil humours and was an image of their malicious hearts and malevolent spirits uttered words of ominous import and predicted all sorts of disasters. microscopic minority above referred to went back more than satisfied. . When the people inspected the Gurukula with their own eyes, they were convinced that effrontry could sometimes assume the disguise of fearlessness and brazen facednessness the shape of righteous indignation. The breakdown of the domination of the arch Pharisees was complete. The collapse of the clay-footed gods was witnessed by thousands who jeered and shouted and vociferously celebrated the emancipatism of a progressive society from their thraldom.

#### THE SARASWATI SAMMELAN.

The Saraswati Sammelan was a complete and an unexpected success. The presidential address of Pandit Vidhushekhar Bhattacharya was masterly and a magnificient literary treat. Those who heard it were simply charmed and wondered how the mighty spirit of Daya-

nanda had enthalled all powerful intellects. The scholarly Pandit had dealt with the subject of ancient Aryan civilization almost from the standpoint of Dayananda. Brahmchari Brahmdatta's paper on ancient Aryan civilization was a mine of information and bore marks of patient industry and assiduous The literary style was eloquent and the language ornate. Bhishkarcharya Pandit Keshay Dev flowery and Shastri was unvoidably absent on acount of his mother's serious illness. His paper on "The Brahmns of the Vedas" was read by the secretary. An air of listlessness naturally pervaded the discussion. There were lacking the go and swing, the temptation to retort, the epigramatic turns of expressions, and the piquancy of style and sentiment which the presence of the person criticised never fails to inspire. Pandit Shiv Shankar's Presidential address in this sitting was exhaustive and convincing. Pandit Jagan Mohan Varma's paper on "Was Budha an Athiest" was listened to with rapt attention and wonder. It was convincing. He proved to demonstration · by quotations from Budhist scriptures that Bhagwan Budha was a Vedic revivalist and not an atheist or a deist. The presidential address of Swami Satyanand was short, sweet, suggestive, and inspiring. Brahmchari Indra's paper on "How to Interpret the Vedas" was thoughtful, scholarly, and original. He proved to the satisfaction of his hearers that unless a person was a Yogi like Dyananda gifted with powers of direct psychic vision, he should equip himself with a knowledge of sciences and languages like Sanskrit, Pehlvi, Assyrian Greek, Latin &c. before he attempted to fix the meaning of Vedic The presidential remarks of Pandits Shripad Damodar Satvavalekar were learned and interesting. There was also a discussion in Sanskrit on 'Neo-Vedant and the Upnishads' which was very interesting. Pandit Shiv Shankar Kavya Tirath presided and Pandit Arva Muni opened the debate.

#### THE DEVA VANI SAMMELANA.

The Deva Vani Sammelana was the characteristic feature of the anniversary this year. The proceedings were, of course, conducted in Dev Vani (Sanskrit). Shri Pandit Vidhushekhar Bhattacharya presided. Mahashey Vishnu Datta of Multan sung sweet songs. Brahmchari Indra read a short but informing paper on the "Objects of the Sanskrit Utsahni Sabha" Pandit Akhilanand spoke on "The Means of popularising the Sanskrit Language. Brahmchari Harishchandra

delivered a fluent speech on "The period of Stagnation in the History of Sanskrit Literature" He laid emphasis on the necessity of relinquishing traditional modes and of striking out new paths and on the need of producing original literature in Sanskrit. Brahmacharies Deva Dutta and Vidya Sagar recited a poem composed by themselves. The Junior Brahmcharies held a contest in recitation which was much appreciated and enjoyed. The president in the course of his speech praised the Gurukula. The sight of Brahmcharies speaking Sanskrit with such command charmed and thrilled him. The Summelana was a grand success.

#### THE GURUKULA SAMMELANA.

The Gurukula Sammelana was held on the morning of the 15th of April 1911 to discuss the means of strengthening the financial position of the Gurukula. Swami Satyananda was unanimously voted to the chair. About 75 delegates representing almost all the principal Samajes in the Punjab participated in the deliberations. The presidential address was sweet and eloquent. The learned Swami appealed to his hearers in his characteriatically charming style to realize their responsibilities and to prepare themselves to make all sorts of sacrifices for the prachar of the Vedas. Representatives of many Samajes took part in the discussion. Several important resolutions were adopted. One emphasised the necessity of forming a standing Gurukula committee under every local Arya Samaj for collecting subscriptions for the Gurukula, another urged upon the Arya Pritinidhi Sabha Punjab the desirability of organising a grand deputation that might tour in the country and collect subscriptions. A committee with Lala Nandlal, assisstant Governor of the Gurukula, was formed to carry the resolutions into execution.

#### THE ARYA BHASHA SAMMELANA.

This Sammelan was held on the 16th of April. Professor Arya Muni of the Lahore D. A. V. College presided. He delivered an impressive address in which he laid special emphasis on the fact that classical Punjabi was only a dialect of Arya Bhasha. Several important resolutions were adopted emphasing the necessity of teaching all subjects in Arya schools through the medium of Arya Bhasha, printing classical Punjabi works in Dev Nagri characters, employing Arya Bhasha knowing postmen in the Panjab, printing railway notices in Arya Bhasha also, and recording the proceedings of Arya Samajes and Sanatan Dharma Sabhas in the Panjab in Arya Bhasha. Great

enthusiasm prevailed. Some very fine speeches were delivered. Several ladies and gentlemen took solemn pledges to employ Arya Bhasha in daily speech and correspondence.

#### THE EDUCATIONAL EXHIBITION.

The Educational Exhibition organised by Professor Sinha and the headmaster was a great success. Thousands of ladies and gentlemen witnessed the fairy land of science called into existence by the magic wand of Professor Sinha and his pupils. The wireless telegraphy experiments were very successful. The electric bells and soap cakes manufactured by the Brahmcharies were much appreciated. The paintings executed by the junior Brahmcharies were admired even by artists. The clay-modelling and paper cutting work turned out by students of the lower forms was also much admired.

#### THE ANNIVERSARY LECTURES.

Many learned lectures and inspiring speeches were delivered. Swami Satyananda preached two sweet and elevating sermons instinct with a devotional spirit and brimful of uplifting and exalting senti-Pandit Arya Munni traced the history of the Arya Samaj from the earliest times and appealed to his audience to keep the spirit of Dyananda intact. Mr. Brij Nath B. A. L. L. B. delivered an inspiring speech. Our brother has a wonderful command over Arya Bhasha. The speech was much appreciated. Pandit Vishnu Datta B. A. Pleader spoke on ancient Aryan Civilization. Professor Rama Deva delivered a lecture on. "The Characteristic Features of the Gurukula System of Education." He pointed out that the dethronment of Saraswati' and the instalment of "Lakshmi" in her place was leading to the moral and spiritual ruin of the world. Decency not virtue was valued. Poverty was the greatest crime. Wealth covered a multitude of sins. A poor liar was shunued but a pleader who deliberately kept back damaging evidence, affected a warmth which he did not feel, and in his cross examination tried to put a truthful witness off his track by perplexing and mystifying him was honoured and feted. These remarks have been distorted by the special correspondant of a widely circulated Urdu newspaper and an attempt has been made to represent them as an abuse of the pleader class. This attempt is bound to fail. There is no gainsaying the fact that absolute veracity and strict rectisude of statement ill accord with "legal conscience" and "professional etiquette" CC-0. Gurukul Kangri University Haridwar Collection. Digitized by S3 Foundation USA

This has been acknowledged by some distinguished lawyers and by philosophers like Lecky. If Professor Ram Deva is a foul-mouthed detracter because he has repeated this remark, he is in excellent company. The conduct of some lawyers has certainly lowered the moral tone of society and an honest pleader finds it increasingly difficult every day to prosper in the profession. The professor also replied to the objections against the Gurukula System of Edncation and appealed to the audience to help the Gurukula which stood for the rehabilitation of Saraswati, resucitation of classical Sanskirt, character building, and righteous activity. The speech of the Anniversery was certainly the appeal of Mahatma Munshiram for Gurukula Funds. That day before the eyes of thousands of men women and children gaping at him in wonderment, the Mahatma performed the Sarvamedha Yajna. He had already sacrificed almost all that he possessed for the Vedic Dharma. That day he announced that he and his sons had resolved to sever the last tie which bound them to the world of the senses. His sole remaining worldly possession was a Bungulow at Jullundhur with a fine garden This bunglow he gave away to the Gurukula. He owed debts to the amount of 3600 which he would endeavour to pay somehow or other. From that day forward he was a bhikshu who having nothing worldly at stake could go about fearlessly and without feeling abashed beg for his beloved institution from door to door. The announcement of this great act of renunciation drew tears from thousands of eyes. The entire assemblage was deeply moved. An appeal like this was bound to produce an electric effect.

#### COLLECTION OF FUNDS.

In spite of the unholy efforts of unscrupulous opponents continued throughout the year and in spite of the fact that some of them were present in the anniversary camp that very day busy repaying the hospitality of the institution by stirring up people against the management money began to pour in from all sides. About,

#### Rs. 50,000

were collected in hard cash and property. This amount exceeds the amount collected last year in as much last year's total of 50,000 included 6,000 Rs. paid by 4 guardians, as fees for the education of their children. All fees having been abolished, no such items were

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#### 64 THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

received this year. If we include the gift of Mahatmaji, the total amount collected this year comes up to at least

70,000 Rs.

The generous and encouraging response with which Mahatmaji's appeal met was worthy of the occasion and in consonance with the dignity and traditions of the Arya Samaj.

#### THE VEDARAMBH SANSKAR.

The Vedarambha Sanskar was performed on the 17th of April in the morning. 20 new Brahmcharis were admitted. The charge delivered by the Acharya, Mahatma Munshiram, to the old students was so much surcharged with emotion that the speaker himself was deeply moved and dissolved into tears. The scene was most affecting.

#### CONCLUDING REMARKS.

Towards the end we offer our heart felt and grateful thanks to the eternal Om for the success of the anniversary and humbly pray to Him to dower the atmas working in the Gurukula with fortitude so that amidst obloquy and cruel slanders they may go on serving His Vedic Cause without harbouring feelings of revenge and giving up aryatava. May He also so direct the intellects of our opponents that they may devise some more righteous method of earning their livelihood than slandering the poor helpless wards of the community, whose parents have surrendered them to the Arya Samaj so that they may be utilized as Divine instruments for the furtherance of His will and the propagation of His religion.

<sup>\*\*</sup> The Editor of this Review does not undertake to return any manuscripts; nor in any ease can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.

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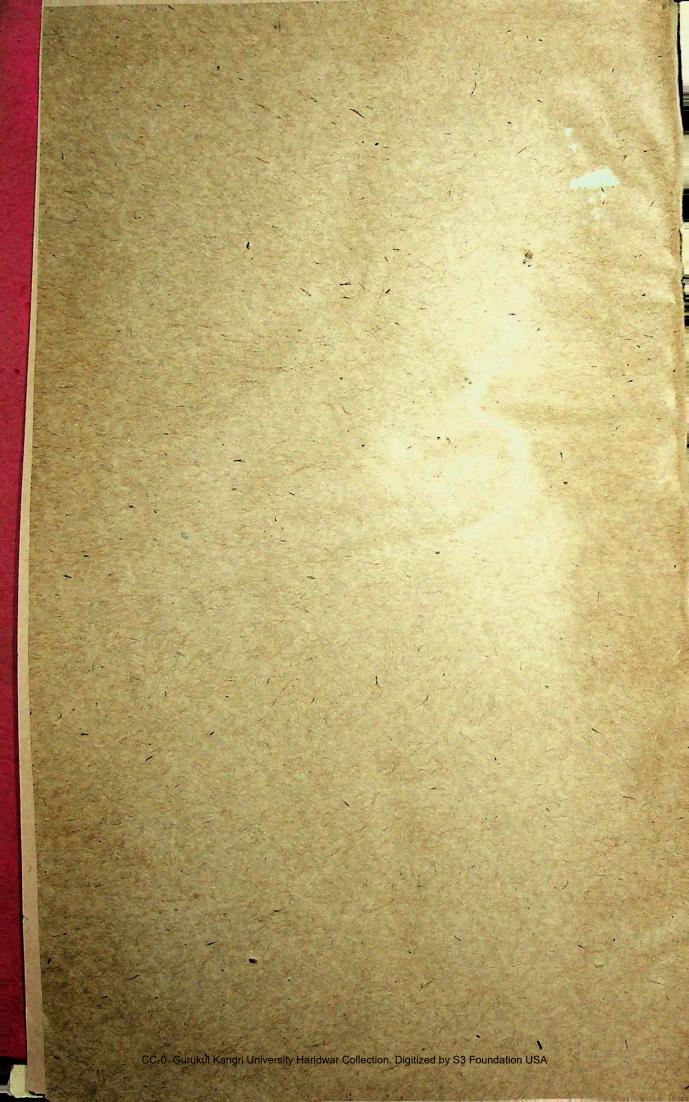
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